

The Advent HOLY BIBLE **REVIEW** **AND HERALD** IS THE FIELD IS THE WORLD

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

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THE PEACE HE GIVES.

WHAT is the peace that Jesus had?
 He said, "My peace I give;" and then
 Went out to bear from cruel men
 The scourge, the buffeting, the CROSS,—
 To bear the world's great load of sin;
 And had he peace?—Yes, peace within.

This is the peace that Jesus had:
 A peace that gave him power to bear
 The dreadful cross, and all the woes
 Inflicted by his cruel foes,
 Without a murmur; but his prayer
 Was made for those who placed him there.

This is the peace that Jesus gives:
 A peace that helps us follow him
 And suffer, and yet feel within
 A calmness that the world knows not;
 He does not give an easy lot,
 But peace within—sweet peace within.
 —Selected.

Our Contributors.

"Then they that feared the Lord spake often one to another: and the Lord harkened, 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.

CHRIST'S LIFE A TESTIMONY TO HIS DIVINE CLAIMS.

BY MRS. E. G. WHITE.

ALL the world are invited to come to the gospel feast. Jesus has called all sinners to himself. "Many are called, but few are chosen." The voice of entreaty comes to the careless and the impenitent, saying, "Turn ye, turn ye from your evil ways; for why will ye die?" The Lord has sent forth his entreating invitation. It is the same invitation that he gave to the Samaritan woman while seated upon Jacob's well. Jesus said to her: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. . . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." When Jesus spoke to the woman of Samaria, he was not presenting the gospel invitation to her alone, but to the thousands upon thousands who should read his words. Jesus traveled up and down the breadth of the land, giving his invitation to the feast. When the sun illuminated the landscape, Jesus said to the vast throng: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." He took the opportunity of presenting himself to the people during the

feast-days, when they gathered at Jerusalem. The people met together to carry out the instructions given to Moses, to "observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine;" and Jesus himself stood in the midst of them. The feast of tabernacles was the great holiday of the nation. This feast was preceded by a day of atonement, which occurred on the tenth day of the seventh month, when every one was to afflict his soul by confessing his sins, both to the Lord and to his brethren. This humiliation was to prepare the way for the celebration of the feast of tabernacles, which lasted seven days, and was a memorial of the protecting care of God when he led Israel through the wilderness. In the instruction to Moses, he said: "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." It was to the celebration of this feast that Jesus came. The Scripture says: "But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews." "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue: for they loved the praise of men more than the praise of God."

They concealed their true convictions for fear of persecution. They dared not express their true feelings and faith. Many were convinced that he was the Messiah, long looked for and greatly desired, yet they dared not express their convictions. There was dissension among the people concerning him. Some denounced him as a deceiver, while some ventured to express their favor toward him, saying that he was a good man. But this was as far as they ventured to go. They had not moral courage in the face of the denunciations uttered against him to say, I believe him to be the world's Redeemer. They dared not give utterance to the conviction that he was the divine Son of God, and that they were dependent on him alone for salvation. Many were silent, and uttered no opinion concerning him; and even some of the chief rulers who believed in him did not confess him. It was about the midst of the feast when Jesus went up to the tem-

ple and taught. "And the Jews marveled, saying, How knoweth this man letters, having never learned?" He spoke with assurance, and revealed a depth of knowledge far exceeding that of the most learned of the Scribes and rabbis. It was evident that he had a thorough knowledge of the Old-Testament Scriptures, and that he presented truth that was unmingled with the sayings and maxims of men. The old truths fell upon their ears like a new revelation. The people had never before heard the gospel of the Old Testament presented with such simplicity and fervor, spoken with a voice so full of melody and tenderness. They were thrilled to the very depths of their souls, and they marveled at his wisdom. Jesus read the question in their hearts, and answered the suggestions of their thoughts. He said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Jesus presented his lessons to the people; but he did not make a practise of asserting his high and authoritative claim. He had come to save the lost world, and his words and works, his whole life in humanity, was to speak of his divinity. He left it to his own dignity, to his life, to his course of action, to witness to the people that he worked the works of God. He left it to them to draw their own conclusion concerning his claims, while he expounded to them the prophecies concerning himself. He directed them to search the Scriptures; for it was essential that they should interpret correctly the mission and work of the Son of God. He pointed out the fact to them that he was fulfilling the prophecies that had hitherto been given by holy men who were moved upon by the Holy Spirit. He declared plainly that they wrote of him, and brought the clear rays of the light of prophecy to illuminate his words and works. Conviction fastened upon the minds of his hearers, and in their minds and affections they wove a crown of glory for his head. He stood forth in his ministry as one distinguished from every other teacher. He himself had inspired the prophets to write of him. His life-work had been planned in the eternal counsels of heaven before the foundation of the world. He was the light of the world, yet he was meek and lowly in heart and character. His life was the light of men, and he presented his life before the people, that their faith might lay hold upon it, and that they might become one with him.

Though he presented infinite truth, he left many things unsaid that he might have said, because even his disciples were not able to comprehend them. He said, "I have yet many things to say unto you, but ye cannot bear them now." The burden of his teaching was obedience to the commandments of God, that would work transformation of character and inculcate moral excellence, shaping the soul after the divine similitude. Christ had been sent to earth to represent God in character. Jesus was the Life-giver, the Teacher sent of God to provide salvation for a lost world, and to save men in spite of all Satan's temptations and lying deceptions. He himself was the gospel. In his teachings he clearly presented the great plan

devised for the redemption of the race. Divinity had united with humanity for the purpose of uniting humanity with divinity, that through Christ man might become a partaker of the divine nature. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The sayings of the Lord Jesus Christ are of value beyond all computation. Those who casually read them do not comprehend their depths of meaning. They are life and light, and upon their reception depends the soul's salvation. They are truth and righteousness, and are to be carefully studied and practised. But the sayings of Christ are not a new revelation. The principles which he expounded were announced to Moses from the pillar of cloud, and to the prophets, who spoke and wrote as they were moved upon by the Holy Spirit. But the Jews had departed from the light and the grace that had been given them, and had not practised the sacred teachings that were essential for their present, spiritual help and for their eternal interests. Because of this, the words of Christ fell upon the ears of the Jewish nation as a new revelation. They were like blind men whose eyes were opened to behold wonderful things; their hearts burned within them as he opened the Scriptures to them. Although he had not been known as a student in any of their schools, Christ told them that he had not been untaught and uneducated. He taught that which he had learned of God. He said, "My doctrine is not mine, but his that sent me. If any man will do his will [he will not remain in ignorance], he shall know of the doctrine, whether it be of God, or whether I speak of myself."

He who fully purposes in his heart to do the will of God, at whatever self-denial or self-sacrifice, will certainly know the truth through his own experience. Those who will obey God's commandments, and not deviate from the precepts of Heaven, will enter into life. To will to do the will of God, is to yield the whole mind and affections to the control of God. Such a one will know of the doctrine, not be in questioning and doubt, not be halting between two opinions; for he will be willing to submit all to God, realizing that he has purchased all. It is when we give ourselves to Christ, to do his will, that we realize the truth of the saying of David, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is then that reason and conscience are fully in harmony with the will of God, and there is no collision between the truth of God and the soul.

The doctrines that Christ taught are essential for the salvation of the soul; for perfection of character is the result of willing obedience to the truth as it is in Jesus. This is the faith that works by love and purifies the soul. It is self-exaltation that results in the rejection of Christ, and this proved the ruin of the Jews. They felt no need of a Saviour, they realized no weakness, they desired no plan of atonement. For many years they had been going through a round of service which had been instituted by Christ, and which typified Christ, yet when the Messiah walked among them in the habiliments of humanity, offering them his grace and pardoning mercy if they would forsake their sins and turn unto God, they did not discern him. Many were loaded with deception and hypocrisy. When the Pharisees and the Sadducees came to the baptism of John, he exclaimed: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." He presented to the Jewish leaders the fact that they must be transformed in character. He said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the

kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

If the Jewish nation had accepted the light that Christ brought to them, it would have revealed to them their need of a Saviour, their need of atonement, their need of the purifying, pardoning love of God. It would have revealed to them the significance of the atonement which they had been celebrating, and fitted them to enjoy the feast of tabernacles and to rejoice before the Lord. They would have realized that God does not require simply a portion of the heart; but that acceptable service to himself means the consecration of heart, mind, soul, and strength. In explaining his teaching to them, Jesus said, "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." He who speaks by his own authority, who presents a message that does not come from God, is only a human teacher, liable to be seduced by the deceptions of the enemy; he seeks but the praise of men, the exaltation of himself; but he who is sent of God, as was Christ, is true, and no unrighteousness is in him. The common people heard him gladly, and many testified, "Never man spake like this man."

THE PROMISES OF GOD.

BY WILLIAM SIMPSON.

(Darrell, Ontario.)

"WHEREBY are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Such are the words of inspiration concerning the precious promises of the Bible; but how often we glance them over little realizing their worth.

God's promises, like the stars, show their brilliancy when the shades of darkness come.

Spiritual darkness like a funeral pall is being drawn over the earth. Said the prophet, foreseeing these last days, "Darkness shall cover the earth, and gross darkness the people." The divine nature is well-nigh obliterated from many who are formed in the image of God. Many are the sighs and cries for the abominations that are done in the land. The earnest inquiry of every true follower of Christ, in view of a preparation to meet the Lord, is, "How can I become a partaker of the divine nature? how can I escape the corruption that is in the world through lust?" The answer comes back from the Lord: "By the exceeding great and precious promises that I have given you."

Weary traveler, when clouds of darkness and discouragement would overwhelm you, do not give up in despair. Look up, lift up your head as Jesus has commanded. Behold God's promises that are shining like brilliant stars all through his word to encourage us in the journey of life.

Are you burdened? Read Ps. 55:22; 1 Peter 5:7; Matt. 11:28.

Are you persecuted and oppressed? Read Matt. 10:22; Luke 6:22, 23; Ps. 9:9; John 16:33; Isa. 51:7; Matt. 5:11.

Are you in trouble? Read Ps. 9:9; 34:17; Nahum 1:7.

Have your friends forsaken you? Read John 15:14; Ps. 27:10; Matt. 19:29; 12:50; Mark 10:29.

Are you afraid of coming to want? Read Prov. 10:3; Ps. 34:10, 15; 37:3; 84:11; Isa. 41:17; 49:15, 16; 65:13; Matt. 6:30-34; 10:29-34.

Do you long to be freed from sin? Believe 1 John 1:9; Isa. 55:7; Jer. 29:13; Matt. 6:14; 7:7.

When buffeted by temptations, keep in view James 1:12, and always remember Ps. 34:7.

THE LORD'S DAY OF REV. 1:10.

This is the Seventh-day Sabbath, and not Sunday nor the Day of Judgment.

BY ELDER D. T. BOURDEAU.

(Marinette, Wis.)

(Continued.)

THE Lord speaks to man to be understood by man. Like a wise and faithful provider, he places the food he designs for man within the reach of man. In Rev. 1:9, 10, the Lord through his servant John, speaks of the Lord's day in a straightforward, historical narration, and he speaks of it as a period of time past, thus: "I was in the Spirit on the Lord's day." He states this fact after having the vision in which he received the revelation, and while writing the book of Revelation. God never speaks thus in his word of the long future day of the Lord; for God cannot lie in saying that a long day is past when it has not yet come. As we might expect, when God speaks of that long day, he speaks of it prophetically, and in a way that we can readily see that he refers to a day still future. Take as an illustration the following scriptures relative to that day: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. "For yourselves know perfectly that the day of the Lord so cometh [or 'shall come,' other translations] as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:2-4. "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Isa. 13:6, 9. See also Isa. 2:12-22; Joel 1:15; 2:1; Zeph. 1:14; 2:1-3; Zech. 14:1, etc. In all these texts the future tense is used; but in Rev. 1:10 the imperfect, or past definite, is used: "I was in the Spirit on the Lord's day."

There are two classes of prophecies in which holy seers use the past tense in speaking of future events. The first of these classes embraces those prophecies in which inspired prophets say what they have seen in vision, as the Spirit of God has caused to pass before their minds under fitting symbols, or emblems, panoramic views of future scenes and events, as in the following declarations: "I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another." "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven." Dan. 7:2, 3, 13. "I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see." Rev. 6:1. "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 I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Chapter 13:1-3. "And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." Chapter 14:1.

The second class of prophecies in which the past tense is used to denote future events, is made up of those prophecies in which the prophets place themselves beyond the events they predict, and speak of them as though they had transpired, thereby assuring those who should live before their occurrence that the prophecies foretelling them were as reliable as though they

had already been fulfilled, and giving those who should live after their occurrence the advantage of viewing them both in the light of history and prophecy through the very prophecies foretelling them. The following are a few of the prophecies belonging to this class: "For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet." Ps. 22: 16. "Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Ps. 69: 20, 21. "Surely he hath borne our griefs, and carried our sorrows; but we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Is. 53: 4, 5. Read this entire chapter.

All can readily see that Rev. 1: 9, 10 is not embraced in either of these classes of prophecies. It represents no symbols, or emblems, or panoramic views, setting forth what is to take place; it does not relate to one future event; it is not even a prediction, but is a simple relation of plain historical facts.

In Rev. 1: 9, 10, John had to do with events that had transpired, and which required only a simple narration of facts; and the use of symbols in so brief an account would be redundant (not to say impossible), and would only bring in confusion. But when the Lord Jesus, in the same book, uses the beloved apostle to predict future events, he leads him to employ an abundance of symbols. For instance, he leads him to represent himself as having been placed in the midst of interesting symbols, and inspires him to use language that shows that his mind had been taken here and there, or that he had been taken here and there in spirit, or mind. Take the following expressions as an illustration: "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast." Rev. 17: 3. "There came unto me one of the seven angels which had the seven vials full of the seven last plagues. . . . And he carried me away in the spirit to a great and high mountain." Chapter 21: 9, 10. Not so in regard to John's experience as set forth in Rev. 1: 9, 10. He was in literal affliction, in a literal place, on a literal day; and the day on which he received the Revelation was the literal Lord's day, the holy Sabbath day.

John is not the only prophet who states where and when the word of the Lord came to him (in vision, understood). As introductory to his prophecy, Jeremiah says: "The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin; to whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign." Jer. 1: 1, 2. And thus Ezekiel introduces his prophecy: "Now it came to pass in the thirteenth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God." Eze. 1: 1. Daniel introduces one of his visions as follows: "In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel. . . . And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam." Dan. 8: 1, 2. See also Dan. 7: 1; 9: 1; 10: 1; Hosea 1: 1; Amos 1: 1; Micah 1: 1; Zeph. 1: 1; Hag. 1: 1; Zechariah 1: 1, etc.

This is a fair sample of how most of the prophets prefaced their prophecies, and particularized as to place and time, especially as to time. And who would ever think of separating the localities from the dates in the above cases, and while claiming that the prophets in question were really in literal places when the word of the Lord

came to them, that the dates they mention are future epochs to which their minds were directed, and in which they and the kings mentioned will yet act a part in scenes connected with the judgment? It would not be less reasonable to do this than to admit that John was in the isle of Patmos when he received the Revelation; but that the day in which he makes us to understand that he received the Revelation is a long period yet to come.

(Concluded next week.)

INDIVIDUALLY ACCOUNTABLE.

BY A. J. HARRIS.
(Battle Creek, Mich.)

WE who are young can allow no more time to go unimproved than can our elders. The Lord calls upon every one to be a standard-bearer for him; and to be such, demands courage and decision. These times are the most important of all our lives thus far, and each day grows more significant. How are we as young people living? We see every week new developments in the fulfilment of prophecy. It is needless to mention them here; but we should often stop a moment amid the rush and push of life to take a view of the present situation. Distress of nations, wars and rumors of war, perplexity, strife and bloodshed, disaster and ruin by flood, storm, wreck, and pestilence, — pictures of the like come to us daily; they have become a common occurrence. All these things, which the Spirit of God has told us would come, are now being manifested.

As a description of the present time I call attention to a paragraph found in "Supplement to Experience and Views," page 1: —

I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints. I saw that God has children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. . . . The commencement of the time of trouble, here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check, so as not to prevent the work of the third angel. At that time the "latter rain," or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.

To get a glimpse of the moral condition of things at this time, and to be able to recognize it, it will be well to notice another paragraph found in "Testimonies for the Church," Vol. I, page 269: —

In the time of distress and perplexity of nations, there will be many who have not given themselves wholly to the corrupting influences of the world and the services of Satan, who will humble themselves before God, and turn to him with their whole heart and find acceptance and pardon. Those among Sabbath-keepers who have been unwilling to make any sacrifice, but have yielded to the influence of the world, are to be tested and proved. The perils of the last days are upon us, and a trial is before the young which they have not anticipated. They are to be brought into most distressing perplexity. The genuineness of their faith will be proved. They profess to be looking for the coming of the Son of man, yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with them, have attended picnics and other gatherings of pleasure, flattering themselves that they were engaging in innocent amusement. Yet I was shown that it is just such indulgences that separate them from God, and make them children of the world. God does not own the pleasure-seeker as his follower. He has given us no such example. Those only who are self-denying, and who live a life of sobriety, humility, and holiness, are true followers of Jesus; and such cannot engage in and enjoy the frivolous, empty conversation of the lovers of the world.

While we see these things before us, and know what they mean, what shall we do about it?

Who of us will view all this with profit? How natural it is for us to excuse ourselves by holding up the errors of others! We cannot afford to do this, for the errors of others will only drag us down if we look at them in this way. The highest man in any position on earth is fallible, liable to sin; but our standard is the Word. We must stand for ourselves now. We should never wait for encouragement from others, but stand so close to Jesus daily that we can be possessors of that touch of love that brings sympathy to those who are lured aside by the enemy. We must be strong, so as to be able to encourage others. When our love grows cold for our brethren, it is because we are at a distance from Christ. We must draw near to the Creator; any symptom of coldness, of faultfinding, calls for an investigation of our position. A heart-belief in the nearness of Jesus will be lived out. But we must see to it that we, individually, live it out. That our brother enlarges his possessions instead of "cutting them down," is no excuse for us. The question is, Do I believe the truth of the third angel's message? That this or that brother or sister dresses and acts like the world, does not warrant me in doing these things. Satan is after those who are off his territory, those who are a little back from the line that separates the world from the Christian. He will endeavor to attract their attention with the seemingly harmless pleasures of the world, and to obscure the line of demarcation as much as possible. But we must always know where to place our feet, and this we can know by being acquainted with Jesus, by having direct communication with him. Having this, clear vision is granted us, in order to escape the iniquity of Satan's schemes.

Christ says, "Because iniquity shall abound, the love of many shall wax cold." Matt. 24: 12. Shall we be among the many who will become cold because iniquity abounds? Or shall we be among those that will "gather warmth from the coldness of others, and strength from their weakness"?

GOD'S WORKMEN.

BY MRS. EDNA MERRELL.
(Amboy, Minn.)

WHAT are God's workmen? The Spirit of prophecy tells us that "these trials of life are God's workmen to remove the impurities, infirmities, and roughness from our characters, and fit us for the society of pure, heavenly angels in glory." Then why be downcast and discouraged when trials press sore upon us? It is only the pruning process; we are but clay in the hands of the potter. Each day brings new experiences, new trials to overcome, to make us strong.

We have only to flee to our strong Tower for protection. Underneath are the everlasting arms to bear us up over the troubled waves, and when we pass through the conflict, guided by that powerful hand, we are but the stronger for it. Our hope is brighter for having passed through the deep waters of affliction. There are trials in every walk of life, and wherever we are, just such things will be brought to bear as we need for our purifying. When we take these trials of life to Jesus, and let him rule in our hearts with love, he will take the burden and give us rest and peace. "Casting all your care upon him; for he careth for you." Then it is that we can say with Paul: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

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 BAIRNIES' FEET.

In a street of Glasgow city,
Full of children at their play,
Stooped a woman, and then something
In her apron hid away.

From the poor, plain gown, her station,
At a glance could be descried,
But her face, despite its sweetness,
Told of honest Scottish pride.

Then a guardian of the public,
Sure some precious thing she'd found,
Bade her halt and show the treasure
She had picked up from the ground.

When her apron wide she opened,
He beheld a shining mass,
But no gold or gems there glittered—
It was only broken glass.

To the question stern, "What value
In sic-like things d' ye see,
Thus to tak' them?" came the answer,
Full of sweet simplicity:

"When I saw the bonnie bairnies,
Rinnin' bareft' i' the street,
The bits o' glass I lifted, fearin'
They might hurt the puir wee feet.

Oh, for more such Christlike spirit,
More such hearts with love replete,
Then all stumbling-blocks might vanish
That would hurt the bairnies' feet.

—Mrs. Frances W. Gibson.

WEARING FEATHERS.

WE have frequently been asked whether it is consistent for Christians to wear feathers. Recently the question has come up again more forcibly than before. To be candid, I think that the answer depends upon circumstances. Under certain circumstances it would be proper and right. Feathers were evidently made for at least three purposes,—for clothing, for flight, and for ornamentation. The poor birds would suffer from cold and exposure were it not for the garb nature has given them. Then they are tiny creatures, and if confined to their feet for progress, they would starve and otherwise perish. Then, too, birds have small brains and little inventive power. The only adornment they have is their plumage, and if this is wanting, they are in a sorry plight. They cannot fix up an artificial gear. If by accident or fight or disease a rooster loses his plumage, he must bear the humiliation, even though all the hens and people laugh at his ridiculous appearance. He cannot help himself. Therefore it is right for birds and fowls to wear feathers.

Under similar conditions it would undoubtedly be right for men and women to wear them. If any one is so poor that he cannot procure proper clothing, let him wear a coat of feathers (without the tar). We should not criticize a man who dressed himself thus if he could not do any better, and would try it ourselves if it was our only resource. Again, if we really need to fly, nothing has ever been discovered for making wings equal to feathers. I recommend them to any who may feel it necessary to adopt flying as a means of transit. And still again: if there should be any one so very awkward and outlandish in appearance as to demand an unnatural adornment, and at the same time so limited in capacity or expedient as to be unable to procure any other mask for his defects, and since a man or woman is of more value than a sparrow, let such a one kill a bird or two, rob it of its feathers, and wear them.

Ordinary mortals, blessed with even a moderate amount of the good things of life, will not need feathers for any of these purposes. God saw we would not need them. He has given us those inward qualities of mind that are susceptible of

the highest and most perfect culture, producing an adornment as much more noble and attractive than that which gay feathers and flowers can produce as the heavenly is above the earthly, as the human mind is superior to the beastly. When men and women neglect this, and seek to improve their appearance by robbing or imitating animals or flower gardens, which are beautiful in their places, they betray a sad lack of appreciation of their exalted privileges as children of God. They thus pervert their greatest blessings, and choose to exalt the creature rather than the Creator. That others should pursue such a course is no reason for our following them or envying them. They are the losers; they should be pitied. Let us cultivate the adornment of the graces of Jesus Christ, and become lovely in character. Our dress will then be appropriate and attractive; our old clothes will be more precious to the world than the most feathery hat that ever trembled on the head of a vain woman of fashion.

A CASE OF PROGRESSIVE EUCHRE.

"I DON'T see how we are going to keep them from it, when so many of the neighbors' children play, and especially children of parents who rank high in the membership of our church," said Mrs. Ashton to her husband, in a despondent tone.

"I know. I spoke to Mr. Seaman about that the other day, and told him how Harry was shocked at seeing him play openly in the railway coach. But he only laughed at me, and replied that a boy who was worth anything would be sure to learn to play cards some time or other, and it would be better to teach him at home than let somebody else do it on the sly. He had done that with his boy, and now he felt securely fortified against any sneaking off with the boys."

"But I can't believe that," replied Mrs. Ashton to her husband. "I suppose the best we can do, though, is to try to set him so thoroughly against it that he will resist the temptation even after seeing the practise glossed over with the glamour of respectable associations. Why can't people high in position and business and social standing see that corresponding responsibilities are laid on them not to lend the sanction of wealth to vices?"

"Why not?" answered Mr. Ashton. "I shall not forbid our boy to play. I shall only say, 'Harry, whenever you can pray over and feel free to come and ask me to take a game with you, then I shall not withhold my consent.' But I'm very much afraid Mr. Seaman is making a great mistake with Fred."

Mr. Seaman was a prominent member of the church, and at the same time an enthusiastic member of a progressive euchre party which met periodically at his own home. He was very liberal with his money in supporting various enterprises of the church, and a thoroughly moral man in his business relations and every-day life; and so it was hard to condemn or denounce this thing in him as a heinous offense. He said that Fred was just as innocent in playing a game of euchre, as other children are in playing marbles or three-old-cat.

Not long afterward, Fred was traveling on a steamboat. "Come," accosted a young companion, "you are just the fellow we want. We need another hand to make out a game of cards."

Fred hesitated. So far he had never played away from home. "Will there be any betting?" he asked, falteringly.

"Oh, you needn't bother your head about the thing's hurting you," assured the young man, who was older than Fred. "We know you are a first-rate player, and your father often takes a hand with us on his trips across the lake."

So Fred felt perfectly free to consent, although he was not long in discovering that the game was played quite differently from what he had been taught to play in his father's parlor—that is, with less courtesy and fairness among

the players, and for a stake or a wager which he was told was only a "bluff," as all of those engaged were too gentlemanly to think of winning money.

But when the game was over, he heard a low whispered order given to the waiter, and then it turned out that the stake was to be devoted to the purchase of several bottles of wine.

Again his older companion assured him that it would n't be gentlemanly to decline, at least to take a sip with the others. They wouldn't know what to make of such an unsophisticated chap, and he was sure that his father would do the same thing if he were there.

Knowing his father's well-known liberal views in all these matters, Fred reluctantly gave in, and soon felt the excitement of the stimulant in his blood and brain. He had proved himself to be a good player, and every one was praising his skill.

A few years later, he was a student at school. He had been rather prodigal in his expenditures, and his quarterly allowance was gone. There was an affair to come off among the young fellows of his set which required money. Down town he knew a place where men staked and won large sums of money by gambling. Why not, just this once, make use of his skill to help himself out of an emergency?

He did so. He won. He was able to make the expenditure which his sense of honor required of him. None of his associates or the faculty knew anything about it. He would have been expelled had it been known. Of course he would never do it again.

But does the tiger taste human blood, and then go to a diet of roots and berries? That "once" was repeated again and again, and in less than five years from that time the startling news came home to the ears of his father and mother that Fred Seaman had been shot dead over a gaming-table on a river steamboat.

I do not know how bitter were their reflections as they followed him to his grave, but I never hear "progressive euchre" mentioned, but I think, "Ah, yes! that case of Fred Seaman's was 'progressive euchre' in the real and awful sense of the word." It is not its nature to "progress" in any other direction, either, although with all boys it may not reach the same tragic end.—J. F. Cowan, in *United Presbyterian*.

Special Mention.

THE CANADA ELECTIONS.

For the first time in eighteen years the Liberal party in Canada has triumphed in the general elections, and the Conservative party has suffered overwhelming defeat. From Nova Scotia to Manitoba, from Quebec to Winnipeg, the people of Canada have bidden farewell to one party, and have asked another to take the offices, and introduce such changes as it shall think proper and good for the Dominion. If this sudden revulsion of Canadian feeling is remarkable, it is no more so than the actual cause, the pivotal point upon which the election turned. This was the question of the restoration of the Roman Catholic schools in the province of Manitoba. As this subject has been treated quite fully in these columns previously, it is only necessary briefly to review: In 1874 Manitoba established a general system of public schools, superseding the former system. The Catholics of the province, feeling aggrieved at this, appealed to the Dominion Parliament, which sustained the province. The Catholics then appealed to the Queen's Council in England, which reversed the Canadian decision, and ordered the

restoration of the separate Catholic schools. The Dominion government undertook to do this, but Manitoba was very stubborn, and an election in Manitoba showed the determination of the province to maintain its ground. Several conferences were held, but as neither party would yield, a general election over this question was ordered. The Conservatives stood for the restoration of the separate Catholic schools, and the Liberals for the maintenance of the public-school system. The question was left to the people, and they have decided in favor of the public schools, with equal rights and exact justice to all.

The most remarkable thing about this election is the way the French Catholics voted. The Conservatives, under the lead of Sir Charles Tupper, did not believe that the Catholics of the province of Quebec would vote against the measure designed for the especial benefit of the Catholic Church; but Mr. Wilfred Laurier, a French Catholic, and the leader of the Liberal party in Canada, declared for the public schools; and to the threats of the priests that if he would not work for the restoration of the Catholic separate schools, they would retire him to private life, he replied that while he took his religion from the church, he did not take his politics. The event has shown that he had a greater influence with the French Catholics than the priests themselves. He will not retire to private life, but will be called to form a cabinet, and made the premier of Canada. How he will arrange the vexatious school question remains to be seen.

The policy of the Liberals in other matters differs radically from that of the Conservatives, and these differences of opinion have also had weight in deciding the elections. Previous to the American civil war, Canada was in close trade relations with the United States. The cities of the States were the best markets which Canadians had. Every railroad in Canada had one terminus in this country; and the Conservative party seemed to fear that if this state of things should continue long, Canada would gradually be weaned from her mother country, Great Britain, and would incline toward a union with the American Republic.

The administration of Sir John Mc Donald, a consummate statesman, and a sturdy and loyal Briton, which was continued for about twenty years, always had for its object the consolidation of Canada into one dominion and the infusion into the people of a strong national sentiment of loyalty to the British crown. He was quite successful in this work, though the carrying out of this project was not always for the good of Canada. Reciprocity with the States was abolished, and a high tariff wall was erected between Canada and this country. Trade with the mother country was fostered, and manufacturers were encouraged by high tariff on imported goods; but the Canadian market was too small, and many manufacturers have lost large sums of money. His greatest effort was put forth in building the Canadian Pacific railroad. This road was never a commercial necessity, nor is it a financial success. It was built long distances through a howling wilderness, and so far north that the cold of an almost arctic winter frosts the rails the larger part of the year. A desire to own and operate a transcontinental railroad which should be part of a great system of communication and transportation, reaching from England to Australia, and which should be independent

of the United States, serving, if necessary, for military purposes, gave origin to this road, rather than the promotion of legitimate and necessary business. By this road a continuous line from ocean to ocean was obtained on British ground; but the road has never paid, and enormous subsidies drawn from the slender resources of Canada have been necessary to build and operate it. This railroad has virtually been an iron chain to bind Canada to England, and it has served its purpose very well, although by it Canada has had placed upon her an enormous debt, estimated to be equal to fifty dollars for every person in the Dominion.

Against this policy of commercial separation from the United States and the great expense of government appropriations for unnecessary public improvements, the Liberal party has contended, and now it has won its fight. While Sir John Mc Donald lived, his great ability and shrewdness as a statesman held his party in power, almost uninterruptedly; but upon his death no man among the Conservatives has been found that could take his place. The premiers have been weak and incompetent, and the frequent change of leaders of the Conservatives has discouraged and divided the party; and finally the Manitoba school question gave the Liberals an opportunity which they have not failed to make use of to their own advantage.

A change in the internal government of Canada, and also in its external relations to the United States, may therefore be expected. The Liberals will use their power to lower tariffs, if not entirely to remove them. They will meet the Americans half way in commercial reciprocal relations. The loyalty of the Liberals to the British government is unquestioned; but they hold that as long as the Canadians and the Yankees live side by side, each having so many things which the other needs, a mutual interchange of civilities and also of commodities, and the cultivation of a neighborly spirit, which will allow trade to flow freely in natural channels, is better than to cultivate an exclusive, surly disposition, especially when by so doing Canada receives the greater hurt. The Liberals have won a great victory after long years of trial and waiting, and it is to be hoped that they will use it wisely and for the good of the Dominion.

M. E. KELLOGG.

A NOBLE WITNESS.

At the General Assembly of the Presbyterian Church, at Memphis, Tenn., May 29, 1896, the question under discussion was an "overture from the synod of Texas, praying that the General Assembly take such steps as may be necessary to arrange all the preliminaries for securing a united and simultaneous effort on the part of the different denominations of Christians in the United States to get up a mammoth petition to Congress," praying for the enactment of more stringent Sunday laws. After several had spoken in its favor, Dr. Woodrow made what was called the finest speech of the occasion. Of one point in his speech the report says:—

Dr. Woodrow vigorously protested against the idea that the State had properly any jurisdiction in matters of religion, further than to insure to its citizens absolute protection in worshiping God as they pleased. He said that it was not proper to call any government a "Christian" government; that adjectives descriptive of religious beliefs had no proper place in conjunction with civil governments; that a government, a civil government, should be neither Christian, nor Mohammedan, nor Jewish; that it had no connection with religion. He went even further, and claimed that it was

the province of the State to prevent crime, but not to promote morality.

Another paragraph of the report reads as follows:—

Mr. Cummins, the chairman, objected to the inference in some of the arguments that the committee did not stand for greater reverence for the Sabbath. He said, however, that if the Assembly directed this petition to be presented, it would then be flooded with overtures asking that petitions be sent to Congress in regard to all the commandments; that Sabbath-breaking was not the only evil of the day.

If all men possessed this clear perception to discern the true relation of civil and religious affairs to each other, we should hear no more clamor for religious legislation by the government; for if Congress can legislate on the Sabbath question, on the same ground it must take up all the commandments on the ground, as Mr. Cummins suggests, that Sabbath-breaking is not the only evil.

U. S.

SUNDAY LAWS IN THREE STATES. ⁸

THE supreme courts of three of the sovereign States of the United States—California, Missouri, and Illinois—have, within a few months, declared in the cases appealed to them that the State has no right to pass a law compelling men to cease from their ordinary occupations by which they earn their living, on Sunday. These decisions have all been from appeals made by barbers, whose business on Sunday had been interfered with by these special laws enacted under the influence of religious zealots. These decisions are right. They show that the spirit of liberty is not entirely dead in this country; that there are men in our highest courts who know the basic principles underlying the American republic, and who are not afraid to maintain these principles even though they may by so doing bring upon themselves the enmity of those who desire to see their religious tenets enforced by the law of the land.

What is true of barbers is also true of men who get their living by other honorable occupations. Time is said to be money; and the time of the blacksmith, the farmer, the shoemaker, and of any other worker, is as truly his property, his money, as is the time of the barber. The supreme courts of these States have therefore established a precedent which declares in unmistakable terms that any man has a perfect right to work on Sunday as on other days, for a livelihood; and that any law which would deprive him of that privilege is unconstitutional, and therefore void. These decisions interfere with no man's religion. Those who wish to keep Sunday can do so, but they cannot enforce their ideas of religion on others. If a State has the right to make labor on one day of the week a crime, it certainly has the right to make labor on two, three, or six days of the week a crime. A law making labor on one day of the week a crime, and one making labor three days in the week a crime, would not differ in principle, but only in degree. If a State's making labor on one day a crime is folly, to make labor on seven days a crime can only be a folly seven times as great. Such laws interfere with the dearest and most inalienable rights of men. The supreme courts of three of our States see it, and they act accordingly. But since these decisions were made, the Supreme Court of the United States has decided in regard to the appeal against the Sunday law of Georgia, that Sunday laws are constitutional. A conflict between the States and the national authorities on this point, therefore, seems inevitable.

M. E. KELLOGG.

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"Sanctify them through thy truth: thy word is truth"

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ARE WE WAITING?

FOR many years some of us have, to some extent, been anticipating the soon coming of our Saviour. Sometimes the remark is made, "I have been waiting for my Saviour for ten years," or, "twenty years," as the case may be. The prophet Isaiah, speaking of the coming of Christ, puts these words into the lips of those who receive their coming Lord with gladness: "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9. Twice this people exclaim, "We have waited for him." In the next chapter, which is a continuation of the subject, we read, "Yea, in the way of thy judgments, O Lord, have we waited for thee."

The prophet Habakkuk seemed to foresee a period of waiting for the fulfilment of the prophecies, for he says: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Hab. 2:3. Paul, the apostle, having in his mind the same language, exhorts us in the following language: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him."

Patience is the grace of waiting; and of the remnant church it is said, "Here is the patience of the saints." The apostle prays, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ."

Thus it is evident that Christ's people will be waiting for him when he comes the second time. They will be patiently waiting. The attitude of waiting implies readiness and expectancy. No one can be said to be waiting for an event for which he is not ready. No one is waiting for an unexpected person or event. When once we have completed our preparations for a coming friend, and we conclude that the time for his arrival has fully come, and we are constantly looking for his appearance in all readiness to receive him, then we may be said to be waiting for him. Under other conditions we are not waiting. Even though we may be expecting the friend, if we are far behind in our work of preparation, we cannot say we are waiting for him.

In view of these thoughts the query suggests itself, How many professed Adventists are now really waiting for Christ? Are we ready? Do our plans and prospects all center in that event? Are we living daily and hourly in expectation of the appearance of our Redeemer? Such a state does not imply idleness,—a listless folding of the hands, with nothing to do but wait. For if *we* are ready, thousands around us are not.

Noah preached his message by getting ready for the flood. He "prepared an ark to the saving of his house; by the which he condemned the world."

So it is with us. The very best way we can help others to see what is coming, is to make ourselves ready for it. If we believe the Lord is coming, we should act and live as though we believed it. Not by building and enlarging, grasping and getting, feasting and dressing. O what a snare we set for this blinded generation when we who have the light become darkness, and, casting aside our faith, draw back and give the influence of our lives in favor of worldliness! May God help us to realize our solemn responsibilities as those to whom the warning message has been committed. Are *we* ready? Are we even getting ready? Do others gain the idea from us that we are expecting our Saviour? If we are not fulfilling our high calling, then how much longer are we going to profess one thing and live another? If Christ were to come now, could we say, "We have waited for him"? We must have been ready some time to say that. Were we ready now, it would not be long to wait. The voice of warning and exhortation speaks to us again and again, "Get ready, get ready." Cut loose from the entanglements of the world. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord."

G. C. T.

THE COMMANDMENTS MEAN YOU.

THE first noticeable feature of the commandments, is the manner in which they are expressed. They are addressed in the singular number, a fact which greatly intensifies their emphasis, and brings them home to every individual heart. How they would have been shorn of their strength to impress men and control the conduct, if they had been put in the plural form; as, "Ye shall have no other gods before me," etc., as though addressed to a company of persons collectively, instead of being given to each one individually, "Thou shalt have no other gods before me," etc. We can perhaps better appreciate this point by appealing to our own national hymn, "My country, 'tis of thee, Sweet land of liberty," etc. Suppose this had been written, "Our country, 'tis of thee," etc. One writer has expressed the opinion that the hymn would never have been heard of outside the town in which it was written, had not the author skilfully seized upon that secret of power, of adapting it to each individual heart, "My country," so that every patriot throughout all the land would feel that he was entering into personal communion with his country. So with the commandments, in the form in which they were uttered from Sinai, and engraved upon the tables, every individual is made to feel that the Lord is speaking to himself alone. "Thou shalt," and, "Thou shalt not."

In the first commandment the unity of God is set forth. "Thou shalt have no other gods before me." And this means not only in preference to him, but in his presence. There must not only be nothing preferred before him, in love and esteem, as God, but there must be nothing, even of a subordinate nature, which shall be to us as a god, in his presence. The whole field of his jurisdiction is thus cleared of every rival which could occupy any supreme place in our affections. Every one must feel that this is right; for if any reason exists to show that

there is such a God as Jehovah claims himself to be, that very reason would show that there could be no other; hence, Moses was able very confidently to exclaim, "Hear, O Israel: The Lord our God is one Lord," in opposition to the polytheism and multiplied forms of idolatry which had taken possession of the world.

But this commandment deals not with outward conditions and circumstances only, but like all the other commandments, appeals to the purposes and intents of the heart; for there are many attitudes we may assume, and courses of life we may follow, against which the prohibition of this commandment directly stands. For instance, we cannot harbor pride, covetousness, or self-indulgence, and keep this commandment; for through pride we make a god of self; through covetousness, a god of money; through self-indulgence and sensuality, a god of the body. Thus it is that this commandment is calculated to keep us not only in the right relation to God, but in a proper frame of mind and the right course of conduct in reference to ourselves.

U. S.

TENT-MEETING LEAFLETS.

Designed for Those Who may Become Interested in the Investigation of Our Faith.

No. 1. The Sanctuary.

GOD in his goodness designed that man should live forever. But man was made a free moral agent, because God can be glorified only by voluntary, not compulsory, obedience. Then some method must be devised by which it could be shown that man's obedience was from his own free will, and this could be done only by setting before him a test, and laying upon him certain prohibitions, under appropriate penalties, by which he could show voluntary acquiescence with the will of his Maker. So Adam was forbidden to partake of the tree of the knowledge of good and evil, under the penalty of death. But he disobeyed, and ate the forbidden fruit, and was doomed to die. To save him, a method of salvation was devised. Christ offered to take the penalty upon himself as man's substitute, for all who would accept him; and that man might be able to show faith in this promised redemption, a system of sacrifices was instituted, by which the sinner could present as an offering for his sin to the Lord, the blood of an animal, slain instead of himself.

When Israel came out of Egypt under the leadership of Moses, the sacrificial system was drawn out into an elaborate form of worship, and a building was erected where the sacrifices were to be presented. This building was called "the sanctuary." It was built in the form of a tent during the journey of Israel through the wilderness, and down to the time of Solomon, when it gave place to the magnificent temple which Solomon erected. The sanctuary, as first erected, was provided with four coverings, for beauty within, and protection from the elements without. A curtain formed the door, and another curtain suspended within divided the one room into two apartments. The first formed the "holy place," being twice the length of the second apartment, or "most holy place," which latter was an exact cube. Each apartment had special articles of furniture. In the holy place, on the left of the entrance, was the golden candlestick with seven lamps; on the right was the table of showbread; and in the center before the inner veil was the altar of incense. In the

most holy place the chief article of furniture was the ark, a chest made expressly to contain the tables of stone, on which were engraved the ten commandments, spoken by God from Sinai. The whole was surrounded with a court, in which, before the door of the sanctuary, was placed the altar of burnt offering and the laver, in which the priests were to wash during their ministrations. The service connected with this sanctuary was this: The sinner brought his offering to the door of the sanctuary, and confessed over it his sins, and slew the victim. Then the priest took the blood, and dipping his finger in it, sprinkled it before the veil in the sanctuary, or put it upon the horns of the altar of burnt offering, and poured out the remainder in the dust at the foot of the altar. Thus, the sin was transferred from the sinner, first to the victim by his confession, and then in the blood of the victim (the blood being the life. Lev. 17:11) to the sanctuary itself, through the ministrations of the priest.

These services went forward daily through the year, till the tenth day of the seventh month was reached, when a special service was performed with reference to the work of the year that was past. The services were now transferred to the second apartment, or most holy place. A general work of atonement was made for the people, and the day was called the "day of atonement." The service is described in Leviticus 16. The high priest first made an offering for himself, so that he could properly minister for the people; then with a special sacrifice he proceeded to atone for the sins of the people, a service which was called the cleansing of the sanctuary. Eze. 45:18. An offering for this occasion was selected in this way: Two goats were taken from the congregation, and lots were cast upon them,—one for the Lord, and the other for Azazel, or scapegoat. The Lord's goat was slain, and the blood taken into the most holy place and sprinkled upon the mercy-seat. This mercy-seat was the cover, or lid, of the ark, which contained the law that the people had transgressed, whereby they had become sinners. The high priest then brought the sins, thus released, out of the sanctuary, and laid them upon the head of the scapegoat, which goat was then sent away into the wilderness, and perished. Lev. 16:20-22.

Thus the sins of Israel were atoned for and put away, and another yearly round of service was then begun in the sanctuary. But all this was a figure. It was a part of that shadowy system, the body of which is of Christ. Col. 2:17; Heb. 9:9, etc. The tabernacle of Moses and the temple at Jerusalem constituted the sanctuary of the first covenant (Heb. 9:1); but the services of this sanctuary, being only types and figures, could not take away sin, nor make any one connected with it perfect. Heb. 9:9; 10:1, 4. This is what made a new covenant necessary. Heb. 8:6, 7. The earthly tabernacle was made after a pattern (Heb. 8:5, with marginal references); the great original is in heaven, and of that our Lord is the minister. Heb. 8:1, 2. John in the revelation had a view of the furniture of the sanctuary in heaven, the antitype of the articles used in the sanctuary on earth. Rev. 4:5; 8:3; 11:19. Christ, as the antitype of the earthly priests, ministers in the sanctuary in heaven. Heb. 8:2, 4. As Israel brought an offering to the priest, so we present our confession of sin to Christ, and he pleads his blood before the Father

in our behalf, and thus our sins are transferred to the sanctuary above. From these sins it must, of course, be cleansed. Heb. 9:22, 23. A definite prophetic period (twenty-three hundred days—years) is given to mark the beginning of this work. Dan. 8:14. They began in 457 B. C., and consequently ended in 1844. Since that year, therefore, Christ has been engaged in the work of atonement in the most holy place of the sanctuary on high. This is the last brief division of his work as mediator in behalf of lost mankind. When this work is finished, all cases are forever decided. Rev. 22:11, 12. It is therefore a work of judgment, involving the investigation and examination of the books of record (Rev. 20:12) from which all judgment is rendered. It is the coming in of the King to examine the guests (Matt. 22:11-13); the coming of the householder to reckon with his servants. Matt. 25:19. This being done, Christ will appear in his glory for the salvation of his people. Heb. 9:28. This must be a comparatively brief work, and many years have already passed since it began. Let each one ask himself the question, Am I ready for the issue?

No. 2. The Prophecy of Daniel 7.

PROPHECY is peculiar to the Christian Scriptures. Where in all the so-called sacred books of the world have any of the great events of history been foretold? But the Bible is full of this very kind of matter; and when an event which was foretold long before its occurrence comes to pass, it is a demonstration that the prediction was not of man, but of God.

All the power which any false prophet may possess, must come from the devil. He was the first liar, and is the father of all lies. A false prophet may, by the power of Satan, foretell a future sign or wonder, which the devil knows he can perform, and which may accordingly come to pass. Deut. 18:1, 2. But a false prophet cannot foretell a long distant future event; for the devil does not control the history of this world, and cannot foretell its future. Prophecy, therefore, becomes one of the best credentials of the credibility and authenticity of God's word.

One of the most comprehensive ways of setting forth the current of history, as it pertains to the rise and fall of nations and kingdoms, is by the use of symbols; and one of the most remarkable series of symbols found in the Bible, occurs in the seventh chapter of Daniel, to which the attention of the reader is now called.

All the symbols of the Bible are explained by the Bible itself; if not in the immediate connection, then in some other portion of the volume. In this vision we first read of winds. Verse 2. Winds are a symbol of political commotion, strife, and war. Jer. 25:31-33. These winds strove upon the sea, which is a symbol of peoples, nations, and tongues. Rev. 17:15. The first scene is, therefore, political strife among the people; and as the result of this strife, four great beasts come up out of the depths. These are explained in verse 17 of the prophecy, to be four kings, or kingdoms (verse 23), which were to arise one after another, and be the leading kingdoms upon the earth. This vision was given to Daniel in the first year of Belshazzar, associate king of Babylon, B. C. 541. What kingdoms are represented by these four beasts, we are not here told; but we have a key to the explanation in a prophecy recorded by Daniel in the second chapter of this book. In that chapter a great image, shown in a dream to Nebu-

chadnezzar, king of Babylon, is explained to represent four great kingdoms, which were to rule on this earth from that day to the end, of which the Babylonian kingdom was the first. "Thou art this head of gold," said the prophet to Nebuchadnezzar. The four kingdoms there brought to view reach to the end of time. Therefore the kingdoms represented by the four beasts of Daniel 7, must be the same as those represented by the image, as there could not be two series of universal kingdoms covering the same period of time. These kingdoms were, Babylon, B. C. 606-538; Medo-Persia, B. C. 538-331; Grecia, B. C. 331-161; Rome, B. C. 161 to A. D. 451.

On the head of this fourth beast were ten horns, representing ten kingdoms that were to spring out of the Roman empire; and no fact of history is better authenticated than that Rome did break up into ten divisions, between the years 351 and 483 A. D. Among these appears another horn, diverse from the others. This was a religious power known as the papacy; established in 538 A. D., when the decree of Justinian was carried into effect, making the pope the head of all the churches. This horn was to have great power for "a time, times, and a half," which is explained in Revelation 12, 13, to be forty-two months, or twelve hundred and sixty days. But these days, being prophetic, or symbolic, signify twelve hundred and sixty literal years. As they began in 538, those days reached down to 1798, when the papacy received such a crushing blow at the hands of France that it has never since been able to play the terrible part of an open persecutor of the church, as it did before. Dan. 7:26 speaks of the taking away of the dominion of this horn, to be consumed and destroyed unto the end. This must refer to its temporal dominion; for as a spiritual power it continues to the end of time, and goes alive at last into the lake of fire. Rev. 19:20. The pope's temporal dominion was permanently abolished in 1870, when Victor Emmanuel entered Rome, and that city was made the capital of United Italy. In the same year was held the great Ecumenical Council, called to consummate the unparalleled blasphemy of clothing the pope with the attribute of infallibility. And these are the great words which Daniel heard the horn speak, as recorded in verse 11. And immediately after this, Daniel saw the beast going into the burning flame, which is the same as Rev. 19:20; and this, so far as the prophecy is concerned, is the next great event in the experience and history of the papacy. This power is to be destroyed by the brightness of Christ's coming, and consumed by the spirit of his mouth at the same time. The papacy must be near the end of its career, and that career is brought to a termination only by the second coming of Christ. Thus all the prophecies show that we are near the time when Christ is again to return to this earth.

But how few are awake to this momentous truth. Yet there will be some who are carefully studying the prophecies and watching the signs of the times, to know when the end is near. Paul to the Thessalonians (1 Thess. 5:2-4) sets forth the condition of the church and world at the moment when the Lord shall appear. He says that the world will be overtaken as by a thief in the night; but of the church he says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." Reader, will you join the number of those who are not in darkness, and prepare for the coming day? U. S.

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.

MY JEWELS.

SHALL I hold them back — my jewels?

Time has traveled many a day
Since I laid them by forever,
Safely locking them away;
And I thought them yielded wholly
When I dared no longer wear
Gems contrasting, O so sadly,
With the adorning I would bear.

Shall I keep them still — my jewels?

Shall I, can I, yet withhold
From that living, loving Saviour
Aught of silver or of gold, —
Gold so needed, that his gospel
May resound from sea to sea?
Can I know Christ's service lacketh,
Yet forget his "unto me"?

No; I lay them down — my jewels!

Truly on the altar now.
Stay! I see a vision passing
Of a gem-encircled brow —
Heavenly treasure worn by Jesus,
Souls won through my gift outpoured;
Freely, gladly, I will offer
Jewels thus to crown my Lord!
— F. R. Havergal.

TRINIDAD, W. I.

PORT OF SPAIN AND COUVA.— March 10 we moved to Port of Spain, after just six months' stay at Couva, where, by God's blessing, a good work was accomplished. We left a church of thirty-nine members, to which others have since been added. Notwithstanding the bitter opposition, others have accepted the truth and joined themselves to the Lord's people. There are now several scattered Sabbath-keepers in the interior and farther down the island.

Several of the young people of the church have done a good work in selling our smaller subscription books, pamphlets, and tracts; and the tract society is accomplishing much in the circulation of literature. One brother has given up a position as head clerk in a large store, to devote his life to the Lord's work. He is now canvassing for "Bible Readings" in Port of Spain, and has taken one hundred and twenty-seven orders in five weeks. We are anxiously awaiting the results of his delivery.

The matter of the church building, of which I spoke in my last report, is moving very slowly. We have not yet secured the grant of land from the crown, and shall probably have to wait another month or more before we get it and are able to sell it. We have offers for some of the land, and as we are somewhat dependent upon these sales for the building, we are stopped in this work for the present. A building is very much needed there, and we hope soon to have one. It will be a help to the work throughout the island.

I have visited Couva several times, once in company with Elder E. VanDeusen, from Barbados, whose labors and counsel we had the benefit of for one week. Both these occasions were seasons of great profit to the church and to the work throughout the island. All were much encouraged. We have been very fortunate in securing a large, airy tenement that will accommodate all the workers, having also a hall that will comfortably seat two hundred and fifty persons, all for twenty-four dollars a month. We regard this as reasonable, considering the high rate of rent here.

We are carrying on Bible and tract work until there shall be an interest to hear the word, and the meetings on the Sabbath and Sunday night are quite well attended. We have not, for lack of means, been able to seat and light the hall; but by getting two or three seats at a time, we now have enough to accommodate those who attend at present. Our brethren here are

poor and few in number, so we are more dependent upon the Foreign Mission Board than are some of our missions. We know that the board has done its best for us; but, dear brethren at home, what they have been able to send us for the first five months of this year will not pay our rent and expenses of holding meetings. By careful economy and self-denial on the part of all the workers, we have got along on the sales of books and the tithes of our brethren here, so that most of the time we have what we need. We delight in the work of the Lord, and think not so much of our own little wants; but we trust that our brethren in America, upon whom this work must be largely dependent for some time yet, will not allow the Lord's cause to suffer. Our brethren here are doing nobly toward supporting our work; but I know of many a brother in America who could do more than all these together. Our hearts were deeply moved by a letter from one of the laborers in the office of the General Conference, saying that some in the office were not drawing their wages, in order that those in foreign lands might have enough to live on; and we resolved to reconsecrate our lives to God's work in any circumstances in which we may be called to labor. The work is the Lord's and will triumph; we *must* triumph with it. We greatly rejoice to have a part in the work in Trinidad.

On the whole, the work in the island is very encouraging. There are fully a dozen Sabbath-keepers in Port of Spain, besides the laborers and children; and the work is growing. A large number of children attend the Sabbath-school, there being as many as eighteen in Mrs. Webster's kindergarten class. We need papers for them very much. Good missionary work can be done by sending copies of *Our Little Friend*, the *Instructor*, and the *Signs*, post-paid, to the writer. Remember that the postage is one cent for each two ounces of papers, and five cents for each half ounce of letters. Remember us at the throne of grace.

E. W. AND L. A. WEBSTER.

June 19.

BRITISH MISSION.

ENCOURAGING reports come from various portions of this field. Elder Hutchinson is holding meetings in four localities in the north of Ireland, with a good interest in each. He reports that some five hundred persons came to our hall when he preached on the Sabbath question. One prominent tradesman has met much petty annoyance because he closes his shop on the Sabbath, but this only helps to awaken an interest in the subject.

Elder Keslake is conducting several series of meetings in different halls at Cardiff, Wales. The interest is developing well, and some additions to the little company have been made. The warm weather is not the most favorable time for such work; but we get some to hear, and by fall the effort can be made stronger by incurring more expense in halls and advertising.

Elder Washburn and Brother Champness still remain at Kettering. A goodly number of new Sabbath-keepers have come out, and the little church already there is much strengthened. Brother Ellery Robinson is finishing up his work in Manchester, in order to leave for India in the fall. Several persons there desire baptism, and a church organization can soon be effected. Elder Hope expects soon to enter the work again, as his wife's health has improved since they went into the country a few months ago.

I am still located at Plymouth, carrying on a series of meetings in each of several halls located in three adjacent towns. Good results are already seen. Last Sabbath twenty-eight persons attended our services, besides our regular members, making a congregation of about fifty. All of these are not fully settled in the faith, but we believe most of them and others also will soon

accept the truth fully. My work here has been pleasant, for it has been some time since I have carried on a continuous and connected course; my own faith has increased as the truths have been freshly studied. My only regret is that I cannot spend more time with other companies until some other laborer can assist here, but the experience I gain will be helpful in planning future work.

About the usual number of books and papers are being sold each week by our agents, and we frequently see the fruit of their labor.

H. E. ROBINSON.

SOUTH AMERICA.

Argentina and Uruguay.

THE Lord is leading his people, and is attending the proclamation of the message of truth. The work is one, the field is the world, and all our people are interested in the promulgation of the truth everywhere alike. Because of this I know that all are interested to hear from Argentina and Uruguay. The Lord is blessing his work in these countries, for which I am very glad.

Brother and Sister Snyder are at work in Montevideo, and since they have been there, several have given their hearts to the Saviour. Brother Snyder reports that the interest is increasing, and that a place for meeting would be very acceptable. Brother McCarthy is at work in Buenos Ayres, and there seems to be quite an interest among some of his hearers. The work among the Spanish people is necessarily slow, because so few are acquainted with the Bible. I am glad, however, that so many come from time to time to hear the word of life. Two or three have decided to obey the truth in the city, and we hope for more.

Sister Post is also working in the city of Buenos Ayres, and is having some very interesting experiences. One quite wealthy lady has lately taken her stand for the truth. She was first visited by Sister Snyder, who, as she became better acquainted with her, found that she was troubled with sleepless nights. Sister Snyder invited her to use health coffee instead of the Brazilian. She immediately did so, and found that she could sleep better. This led her to accept Bible readings with our missionaries, and Sister Post continued these readings until the lady embraced the truth. The minister of the church to which she belonged has since preached several sermons against the truth, and published an article through the papers; but the faith of the sister is increasing continually. Brother Oppegard has visited Tandil, and found some Scandinavians there. While he was there, one family accepted the third angel's message.

I visited Brother Vuilleumier, who is working among the French people in the province of Santa Fé. The Lord has blessed his labor there. One French family embraced the truth while he was there, and it was also received by a family of Germans; while I was there, seven of these were baptized. A member of this family had been keeping the Sabbath for over a year, through reading one of our books that was sold him by one of our canvassers. Brother Vuilleumier has now gone farther north, expecting to organize a church at Recoquista. May the Lord bless his undertaking.

Recently I visited Rosario, in the province of Santa Fé. This city is really the Chicago of South America. It is quite a trading port. I found here a German family that had been keeping the Sabbath for six years. They did not know that there were others in this country keeping the Lord's day. They were visited by one of our colporteurs a few weeks before, and were glad to learn that they were not the only Sabbath-keepers in this country. We also found a Holland family here that had been keeping the Sabbath for three months. Some friend in Hol-

land sent them the Holland paper, and through it they learned that the seventh day is the Sabbath, and began the observance of it. The sons are still working in the shops in the city. One of them lost his position, but soon found another place, and is now getting more wages. It takes some courage to keep the Sabbath in South America.

At Crespo five were recently added to the church. Plans have been made to hold a general meeting there in September. May the Lord's blessing attend this meeting. At Neva Helvacia I held a course of meetings among the German Swiss, which lasted five weeks. A schoolhouse was opened for us, and I never had more orderly meetings anywhere. The truth was appreciated by some of the hearers. In order to make them feel that they were united through the truth, the covenant was passed to those interested, and thirty-two signed it. A Sabbath-school was organized, and a meeting planned. A leader for the meeting was elected. There are others who are keeping the Sabbath besides those who signed the covenant. This little Swiss colony has existed there about thirty years. Many of its members are very good people. They have comfortable homes. Some years ago they engaged in wheat growing, but as it does not pay very well now, they have turned their attention to cheese making. Some of those who embraced the truth were Catholics when I went there, but have taken the precious truth to heart. It is a source of joy to them to realize that they have come out of darkness into the marvelous light.

Pray for the work in this country. We need means and workers, for the field is large, and we have but few workers and little means. The locusts destroyed the crops in the province of Santa Fé last year, and many of the poor people have nothing with which to get seed wheat. Some of our people are in this condition themselves. There are those here who would gladly give help to the cause had they the means. We hope and pray that the Lord may spare them this year.

F. H. WESTPHAL.

RARATONGA, SOUTH PACIFIC.

FROM a private letter we are permitted to make the following extract concerning the work of Brother J. E. Caldwell, in his island home. He says:—

The number of patients has already exceeded the expectations of any. Ever since the hospital has been talked about, almost the entire white population has been croaking against it, declaring it to be a needless expense, "because Maoris will not go to a hospital when sick."

For the past three or four weeks we have had the use of the buildings for the use of the sick. There are now with us for opening by the government on Friday of this week, nine patients, two whites and seven Maoris. We are full, and more than full. We know of more sick ones who ought to come, and doubtless will come if they can get into the house. God's providences thus show his approval of our efforts to relieve the sufferings of his creatures, even in this land of darkness and sin. He is coming very near to us in our work. Many times we have been pressed to the wall in many ways; but in the moment of our greatest perplexity the light has been given to go forward. Results have shown that it pays to trust in God. Those who lean upon him have no vain support.

Considering the wide field,—it is twenty miles around the island,—a good horse was a necessity, so I bought one. Owing to the heat and the poor quality of food procurable here, a horse cannot do as much as at home. Fifteen or twenty miles is a full day's work, and that ought not to be given to him every day. Sometimes I have to go both ways around the island in the same day, and often both ways on two successive days. Pastures near home are few

and poor. Our grass has to be carried from the mountains on the backs of natives. Only within a few months could I buy grain for the horse here. Now I am trying to raise some corn myself. It is in bloom, and promises well.

I have not attempted to preach in public in the Maori, but I am doing a great deal of Bible work. I can get along passably well in private. But how I long for more time to study and give readings! I could now have readers for almost every hour of the day and night if I had time and strength. But here I am with medical work crowding in upon me so fast that I can scarcely get time for my Bible work except by working nights and Sabbaths. Well, the work belongs to our Father, and so do I. If he will use me and sanctify me, I am content, and I am sure he wants to do so.

When I was called from the South to go abroad, I thought I should never have so much interest in another field as I then had in that one; but I now see so much to do here, and have such a burden for these precious souls for whom I am now beginning to be able to labor spiritually, that I can indulge no vain regrets as to my field. I would not change, from choice, if I could. Pray for us.

SWEDEN.

SINCE my last report I have come from America to Sweden. I am now at Eskilstuna, 5567 miles from my home in Topeka, Kan. Leaving New York City, on the steamer "New York," of the American Line, May 27, we arrived in Southampton in seven days. The first four days the sea was smooth as a river, as also was the English Channel the last day of the voyage. The fifth and sixth days of the voyage we had a northwest breeze, with some rain, which kept us inside the ship.

I spent two days in London, and then crossed the North Sea from Hull to Gothenburg. This was also a very smooth passage of 520 miles in forty hours. From Gothenburg Sister Wahlberg and I came to Eskilstuna, where we arrived this morning. About one hour's ride from this place, Elder Waggoner came on the train; and so we came to our first place of meeting, and found our brethren and sisters assembling from various parts of Sweden. The meeting is to begin tonight. I thank the Lord for the safe journey. I had not a symptom of seasickness on the waters. I trust, with the Lord's blessing, to be able to do his will in this meeting. So may the Lord guide to his own glory in the labors of all his servants and people.

June 9.

J. N. LOUGHBOROUGH.

OHIO.

SUNDAY, March 1, I went to Wilmington, O., and began a series of meetings in a private residence. Both white and colored persons were invited to attend the meetings. From twenty-five to thirty white people responded to the invitation, but only four or five colored people came for one or two evenings, and then dropped out. The interest increased among the white people, and the meetings continued four weeks. Six precious souls took a firm stand for the truth, and others were deeply interested. Four were baptized. Elder Guilford assisted in organizing a Sabbath-school.

Just before leaving, a gentleman who was interested, but did not at that time accept the truth, said that if we desired to build a church, he would donate the lot. I praise the Lord with all my heart for his prospering hand in the work done at Wilmington. If the little company there remain faithful, I am sure the Lord will add others to their number to be gathered into his kingdom in the soon-coming day.

March 26 I received notification from the General Conference Committee recommending that I labor in the Southern field. Louisville, Ky.,

was suggested as my field of labor. I responded cheerfully to the call; and since coming to this place, April 16, the Lord has greatly blessed me in his work. The way has been opened for me to hold Bible studies in eight families of good moral standing in the city, and some of them have already decided to obey the truth. I pray the Lord for wisdom and power to do his will in all things.

J. R. BUSTER.

NORTHWESTERN KANSAS.

A SERIES of meetings was begun by Elder G. H. Rogers at the Rotata church, May 1, and held in connection with other points until May 30. There was a very good outside attendance, all things considered. A tract society was organized, and some time given to Sabbath-school work. As a result, much prejudice was removed, and five were added to our company here.

B. H. SHAFFER.

ALABAMA.

BLADEN SPRINGS.—The cause here is steadily moving forward. There are at present about thirty Sabbath-keepers; others are investigating. Ministers of other denominations advise the people to stay away from the meetings, but have accomplished nothing yet. The believers here have decided to secure a tent, so that I can put my entire time into the work. They intend to raise the means to purchase the tent in Alabama, if possible, and not have to call on the General Conference.

J. M. ELLIOTT.

NEBRASKA.

THE work is onward in this State, and we have much for which to be thankful. Quite a number of our older workers are leaving the State for other fields, but younger ones are taking their places, who we trust may become efficient laborers for God. Five tents are now in the field, four among the Americans, and one for the Swedes. These are well manned, and we hope that souls may be brought to the truth through these instrumentalities. Some have very encouraging interests already. There are five companies now approaching organization, which we trust ere long may develop into strong churches. There will be one general, and probably three local, camp-meetings held in the State this summer.

Money is now coming in on last year's conference crop; and as a result, the outstanding indebtedness of the conference is decreasing. The brethren have again taken hold this year in the same enterprise; and almost every farm has a few acres now set aside to assist the cause of present truth. This plan is generally liked by our people here, and almost all have taken hold of it heartily. Crop prospects are excellent now, a good supply of rain having fallen this spring, and the ground is well soaked. Fruit, hay, small grain, and all kinds of vegetables will be abundant; but it is a little too early to speak of corn, which, however, at the present time looks fine. We trust Nebraska may have a bountiful crop this year, as it is much needed by many of our brethren throughout the State. As crop prospects begin to revive a little, the canvassing work begins to look up; and at present about a dozen are out selling books in different parts of the State.

Our people in this State are looking forward with much anticipation to the General Conference, which will be held at College View next winter; and we are sure it will be a great blessing to this and surrounding conferences if God is there, and the true spirit of the message pervades every heart. There are many open doors for us here now, and we are trying, to the best of our ability, to press in before they are closed forever.

W. B. WHITE.

INDIANA.

MONON.— We came to this place, May 25, secured a good location for the tent, and began meetings the 27th. We have had a good attendance most of the time, though storms have interfered somewhat. There is a good interest here; some have decided to obey, and others are convinced, for whom we have hope.

We expected an opposition sermon on the Sabbath question by the M. E. minister last night, but he was hurt while riding his bicycle, so he could not fill his appointment. He sent us word, however, that he would be on hand next Sunday night. The friends here are talking of building a church, which they will need when the tent is taken down. They have on hand about one half the amount needed to build it. This place is in the northern part of the State, on the L. A. & C. railroad. It is a thriving town, surrounded by a good farming country. We are of good courage in the Lord, and will push the work on to sure victory. We expect to stay here about four weeks longer.

June 29.

J. M. ELLIS,
M. M. KENNY.

I HAVE recently visited the churches at Noblesville, Kokomo, West Liberty, Marion, Jonesboro, Hartford City, Priam, and Barbers Mill. Although my stay with them was short, the attendance was good and the interest excellent. I have seen the brethren seeking the Lord until those who were in discouragement took courage again; and some who were in a back-slidden state, with broken and contrite hearts sought the Lord again, and started anew in his service. O how thankful we ought to be for a truth that, although presented in weakness, has power to reach the hard hearts of men, and make them tender and loving.

We have reason to be encouraged in this conference, for the Lord is blessing our efforts, and souls are accepting the truth. Our tent companies and field workers report good interest where they are laboring, and the outlook is hopeful. The canvassing work is still on the upgrade, and we hope it will continue, and that many of our brethren will take it up, and assist in scattering the printed page everywhere. The Lord has blessed us in Indiana this year with good crops, for which we shall continually praise his name. Let every one with faith and courage move forward in the great work of God.

J. W. WATT.

MAINE.

CUMBERLAND, HARTLAND, AND CLIFF ISLAND.— I began a series of meetings at Cumberland, April 21, and have continued until the present time. As the result about twelve are now keeping the Sabbath, and others are much interested, who we hope will soon decide for the truth. We expect to labor in this vicinity and add to the company until we have a sufficient number to organize a church. There has been some opposition from the enemy, and an effort has been made to close the house against us; but having failed in this, we now hear the mutterings of the dragon in his efforts to find a law by which to compel our people to refrain from work on Sunday, or suffer the consequences. Because of other duties, there have been some interruptions in the meetings, but the interest has not decreased.

June 5-8 we spent in State meeting at Hartland, where plans were laid for the summer's work. As Elder Porter could not be with us, we were blessed with the labors of Elder H. W. Cottrell. The good Spirit of the Lord came in at the beginning of the meeting, and continued to the close. The brethren returned to their homes with renewed courage and a determination to lift in all lines of the work.

As the tent seasons are so short in our State,

and for other reasons, we decided to send out but one tent this summer, with Elders Osborne and Huffman as laborers. Others will labor in other places as the way may open.

June 16 Brother Hoen and the writer made the church on Cliff Island a visit. Here eight souls were baptized and added to the church. We are glad to say that the work in Maine is rising, and we expect to see an ingathering of souls from the old State where the third angel's message was first proclaimed.

H. C. BASNEY.

TEXAS.

APRIL 15 I met Brother W. L. McNeely at Bryan, and we pitched our tent at Rock Prairie. Meetings were continued at that place until May 20. A Sabbath-school of fourteen members was organized. We then moved to Wellborn, about four miles away, still continuing Sabbath meetings at Rock Prairie. The interest at Wellborn at first seemed to be deep, but as the testing truths of the message were presented, many dropped out. A number expressed themselves as being convinced of the truth of the message, but only three took a stand for it. I am now at Tharp, Montgomery Co., and will begin meetings to-night.

Many of the farmers are very much discouraged because of the protracted drought. Much corn is being cut up to save the fodder. Late cotton will make nothing without rain. We are trying to point the way to that land where drought and failure of crops will never come. Remember the work here in your prayers.

June 26.

J. B. BECKNER.

VENUS AND ALVARADO.— At our last report we had just entered upon a tent effort at the first-named place. We were there three weeks. What attendance we had was mostly from the town. We labored hard to secure an attendance from the country, but in vain; the farmers were too busy to attend meetings. The Christian denomination showed us no little opposition; they tried hard to get up a debate, but we told them that we had no time for that; that we were doing a great work, and could not come down. Neh. 6:1-3. They then advertised to preach on the Sabbath question, so we offered them the use of the tent, which they occupied at 11 A. M. on Sunday, and we reviewed them in the afternoon. It was a great victory for the truth. One Christian minister has since accepted the truth as a result of that day's work. There is now a company of six at Venus that are keeping the Sabbath.

We came to Alvarado, June 9, and began meetings the 12th, with a fair attendance. We have preached twenty-three times, and two Bible workers have distributed tracts, besides what we have done. We have placed tracts in nearly every house in town; we loan from two to four tracts to every family that will accept them, and then in a few days take them up, and leave others. As a result we have five or six Sabbath-keepers, and expect others to take hold soon. There are about thirty families deeply interested. We expect a good company here. Our average attendance is about one hundred. The town and surrounding country are most thoroughly stirred. Quite often the brethren and sisters come over from Keene, which is only eight miles distant. They render valuable assistance in the music. Much prejudice has been removed by our coming here.

The editor of the Alvarado *Bulletin* has kindly granted us permission to insert a synopsis of a sermon in his paper each week. Remember us in your prayers, that we may so hold up the light of truth at this place that there may be a good church raised here. Our courage is good.

J. M. HUGULEY,
CHARLES N. EASTMAN.

MINNESOTA.

A FEW words concerning the Master's work in our State may be of interest to the readers of the REVIEW. We must confess that reports have not been as frequent as they should have been. Our conference and camp-meeting of June 2-8, was a very interesting and profitable occasion. Minnesota maintained her record for a large attendance. This was the first camp-meeting that many of our brethren ever attended. Real victories were gained, and spiritual advancement was made by those who sought the Lord with all the heart.

We have nine companies of laborers in the field,—five in the English, two Swedish, one Danish-Norwegian, and one in the German work. All our laborers go out full of courage. A spirit of union and harmony prevails among them, and we trust a large measure of the Spirit of God will rest upon them, and that the message will be given with no uncertain sound. We have a large force of workers, and we trust all our brethren will rally to their support with earnest prayer and faithfulness in payment of tithes. The events of the present time clearly indicate that the message is rapidly closing. Our opportunities to advance the interests of the precious cause are becoming less and less. We look for a successful season's work with such a large force of earnest workers.

N. W. ALLEE.

NORTH CAROLINA.

LEGO.— We began tent-meetings at this place, May 8, and closed them Sunday night, June 14. At first it seemed as though Satan had succeeded in closing the ears of the people against the truth, as there was only one person present at the first meeting besides our brethren and sisters and their families in the neighborhood. This did not discourage us; for we knew that the truth must be "preached in all the world for a witness," whether the people will hear it or not. At our second meeting we had two hearers besides our own people; at the third meeting, five; at the next, ten; and the attendance increased until we had an audience of from fifty to one hundred.

The Lord gave freedom in presenting the precious truth, for which we praise his holy name. As a result of the meetings, six dear souls took a stand to obey the truth; and we hope for several others yet. Several members were added to the Sabbath-school during the meetings. Our brethren and sisters all testified that the meetings had been a great blessing to them. The special season of fasting and prayer was a good time with us all at this place. We have received urgent calls for meetings at several other places, but shall not have time for another tent-meeting till after the Chattanooga camp-meeting. Remember us and the work here in your prayers.

B. F. PURDHAM,

E. L. SANFORD.

MICHIGAN.

HOMER AND WILLIAMSTON.— Sabbath and First day, June 13, 14, I met with the church at Homer. I found the brethren and sisters here awake to the demands of the present times, and the most of them deeply engaged in the work. On First-day a sister was baptized, and she and her husband were taken into the church. The Lord is blessing this little company. May they show their appreciation of his mercies by a thorough consecration of themselves and all they have to his service. I hope the Battle Creek church will furnish them ministerial help as often as possible. They will appreciate it.

I pitched a tent and began meetings in Williamston, Friday, June 19. There were about fifty persons present, notwithstanding it rained. Since then the congregation has increased until it averages somewhat over one hundred. Good

order prevails, and the best of attention is given to the word. Several have expressed a deep interest in the truths they have heard. Last Sabbath most of the brethren of the Alaiadon church, also some from Morrice and Webberville, came to the tent. At the close of the afternoon service, Elder L. N. Lane baptized four adults in Cedar River, which runs close to our tent. Two of these were German Catholics, who recently embraced the truth by reading their Bibles. They became disgusted with a vain show of religion and a mere form of godliness, and began searching the Scriptures for themselves. The Lord does not lack for means to carry forward his work. Let all pray for the work at Williamston.

J. F. BALLENGER.

MONTANA.

GREAT FALLS, WILLIAMS CREEK, AND EVANS. — Since my last report to the REVIEW, I have held meetings at the above named places. I held a series of meetings on the west side of the river here at Great Falls, in the union Sunday-school room. The Methodists, Presbyterians, and Baptists have alternately held services in this building, and they kindly granted us the same privilege. But in a short time I was notified that the Methodists would like the room for holding a revival service; however, the interest seemed to be in our favor, and we retained the room until ten persons had decided to yield to the Spirit's pleadings and accept Christ as their Saviour. I think only two of these had ever made a profession before. These will all attend the services at our chapel in the central part of the city.

I spent a few days at Williams Creek, where there are a few brethren, speaking each night while there. The attendance was good; some came six or seven miles to attend the services. One man told me that it had been fifteen years since he had attended religious services. A Sabbath-school of twenty-five members was organized, and the brethren were encouraged and strengthened.

I spent a few days at Evans, where there are a few believers, and held services each evening. A good interest was manifested. On returning from Williams Creek to Great Falls, I found that a man styling himself an evangelist was holding union services each night with two or three of the churches of the city, and Bible readings in the afternoon; and that in nearly every service he had taken special pains to denounce the Adventists. He had been quite bold, stating in public that the Adventists did not dare meet him upon the question of the law and the Sabbath. This, however, he took back, before several witnesses, at the close of one of his services.

I attended a few of his meetings, and after listening to some of his misrepresentations, corrected them before his congregation, and also invited him, if he thought we were in error, which he said he did, to spend an hour each forenoon at our chapel, and set us right; but this he refused to do. As a result of the meetings our brethren have been greatly strengthened, and more firmly grounded in the truth. The work is making quite rapid progress in Montana, and our canvassers are having excellent success. Our trust is in the Lord, and in his power we expect to triumph.

W. J. STONE.

PROCEEDINGS OF THE IOWA TRACT SOCIETY.

THE twenty-fourth annual session of the Iowa Tract Society was held on Ingleside campground, May 21-31, 1896, Elder E. G. Olsen presiding. Three meetings were held. From the annual report of labor we give the following items: No. of reports returned, 2897; No. of letters written, 2144; No. of letters received,

930; No. of Bible readings held, 1366; No. of periodicals distributed, 94,663; No. of pages reading-matter distributed, 695,091; No. of new local societies organized, 8.

Considerable time was spent in considering home missionary work, and the best methods to be employed. Stirring remarks were made by Elders J. H. Durland, O. A. Johnson, J. H. Morrison, and others, relative to the present opportunities and privileges of the lay members. The advisability of returning to the plan of missionary districts and directors was discussed; and as a step in this direction, it was recommended that the Iowa Conference be requested to divide the State into missionary districts, and elect suitable persons to instruct and lead out in the different lines of missionary work. The resolution was adopted. It was suggested that men be first selected, and then each assigned territory according to his ability and situation.

The following officers were elected: For President, Elder C. Santee; Vice President, Elder C. A. Washburn; Secretary and Treasurer, Jessie V. Bosworth; Assistant Secretary, Carl W. Larson; Corresponding Secretary, Jessie Livingston; State Agent, S. A. Hill.

E. G. OLSEN, *Pres.*

JESSIE V. BOSWORTH, *Sec.*

SOUTH DAKOTA CAMP-MEETING.

THIS meeting was held on the same grounds as last year. Owing to the severe drought of the past two years in Dakota, Lake Hermon has so nearly gone dry that the grounds have lost much of their beauty and healthfulness. Yet no one seemed to suffer any great inconvenience, and there was but little sickness in the camp. The attendance was somewhat over eight hundred, and about one hundred and forty tents were occupied. The weather was all that could be asked for in the Western States, where we have occasional storms. There was only one hard rain during the meeting, and that came with but little wind.

The laborers from abroad were Elders O. A. Olsen, H. Schultz, O. A. Johnson, L. A. Hoopes, J. T. Boettcher, Dr. Paulson, Mrs. L. Flora Plummer, and the writer. Elder Olsen remained only two days, but his labors were much appreciated. Elder Hoopes, with Dr. Paulson, worked for the young people, and in the interests of the institutions which they represent. Mrs. Plummer worked for the Sabbath-school interests, and assisted Elder Warren in the children's meetings. Her talks on teaching, before the entire congregation, were very much appreciated. The instruction was of a character to help both teachers and parents in instructing the youth. Elder O. A. Johnson labored principally for the Scandinavians.

The business meetings passed off pleasantly. The past year has been a year of progress in this conference. The finances have gained somewhat during the year; and after settling with the laborers, there was a good balance in the treasury to start the work for the new year. Dakota has passed through a severe financial strain the past two years. The crops have been almost an entire failure, and what little was raised the last year brings almost nothing in the market. But under all these circumstances this conference has managed to keep free from debt. It does not owe a dollar in any of its organizations.

There were four churches taken into the conference, and several more companies raised up which were not instructed sufficiently for organization before the conference met. The subject of our missions was spoken on by Elder Olsen and the writer, and donations solicited. The brethren responded fully as well as we could expect. About two hundred dollars, mostly cash, and over two hundred acres of crop, were donated to carry forward the message in other lands.

Brethren L. M. Crowther and Carl Kunkle

were ordained to the gospel ministry. The Spirit of the Lord was present at this service, and we believe God will bless these brethren in their sacred calling if they keep humble. It is encouraging to see these young men advancing in the work so that they can take these additional responsibilities.

Elder N. P. Nelson was again chosen president of this conference. The members of the committee remain the same as last year, with the exception of Elder Flaiz, who has connected with the Minnesota Conference. Elder Watson, of Iowa, takes the place of Elder Flaize on the committee. The officers of the other organizations remain nearly the same as last year.

The prospects were never better in this conference for prosperity. The crops are good, the people are of good courage, and the laborers go out under very favorable circumstances. There is no reason why there should not be a good growth this coming year.

J. H. DURLAND.

THE NORTH PACIFIC CAMP-MEETING.

THIS meeting was held at Portland, Ore., May 21 to June 1, as had been previously announced in the REVIEW. Elder A. T. Jones, Professor Sutherland, and Brother E. M. Morrison were already on the grounds when I arrived. Brother Morrison had been working in the interests of the canvassing work, with considerable success, while Professor Sutherland was looking after the interests of Walla Walla College. The meetings have been good. A quiet spirit has been present, and many have been encouraged to earnestness and faithfulness in the work.

It was thought by those having the work in charge that the meeting would be small; but on the first Sabbath nearly as many were present as at any time of the meeting last year, and before the meeting closed, others came, making a larger meeting than the one last year. This was somewhat a surprise to all. Much rain has fallen this season. This has kept farmers from getting in their crops, and has kept many from the meeting. Since the meeting opened, however, but little rain has fallen.

Dr. Belknap was at the meeting, and gave several talks on the principles of healthful living, and how to dress in order to keep the organs of the body in a healthy condition. It is a great blessing to our brethren to have a physician at our camp-meetings; for many are suffering for want of information they can get in no other way. The doctor is located at Portland, and is prepared to give such treatment as can be had at any of our health institutions. Elder J. W. Westphal, of Kansas, was present to labor among the Germans, and his work was much appreciated. Brother Jones, with others, spoke to the German brethren, Brother Westphal interpreting, so they had the labors of all the visiting brethren. The work among the Germans is growing in this conference. What is needed is more efficient help to carry it forward.

A canvasser was appointed to canvass those at the meeting for the REVIEW, and he found many families that did not have the weekly visits of this valuable paper. Thirty or more subscriptions were taken; others were anxious to take the paper, and will do so as soon as possible. Steps are being taken to do more in the canvassing work in this conference. A State agent has been elected, and it is hoped many will give themselves to this important branch of the work. There are many young men and women, as well as older ones, who can find a field of usefulness, and do much toward advancing the cause of truth, by getting our publications before the people.

The work of the conference has been quite successful the past year. About three hundred persons have embraced the truth and united with the churches. Three new churches were admitted to the conference, and other companies

are yet to be organized. A mission building has been erected in the city of Portland, which will be a help in carrying on the Bible work in the city. The building is 30 x 60 ft., two stories high, with basement, and cost, furnished, twenty-five hundred dollars. The finances of the conference remain about the same as last year. The work of the message is advancing in all parts of the field, and we trust the influence of the meeting will be felt during the coming year, and that much good will result from the instructions there given.

In order to reach the California meeting, I was obliged to leave Portland the evening after the Sabbath before the meeting closed. Others will report items of interest that were not fully known when I left. The brethren unanimously invited the ministers to report their work through the REVIEW. We shall watch with interest to see how many respond to the invitation.

A. J. BREED.

MINNESOTA CONFERENCE PROCEEDINGS.

The thirty-fifth annual session of the Minnesota Conference convened at Merriam Park, St. Paul, June 2, 1896, at 9 A. M. President Allee gave a verbal address, reviewing somewhat in detail the work of the past year, and calling attention to some items of importance to be attended to at the present session.

Fifty-five churches were represented by one hundred and twenty-one delegates. Visiting brethren from other conferences were invited to participate in the deliberations of the conference. Seven new churches were admitted, with an aggregate membership of ninety-five, which makes the total membership of the conference 2429. The usual committees were announced, and entered upon their work. The conference treasurer reported the receipts for the year ending May 31, 1896, to be \$17,844.52, and the disbursements, \$13,852.98, of which amount \$13,546.23 had been paid to laborers and \$2991.54 remained in the treasury.

The report of the conference secretary referred to a marked improvement during the year in the matter of reporting by the church clerks and treasurers, and called attention to the fact that the reports of the church treasurers showed that, with a total membership of 2371, 1280 persons had paid some tithe during the year. The report also showed that the churches known as Frankford Center, Golden Gate, Monticello, and Tracy had become extinct by reason of removals and defections; consequently these names were dropped from the list of churches.

The committee on resolutions reported resolutions favoring the continuance of the plan of monthly pledges for the general relief fund; the holding of a canvassers' school the coming winter; the re-endowment of the conference bed at the Sanitarium Hospital at Battle Creek; approving the action of the executive committee in securing the services of two trained nurses from the Medical Missionary Board, to labor in the conference a part of the past year, and recommending the continuance of this line of work; and recommending, in view of a growing tendency upon the part of some to feel that they are not in the work unless officially recognized by the conference, that great care be exercised in encouraging applicants for places in the work.

The resolutions were discussed at some length, mostly in the way of approval, and were all adopted. Upon a call for money for re-endowment of the conference bed, one hundred and twenty-five dollars was raised in the congregation. Pledges and payments to the amount of some six hundred dollars were made to the general relief fund.

Upon the recommendation of the committee on nominations, the following persons were elected: N. W. Allee, President; J. J. Graf, Vice-President; other members of the Executive Committee, C. M. Everest, W. A. Alway, and

Fred Johnson; Secretary, D. P. Curtis; Treasurer, A. G. Adams.

The committee on credentials and licenses recommended, and the conference voted, that credentials be granted to Elders N. W. Allee, D. Nettleton, John Hoffman, W. A. Alway, W. B. Hill, H. F. Phelps, H. R. Johnson, Andrew Mead, C. W. Flaiz, J. J. Graf, and D. P. Curtis; and that Brother Fred Johnson be ordained and receive credentials.

It was voted that, beginning with the quarter beginning July 1, the quarterly meetings of the churches be held on the last Sabbath and Sunday of the quarter instead of the first, as heretofore. The usual vote of thanks was given to the owners of the grounds, the railroads and street-car company, and the publishers of the daily papers of the Twin Cities, for courtesies extended to us as a conference. The minutes of the session were read and approved; and the conference adjourned, after holding six meetings.

N. W. ALLEE, *Pres.*

D. P. CURTIS, *Sec.*

WORKINGMEN'S HOME AND MEDICAL MISSION.

The Workingmen's Home and Medical Mission, at 42 Custom House Place, Chicago, was dedicated Sunday, June 28, at 3 P. M. Mr. S. Sherin, of St. Paul, had charge of the service. A chorus of fifty students from the American Medical Missionary College at 4 College Place led the singing. Dr. J. H. Kellogg made an address, giving the history and future outlook of the mission. He stated that the Wessels brothers, of Cape Town, South Africa, had given him forty thousand dollars to be invested, the income of which is to be always used for this Home and Medical Mission. Dr. Kellogg also announced that the late Mr. E. Peddicord, of Ottawa, Ill., had given him a farm a few weeks ago, to be used for the Chicago Mission. It is to be turned into a garden, and hundreds of men put to work on it. Mr. Francis Wessels, one of the donors referred to above, was present and sang a solo.

Rev. Frank Crane, D. D., pastor of Trinity Methodist church, gave an eloquent and touching address on the needs and benefits of such a mission among the poor and sick. Rev. Dr. Manss, pastor of the Church of the Redeemer, made an interesting address. Mrs. Isabel Wing Lake, Bayard Holmes, M. D., and Elder L. Mc Coy, gave brief addresses. The meeting closed with singing, and prayer by Dr. Crane, all feeling that great good would be done. Letters of regret were received from Mayor Pingree, Detroit; Dr. Alice B. Stockham; General Superintendent of Police Badenoch; Hon. A. B. Stickney, president of the Chicago and Great Western railroad; and Rev. Arthur Edwards, D. D. All had the kindest words of encouragement for the work of the mission.

S. SHERIN.

Sanitarium, Battle Creek.

IMPORTANCE OF OUR CHURCH PAPER.

MY mind has been exercised of late upon the relation the REVIEW AND HERALD sustains to the work of the third angel's message, and I am fully convinced that we do not half appreciate its importance. Before I became connected with this message, I took an active part in politics, and labored earnestly, as my time would permit, to disseminate the principles of prohibition and build up the Prohibition party. I soon learned that to get a man soundly converted to the faith, so that he could be relied upon in any emergency, and be willing to contribute of his means to carry forward the work, it was necessary to get him to take and read a good weekly paper advocating those principles, exposing the fallacy of the arguments of the opposition, and containing reports of the progress of the work from the field at large. I believe this is true of our work; and if we would devote

more of our time and energy to getting our church paper into the homes of the people, we would not hear of so many apostasies, nor would the cause be burdened by so many nominal Adventists, who draw upon the energies of the body to carry them along, instead of being a strength to it.

In the past we have thought it best to go a little slow about trying to get the people where we were holding meetings, to subscribe for the REVIEW, until they were a little more confirmed in the faith, fearing that the REVIEW would be too strong meat for them. In this I am sure we have made a mistake, for two reasons: first, because it has been thoroughly demonstrated that the REVIEW is a good missionary paper, and that fully as many people have accepted the truth by reading it alone, as from any one of our papers; second, because when the people are first attracted by the clearness and beauty of the truth, and their hearts are made tender by the earnest appeals of the servants of God, is the best time to mold and start them in the right way. It has been my observation that the most successful laborer in bringing out and establishing people in the truth, is not always the most fluent speaker or reader, but the one who is most successful in getting our reading-matter, prominent among which is the REVIEW, into their hands. The work of a tent company or a Bible reader cannot be said to be fully done until every reasonable effort has been made to have those with and for whom they have been laboring, subscribe for the REVIEW.

I know the objection is often raised that they cannot afford it, and the worker too often encourages this thought instead of laboring earnestly to show them that they cannot afford to do without it. If more importunity were used at the proper time, much less would be required later on, and many more souls would be saved in the kingdom.

The first-page articles alone, in a year's subscription to the REVIEW, are worth many times the price of the paper, if their value could be estimated in dollars and cents. In a field like the South, this is pre-eminently true. The REVIEW is the only medium of communication between the scattered brethren and the missionaries in foreign lands; hence to keep abreast of the times, and know how rapidly the work is advancing both in home and foreign lands, it is absolutely necessary for us to have the paper as a regular visitor in our homes. And this is not all; when something of unusual interest occurs in the world, affecting the message, or when special appeals are made by the president of the General Conference, or when important meetings are announced in our territory, we want the REVIEW at hand, that we may know all about it, and be ready to act our part.

Not long ago, I heard a good brother say that when he first began to read the REVIEW, he thought it was the most wonderful paper he had ever seen or heard of; but he concluded they were some special numbers, and the paper would soon run out of such matter and drop back on a par with other papers; but he had now taken the paper about fourteen years, and instead of dropping back, it got better and better each year. Such testimonies could be multiplied by the score. That it may continue to grow better and better, and its sphere of usefulness be enlarged by the energy and faithfulness of its friends and patrons, in presenting its merits to others and inducing them to subscribe, is the prayer of the writer.

GEORGE A. IRWIN.

OUR FOREIGN MISSIONS.

As the hard times press in upon us, it sometimes seems as though we must almost do without the necessities of life; but the promises of God are sure, and we know he never fails. Our hearts burn within us as we read the reports that appear in the Progress department of the

REVIEW, and we long to give more to help forward the third angel's message in foreign lands. We have planted our missionary gardens, but all, especially those who live in cities, cannot have missionary gardens; so we in Grand Rapids have decided to work for the Lord on the first Monday of each month, the women being as interested as the men. Even the children are not left out. Those who do not have regular labor for that day take "Glorious Appearing," tracts, etc., and canvass. The children take "Gospel Primer." To-day, June 6, our social meeting was devoted to relating our experiences. The recitals were interesting, and some were very touching. The money given in amounted to over twenty-one dollars, and will doubtless reach thirty dollars, as many draw their pay semimonthly. Nearly all our members are poor. There are persons in some of our churches that are worth more than all of our members collectively. This missionary spirit is drawing us nearer together, and bringing us into the unity of the faith. O that the present year might mark a new era in giving for the Master! Then the reports of our foreign missions would show an increase instead of a falling off, as they did last year.

EVA M. LEONARD.

News of the Week.

FOR WEEK ENDING JULY 4, 1896.

NEWS NOTES.

June 29 Mr. Mc Kinley was formally notified that he had been selected as the Republican candidate for president. A special train carried the committee, numbering more than forty persons, to Canton, where the committee was met by the local Republican club, and escorted to the Mc Kinley home. There Senator Thurston made a speech, glorifying the party, the platform, and Mc Kinley, who is to be leader in the next campaign. He predicted a sweeping success, and a rapid return to good and prosperous times. Representatives of many States, who were members of the committee, followed in the same vein. Mr. Mc Kinley replied, thanking the delegates and the party. He endorsed the platform and accepted the nomination. A written letter of acceptance will soon be given to the public.

The Democratic delegates are already gathering in Chicago for the national convention to be convened there July 7. The number of rooms being engaged indicates that not only the regularly accredited delegates but a large host of office-holders and others interested in the convention will be there. The great question to be decided at the convention will be that relating to finance. The West and South are for free silver, and the East is for gold. The gold men hope to prevent the silver men from getting a two-thirds majority in the convention. They openly declare that if free coinage is adopted, they will bolt and vote for Mc Kinley. This would be a bigger bolt than the bolt from the Republicans, led by Senator Teller, as the Democratic party is more evenly divided upon this question than is the Republican. Friends of Senator Teller will be in the Chicago convention, and many leading Populists will also be there. They evidently hope to secure the nomination of some man that all silver men can unite upon. Among the names suggested are those of Boies, of Iowa, and Bland, of Missouri. Senator Teller, the bolting Republican, is also very favorably considered by many Democrats.

A terrible mining accident occurred in what is known as the "Red Ash" vein of the Twin Shaft at Pittston, Pa., June 28. The roof of the vein has been caving for some time, and it became necessary to put in timbers to hold the roof from falling. A large party of experienced men were at once put to work; but as the mine was "working," or "squeezing," as the miners say, great care was exercised. Two or three slight falls occurred, in which no one was hurt; but at 3:20 A. M. the whole roof, as is supposed, fell without warning. The weight was so great that the timbers were of no avail. The town was awakened as by an earthquake shock, and the first general impression in the town was that it was an earthquake. Soon the truth was known. Ninety men were entombed alive! The excitement cannot be described. Seven thousand men, women, and children surrounded the mouth of the shaft. Police were needed to keep them in control. Fathers, husbands, and sons had gone, never to return alive! Only three had escaped, one of them torn and bleeding, and

they were not in the depth of the mine. The work of rescue was quickly begun; but it will be ten days before the buried miners can be reached. Other parts of the mine are "working," and the greatest care is exercised to prevent a repetition of this awful catastrophe.

ITEMS.

— June 27 an attempt was made to assassinate the new shah of Persia.

— It is the intention of the czar to visit the capitals of western Europe.

— A Christian governor has been appointed for Crete, and the excitement is subsiding.

— A Catholic seminary for the education of priests will be erected in Dubuque, Ia.

— Mrs. Harriet Beecher Stowe, authoress of Uncle Tom's Cabin, and other works, died at Hartford, Conn., July 1.

— A Montreal judge holds that priests cannot be compelled to divulge to civil courts what they have learned in the confessional.

— The rains and good weather have increased crop prospects, and grain is lower than ever. New wheat is coming into market.

— Harvard College has conferred an honorary degree of Master of Arts upon Booker T. Washington, the distinguished Negro educator.

— During the last three months thirty-two Prussian generals, including General von Lenke, all over sixty years of age, have been retired.

— By the use of the Roentgen ray upon Li Hung Chang in Berlin, the bullet which he received in Japan has been located below one of his eyes.

— Chicago physicians are reporting remarkable cures of consumption by means of the Roentgen ray. The bacilli germs in the lungs are killed by exposure to the penetrating light.

— The condition of things in Corea is becoming intolerable to Japan. Russia has complete control of the country. Japan is preparing to measure strength with the Russian bear.

— A balloon, with occupants, passed over Winnipeg, Manitoba, at a high altitude; July 1. It was going west very rapidly. It is believed to be Andree's balloon from Spitzbergen.

— Senator Teller, of Colorado, reached Denver, July 1. His coming was the occasion of a great demonstration over him, participated in by all people, without respect to party.

— The steamer "City of Richmond" was caught off Key West, Fla., by United States government officers, and compelled to return. She had on board 276 cases of arms for the Cubans.

— The Illinois flag law, for the violation of which Governor Altgeld and others were lately arrested, has been declared unconstitutional by Judge Wright of the circuit court of that State.

— Some idea of the number of people from other lands in Chicago may be seen in the fact that a picnic was held in a park there, June 28, at which six thousand Swiss people were present.

— The excitement in England over the arrest of the party of British engineers in Venezuela is abating. Through the active efforts of Secretary Olney the men arrested have been given their liberty.

— A genuine sea-serpent was caught in a net at the mouth of the Humi Humi River on Puget Sound, June 21. He was seventeen feet long, and as ugly as a tiger. It will probably go to the Smithsonian Institution.

— Americans returning from the coronation of the czar report that the Russian people regard the terrible accident on the plain at Moscow, whereby so many were killed and injured, as an evil omen for the reign of the czar.

— Emperor William is studying the financial question. He is especially interested in the subject of bimetalism. It is believed that Germany will soon make a move in the direction of an international agreement in regard to money.

— General Weyler has ordered two American newspaper correspondents, one for the New York *Herald* and one for the New York *World*, out of Cuba. This is the second correspondent of the *World* who has been excluded from Cuba. General Weyler seems to have better success fighting the correspondents than he does the Cubans.

— It now appears that the A. P. A. endeavored to secure a plank in the Republican party platform opposing the use of public money for sectarian purposes. It was at first given place in the platform, but later, a letter was received from Archbishop Ireland opposing the plank as unnecessary and as calculated to recognize the claims of the A. P. A., which would alienate Catholic voters. The clause was therefore omitted from the platform.

— There is a strong bolt in the Republican party of Minnesota, led by Congressman Towne. The bolters have issued a manifesto, explaining and justifying their action, and protesting against the single gold standard adopted at St. Louis.

— M. Kruger's demand of Great Britain that Hon. Cecil Rhodes and other prominent members of the Chartered Company resign, has had an effect. Mr. Rhodes and other members have resigned. It looks as though the Chartered Company would soon wind up its affairs.

— The Honorable Artillery Company of Boston will visit England, July 6. The company numbers two hundred, and will be accompanied by ladies. Preparations are in progress in London to give them a grand reception. They will entertain the prince of Wales, and will be received by him.

— Three robbers lately attempted to rob a bank in Bowling Green, O. They killed the watchman, but were themselves arrested. They have been identified as Chicago crooks, and there is good reason to believe that they belong to the gang which has so successfully robbed so many stores in that city.

— A great reunion of Confederate soldiers was held in Richmond, Va., the past week. A monument to Jefferson Davis was dedicated. Many of the old Confederate flags were displayed, but the one flag of our country — the stars and stripes — floated over all. The soldiers who fought for the "lost cause" will soon be gone. They were mistaken in their ideas of right and duty, and they paid the full penalty of their mistake. Braver men never shouldered a musket, and now for a few days they have been fighting "all their battles o'er again."

Special Notices.

OHIO, NOTICE!

THOSE wanting to rent tents at our camp-meeting in Findlay, O., Aug. 6-17, will please notify me between now and the 27th of July, so that provision may be made for all in due time. Those failing to do this will have to put up with what they can get. Address me at Mt. Vernon, O.

H. M. MITCHELL.

INDIANA CAMP-MEETING

THE Indiana Conference and camp-meeting will be held at Marion, Aug. 20-31. The camp will be located in a beautiful grove between Marion and Jonesboro, near the street car line. I speak of this meeting thus early in order that all may begin to plan to attend. Information will be given in regard to railroad fare, etc., later on. We expect to get the usual reduction on railroad fares. The annual meeting of the Indiana Tract Society will be held during the meeting.

J. W. WATT.

NOTICE TO ARKANSAS CONFERENCE AND TRACT SOCIETY.

THE next annual session of the Arkansas Conference and Tract Society will be held in connection with the camp-meeting at Morrilton, Aug. 5-17. We desire a full representation of delegates at the very beginning of the meeting, as there are many important things to be considered in connection with the conference work. The tract society will also have some weighty matters to decide in reference to the canvassing work. Let us all come to this annual gathering seeking the great Source of all wisdom, that his will may be done.

J. A. HOLBROOK, Pres.

THE COMING YEAR AT HEALDSBURG COLLEGE.

THE Healdsburg College, perhaps, never had more encouraging prospects for a large attendance than it now has for the approaching year. The interest in the educational work throughout the California Conference is at present exceptionally good. Elder R. S. Owen, who, in former years, was in charge of the Bible instruction, and who will, the coming year, serve the college in the same capacity, will labor among the churches in the interests of the college, until the close of the vacation. Professor Rine, who has been in charge of the English work for ten years, was granted his request to be permitted to engage in some other line of work. Aside from the changes above indicated, the *personnel* of the faculty will be the same as last year. A business manager for the college will also be employed before the beginning of the school year. The Calendars for last year will be used this year, with such modifications, of course, as the changed conditions and circumstances will necessitate. A brief "Fall Announcement" will soon be issued, containing the latest information respecting the school work, special courses, primary school, etc. All who desire a

copy of these Announcements should apply to the Healdsburg College. Will all those who apply please state whether or not they have a copy of the Calendar for last year? F. W. Howe, *Pres.*

THE CHATTANOOGA CAMP-MEETING.

In addition to the many personal letters written, I would take this method of calling attention, in a general way, to the importance of this meeting and the desirability of having as large an attendance as possible. In the first place, what are known as camp-meetings and the way they are usually conducted, are not regarded with much favor in this field; hence, this meeting will be educational in many ways. A considerable number of quiet Christian people encamped on the ground, observing system and order, not only in the arrangement of the camp and grounds, but in eating, sleeping, and worship, will do much to relieve the prejudice against such meetings, and favorably introduce us and our work to the public.

The place chosen for the meeting is an important city, and has had many representative gatherings in the recent past, all of which have been very fully reported by the enterprising paper, the *Chattanooga Daily Times*, and we have the promise of the same kind treatment. Many of these papers will be read by people who otherwise might never hear the message. But this is not by any means all that is to be gained by the meeting. I wish to impress upon the mind how, in our very attendance at this meeting, we shall be doing missionary work that may result in the conversion of some soul, while at the same time our own souls will be watered and fed by God's Spirit and presence. The meeting will be held on the grounds of the "Chattanooga Driving-Park Association," on McCalley Avenue, at the eastern limits of the city. Every arrangement has been or will be made for the comfort and convenience of the campers at as reasonable a rate as possible. A dining-hall will be conducted under the auspices of the camp-meeting committee, where all who do not care to board themselves can be accommodated at a reasonable price. Tents will be on the grounds, pitched, ready to rent, at from \$2.50 to \$3.50 each. Rates have been obtained from the railroads at a fare and a third for the round trip. For full particulars in regard to procuring the same, read carefully, and follow closely the instruction given in former issues.

Elder Olsen and his son, Dr. A. B. Olsen, and either A. T. Jones or G. E. Fifield will be in attendance from abroad. A number of persons have been chosen from the laborers in the district especially to prepare themselves for labor among the young people, children, and little ones, so that all may receive the benefits of the meeting. I shall be glad to answer any questions in regard to the meeting, and would ask as a favor that those wishing tents, notify me at once, so we may know how many to provide. And now, in conclusion, let me urge you to make some sacrifice to attend this meeting. We shall not have many more of these opportunities. The wrath of the dragon is being stirred more and more, and very soon we shall not be permitted to assemble in these large gatherings and worship without molestation. So, arrange to come, brethren, bringing your wives, your children, and your little ones, trusting the promise made to ancient Israel, in Ex. 34:24.

GEO. A. IRWIN.

Publisher's Department.

"PITCAIRN" PHOTOS.

BEFORE the ship "Pitcairn" sailed on her last voyage, May 19, photographs of three different views were taken: a group of the missionaries, a group of the crew, also a view of the vessel as she was departing. Size of the photos, 5 x 8 inches. Price 25 cents each. Address F. J. Brainerd, Pacific Press Pub. Co., Oakland, Cal.

BEING PRINTED THIS WEEK.

OUR new thirty-page catalogue of Bibles is now in press, and will be ready for delivery by July 8. We keep in stock all the styles listed, and orders will be filled promptly. Drop us a card, and one of these fine illustrated catalogues will be mailed to you free.

REVIEW & HERALD PUB. CO.,
Battle Creek, Mich., and Atlanta, Ga.

NOW IS OUR TIME.

FOR the last two or more years, quite a number of the States have suffered more or less from drought and general failure in crops, but the prospects this year are very flattering that we shall have good crops in almost every part of the United States. Great storms have devastated many localities and ruined some of the farmers, but we have been blessed with bountiful rains, and the Lord's hand seems to be open to give us a degree of prosperity that we have not enjoyed

for several years. And when these prosperous times come, we should be awake and improve them.

We have quite a large corps of canvassers in the field that are no doubt doing all they can to place our publications in the homes of the people; but are there not hundreds, yes, even thousands more, that should be out in this work? Are there not thousands of our people who perhaps could not go out and devote their entire time to the canvassing work, but who might take some of our smaller publications in connection with our periodicals, and engage in missionary work by circulating these publications in their own localities? When God gives us these opportunities, we should not only see them, but we should act promptly. We have thousands of tracts, pamphlets, and books on our shelves in the various publishing houses and tract society offices, that should be in the homes of the people. These publications cannot circulate themselves, and God has not appointed that angels shall pass them out to the people, but has given us the privilege of doing this work for him. It seems to us that now is the most favorable time that we have enjoyed for several years, and let us make use of it. Every individual among us should be thinking of what he can do to advance the work.

A. O. TAIT.

CATALOGUES! CATALOGUES!!

CATALOGUES!!! CATALOGUES!!!!

Send a two-cent stamp for our new **English Catalogue just issued.** It contains a list of all of our English publications. Every **Seventh-day Adventist** should know what our denomination publishes, and there is nothing that gives this information in such a concise form as our catalogue just out.

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REVIEW AND HERALD PUB'G CO.,

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Appointments.

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

CAMP-MEETINGS FOR 1896.

DISTRICT 1.		
Virginia, Charlottesville,	Aug.	7-17
New York,	Sept.	3-13
West Virginia,	"	17-28
New England, Leominster, Mass.,	Aug. 27 to Sept. 7	
Maine, Augusta,	" 27 "	7
Vermont, Rutland,	"	20-31
DISTRICT 2.		
District camp-meeting (Chattanooga),	July	17-27
Tennessee River, Clarksville, Tenn.,	" 31 to Aug. 9	
Florida, Tampa,	"	7-15
DISTRICT 3.		
Ohio, Findlay,	Aug.	6-17
*Indiana, Marion,	"	20-31
Illinois, Southern (Conference),	Sept.	17-27
" Northern,	Aug. 27 to Sept. 6	
*Michigan, Owosso,	Sept. 23 to Oct. 5	
DISTRICT 4.		
*Nebraska, "Chautauqua Grounds,"	Fremont,	Aug. 30 to Sept. 7
Nebraska (local), Crawford,	July	9-19
*Each preceded by a workers' meeting.		
DISTRICT 5.		
Texas, Keene,	July 23 to Aug. 3	
Oklahoma, Guthrie,	" 30 to "	10
Arkansas, Morrilton,	Aug.	5-17
Colorado, Denver,	"	19-31
Kansas, Council Grove,	" 26 to Sept. 7	
Missouri, Sedalia,	Sept.	9-21
DISTRICT 6.		
Utah, Salt Lake City,	July	7-13
Montana, Helena,	"	16-27

DISTRICT 8.

Denmark,	July	7-10
Germany,	" 21 to Aug. 9	
Switzerland,	Aug.	6-16
Switzerland, institute for,	"	16-30
Turkey,	Sept. 29 to Oct. 31	

THE next annual session of the Ohio State Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Findlay, O., Aug. 6-17, 1896, for the purpose of electing officers, and transacting such other business as may properly come before the meeting. First meeting, Friday, Aug. 7, at 9 A. M. Churches will see that their delegates are elected and duly authorized by credentials. I. D. VAN HORN, *Pres.*

THE next annual meeting of the Ohio Tract and Missionary Society will be held at Findlay, O., at the time of the camp-meeting, Aug. 6-17, 1896, for the election of officers, and such other business as may come before the meeting. First meeting, Friday, Aug. 7, at 4 P. M. I. D. VAN HORN, *Pres.*

Obituary Notices.

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

WEBSTER.—Died at her home in Lake City, Minn., June 18, 1896, Sister Mary A. Webster. She was born in the town of Lake, Minn., April 19, 1875. She was an earnest, faithful Christian, and energetic in all she had to do. She was much loved by children, and manifested a great interest in their behalf. Her hope and trust in God continued bright and clear till death. She leaves a mother, one sister, three brothers, and many warm friends to mourn. Funeral services were conducted by the writer. A. W. KUEHL.

GIFFORD.—Died at Fairfield, Me., April 3, 1896, of heart trouble, A. T. Gifford. He was born in Fairfield, Me., May 10, 1833. He accepted the third angel's message many years ago, and united with the Summer set Mills church, in which he remained a member until his death. He bore his sickness with patience and fortitude, and fell asleep in Christ with a bright hope of a part in the first resurrection. He leaves two daughters, four brothers, and two sisters to mourn. Remarks were made by the writer before a large crowd of sympathizing friends. M. G. HUFFMAN.

DEAN.—Died of a complication of diseases, April 8, 1896, near Lowry City, Mo., Sarah C. Dean, in the sixty-first year of her age. Sarah C. Powell was married to Thos. S. Dean, May 8, 1858, in Delaware county, Ind., and he, with six children, is left to mourn her loss. About fifteen years ago Elder Henry Woodruff visited in the vicinity of Lowry City, Mo., and under his labors she embraced the truths of the third angel's message, which, until her death, she held to be sacred. She united with the church at that place at its organization, and remained a faithful member till her life-work was done. THOS. S. DEAN.

McLAUGHLIN.—Died at Mt. Pleasant, Ia., April 7, 1896, after an illness of about three weeks with kidney trouble and typhoid symptoms at the last, Brother S. B. McLaughlin, in the seventy-fifth year of his age. He was born March 18, 1822, in Mercer county, Pa.; united with the Baptist Church in 1846, and emigrated to Wisconsin the same year. He embraced the views held by S. D. Adventists in 1854, and entertained them the rest of his life. Brother McLaughlin was a member of the Mt. Pleasant church, and at the time of his death, was superintendent of the Sabbath-school at that place. He will be missed very much in the church and Sabbath-school. The funeral was held at the S. D. Adventist church at Mt. Pleasant, April 8. The house was well filled with sympathizing friends and neighbors from the city and country. Services conducted by the writer. Text, 1 Cor. 15:26. C. A. WASHBURN.

DANIELS.—Beulah Blanche Daniels, second daughter of Brother and Sister E. P. Daniels, was born in Spring Arbor, Mich. She died in Oakland, Cal., Sept. 26, 1895, at the age of 17 years and 5 months. The cause of her death was constitutional and hereditary weakness which developed into Bright's disease. She suffered much for many years. She realized for some time her serious condition, and had been sensible of approaching death for over two months. Although not a member of the church, she believed the truths we hold, and had expressed a willingness to die. Her last days were given to prayer and meditation. She fell asleep with a smile on her face, shortly after a season of prayer with the elders of the church, giving good hope to her friends that she sleeps in Jesus. She leaves a father, mother, sister, and two brothers to mourn her death. May they all meet her on the better shore. M. C. W.

CALKINS.—Died at Galena, Kan., May 18, 1896, of consumption, Sister Annie A. Calkins, aged nearly thirty-three years.

WM. H. BROWN.

AYERS.—Died at the home of her parents, in Janesville, Wis., of consumption, Vira L. Ayers. Sister Ayers was born in Vermont in 1876, and died May 25, 1896.

C. W. OLDS.

SERNS.—Died near Fort Atkinson, Wis., May 27, 1896, Mrs. Inger Serns, aged 88 years and 3 months. She was born in Norway in 1808.

C. W. OLDS.

WEEKS.—Henry M., son of S. F. and Ellen Weeks, died at the home of his parents in Pleasant Grove, Minn., May 9, 1896, aged twenty-two years.

D. P. CURTIS.

MORROW.—Died in Mt. Hope, Wis., May 24, 1896, of consumption, Jennie Morrow, formerly Miss Jennie Humphrey, aged thirty years.

C. W. OLDS.

EGBERT.—Drowned accidentally on May 18, 1896, while bathing in the Cumberland Canal, at Glen Echo, Md., Brother George A. Egbert, son of Sister M. A. Neale, in the twenty-sixth year of his age.

ALLEN MOON.

HASKINS.—Died at the home of her daughter, in Mankato, Minn., May 22, 1896, Mary E. Haskins, aged 70 years and 8 months.

WASHINGTON MORSE.

MORTESON.—Andrew M. Morteson, son of Brother and Sister Morteson, of Liberty Bluff, Wis., died of consumption, May 27, 1896, aged 23 years and 1 month.

WM. COVERT.

FINK.—Died at Crow's Landing, Cal., May 27, 1896, of la grippe, Brother Jacob Fink, aged 78 years and 8 months.

W. C. GRAINGER.

RIGGS.—Died at Bayard, Kan., Mrs. Martha A. Riggs, in her fifty-first year. Sister Riggs had been a great sufferer for several years.

W. S. HYATT.

COOPER.—Emeline Napier Cooper, widow of O. B. Cooper, died June 21, 1896, at Hastings, Mich., of cancer of the face, aged nearly eighty-six years.

F. S. CLARKE.

SMITH.—Died at the home of his daughter, in Rockland, La Crosse Co., Wis., of cancer of the stomach, Albert W. Smith, in the seventieth year of his age.

I. SANBORN.

CAUVINS.—Died at the home of her daughter, in Chicago, May 5, 1896, of old age, Winifred Cauvins, wife of the late James Cauvins, of Watseka, Ill.

R. F. ANDREWS.

CARRIER.—Jennie Ferguson was born in Glasgow, Scotland. In 1875 she was married to Wm. Carrier, soon afterward confessing her Saviour, and uniting with the M. E. Church.

A. J. HOWARD.

WILL.—Died in Louisville, Ky., April 28, 1896, Caroline Will, aged thirty-five years. For a number of years Sister Will was a teacher in the public schools of this city.

J. W. COLLIE.

DOBBINS.—Died at her home in Wamego, Kan., May 10, 1896, Mrs. Elizabeth Dobbins, wife of Dr. R. Dobbins, in the seventy-fourth year of her age.

C. MC REYNOLDS.

STICKNEY.—Died at her home in Oakland, Cal., May 29, 1896, of pulmonary tuberculosis, Sister Lydia A., wife of Brother S. C. Stickney.

M. C. W.

GRAHAM.—Died June 4, 1896, near St. Charles, Mich., Mrs. R. S. Graham, aged 64 years and 29 days. The deceased has been a member of the church at St. Charles nearly from the time of its organization.

E. J. DRYER.

BABB.—Died at his home near Wilmington, O., June 3, 1896, of tumor, Isaiah M. Babb, in the sixty-seventh year of his age.

J. G. WOOD.

SCHLATITZ.—Lanie V. Schlattitz, daughter of sister Lodema Bloom, died of consumption at the home of her stepfather, near Riverside, Cal., June 7, 1896.

JOHN ASKER.

MICHIGAN CENTRAL "The Niagara Falls Route."

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N.Y. & S. Spl., N. Shore Limited, Western Express, Kalam. Accom., and Pacific Ex. Express. Includes times for stations like Chicago, Detroit, Buffalo, and Boston.

Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a.m. daily except Sunday. Jackson east at 7:27 p.m.

CHICAGO & GRAND TRUNK R. R. Time Table, in Effect March 20, 1896.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for stations like Chicago, Valparaiso, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Lapeer, Imlay City, Tunnel, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, and New York.

Trains No. 1, 3, 4, 6 run daily. Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

The Review and Herald.

BATTLE CREEK, MICH., JULY 7, 1896.

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Editorial Notes.

THIS WEEK'S PAPER.

We again shorten the Contributors' and Home departments to make room for important matter in the latter portion of the paper.—The first poem beautifully brings out the thought that the peace Christ gives can be enjoyed under crosses, trials, and persecutions, as well as in other circumstances.—“Christ's Life a Testimony to His Divine Claims,” by Sister White, is the great truth which so baffles the skeptic, and will leave every disbeliever in Christianity without excuse.—“The Promises of God,” by Wm. Simpson, was written while Brother Simpson was in Chatham (Ont.) jail, under persecution for conscience' sake.—Elder Bourdeau gives us the second instalment of his article on “The Lord's Day,” showing that the language of Rev. 1:10 is literal narration, not prophetic or symbolic.—A. J. Harris deals with individual accountability, bringing to view a most important responsibility resting upon all, both old and young alike.—“God's Workmen,” by Mrs. Edna Merrell, tells us how we should regard trials. They are agents through which God designs to fit us for his kingdom.—In the Home department the poetry on “The Bairnies' [children's] Feet,” narrates an incident setting forth a beautiful lesson.—“Wearing Feathers” is designed to cast an influence against the barbarous practise of slaughtering the beautiful songsters of the woods to gratify women's pride.—“A Case of Progressive Euchre” justly rebukes a gigantic evil which the devil is trying to make respectable through the co-operation of “good society.”—“The Canada Elections,” in the Special Mention department, narrates a most gratifying triumph in that country of the spirit of freedom over papal tyranny.—“A Noble Witness” shows how some men in the Presbyterian Church still have eyes to see and a voice to condemn religious legislation, or a union of church and state; while the article, “Sunday Laws in Three States,” shows how the state courts are coming into collision with the Supreme Court of the United States on the Sunday question.—In the Editorial the

solemn question is raised, “Are We Waiting?” which all should ponder till they can truly answer it in the affirmative.—Another article is concerning the pointed and spiritual nature of the commandments; while two articles, one on the subject of the “Sanctuary,” and another on the “Prophecy of Daniel 7,” are designed in the most brief and simple way to suggest to inquirers the main points on these questions.—Several queries for the Question Chair are laid over for want of room.—We are happy to present again this week a full and interesting Progress department. The poetry, “My Jewels,” asks whether we shall hold on to our treasures, or convert them into funds to add jewels to the crown of the Master. Trinidad, the British field, South America, Raratonga, and Sweden are the foreign fields heard from this week, while nineteen other reports give us word of the progress of our work, from Maine to Oregon, and from Michigan to Texas.—The News department is full of interest.—Let all concerned mark well the Special Notices.—We are able to give twenty-five Obituary Notices, and still have nearly as many more for which we have not room.

We are happy to greet again, this week, Elder J. O. Corliss, who, with his family, safely arrived in Battle Creek, July 2. It is over three years since he left this place, and nearly that length of time he has been laboring in the distant field of Australia. On account of impaired health, he has been obliged to leave that field; but it is hoped that under more favorable circumstances here, he may yet do much work in the cause of the Master. He is now taking some needed rest at the Sanitarium.

The New York *Sun* recently called attention to the significant fact that so large a number of Presbyterians are successful in their political office-seeking, and inquired what the secret of it was. They are more thickly sprinkled among governors, congressmen, and even presidents of the United States, than members of any other ecclesiastical body. The Methodists are four times, and the Baptists three times, as numerous as the Presbyterians, yet the political office-holders from the former are far less numerous than those from the latter. Does the path to political preferment lie through Presbyterianism? Yet it is a branch of the Presbyterian body that is trying to put the word “God” into the United States Constitution, and transform the government into a tyrannical, man-made theocracy.

Bradlaughism (a specific cult of atheism) is said to be on the wane in England. Before Mr. Bradlaugh's death in 1889, while he was kept from his seat in Parliament on account of his atheism, and ministers and papers were everywhere denouncing him, his school flourished accordingly. An organization of which Mr. Bradlaugh was the leader, published a journal and held crowded meetings in the “Hall of Science” in London. After Mr. Bradlaugh's death, the journal ceased to exist, and as opposition died out, the congregation followed suit, so that now a company cannot be gathered large enough to pay the gas bills. This is another illustration of the law that a cause never can be killed by persecution—a law which those who are trying to crush out the seventh-day movement in this country would do well to consider.

Here is a thought calculated to encourage those who, after much study and labor, have given a sermon, and then have been tempted to feel that it fell dead, and accomplished no good. Emerson once said: “I have forgotten the books I have read, and so I have the dinners I have eaten; but they both helped to make me.” “Every good sermon,” says the *N. Y. Observer*, “helps to make some man's character.”

The Tabernacle pulpit has been occupied the last two Sabbaths by Professor P. T. Magan, of Battle Creek College, who has given two very instructive sermons on the Divine Constitution of the Church. Space would not permit here even a synopsis of the good points made. Suffice it to say that the trend of the sermons was to show that the Christian church is a republic; that the government of heaven itself is not a monarchy in the low human sense of that term, inasmuch as all allegiance to it, is the absolute, voluntary outflowing of the whole being of the creature in love to God the Creator, prompted by his own course of love to all his children. There can be no spiritual head of the church on earth, in the light of Christ's words, “One is your Master, even Christ; and all ye are brethren.” Matt. 23:8. This fixes the true government of the church, so far as human instrumentalities are concerned, to be “of the people, by the people, and for the people.” The view presented of the unity and brotherly love that should characterize the disciples of Christ, was very edifying.

PERSONALS.

Elder I. D. Van Horn has been in this city for a few days, but has now returned to his field of labor in Ohio.

Elder E. W. Farnsworth arrived the past week in Battle Creek. He intends to sail from Vancouver in August next for his new field in Australia.

Elder A. T. Jones has just returned from a successful camp-meeting trip in the far West.

Brother Leopold C. Mathe sailed from New York, July 4, for Hamburg, Germany.

WILL THEY LEARN?

The following sarcastic remarks from the *Missionary Review* of July, 1896, have reference to the efforts commenced by Methodist ministers of Chicago some two years ago to induce the pope to secure freedom for Protestants in South America, the same as Catholics enjoy it in this country, which said pope lauds so highly. The only result has been to give the pope an opportunity to show, by his delay, temporizing and shifting the responsibility, that he is not in favor of any liberty except for his own hierarchy, and that he will do nothing for Protestants in a Catholic country. If these unsophisticated ministers will thereby learn a lesson in regard to the nature of the papacy, the incident will not be wholly barren of good results. The *Review* says:—

It is a well-known law of physics that large bodies move slowly, or at least, it takes them a long time to start. And so when, two full years ago, the Methodist preachers of Chicago began to stir up his Holiness the pope over the persecutions of Protestants in South America, and urge him to secure for them the freedom which Catholics enjoy in this land, it was not reasonable to expect the relief would come soon. It took one year just to get a letter from Chicago to the Eternal City. Then Leo was in doubt if there was aught to complain of down there, and later he learned that the civil power was supreme, and if that happened to be tyrannical and persecutive, he could not help it; for he never meddled with politics. Surely, not a great result for a tug of two years.