

Adventist Review

OUR FIELD

AND SABBATH HERALD.



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

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THE PATH OF THE BACKSLIDER.

BY S. O. JAMES.

My path is full of woe,
Such as no words of mine can well portray;
O, could I catch one glimpse of blessed day
Or catch of hope one precious, glimmering ray,
I'd onward go.

But in a dismal swamp,
Where noxious vapors ever rise,
And pitchy darkness blinds my weeping eyes,
I halt, while danger all my soul defies,
Without my lamp.

I seem afraid to move,
For pitfalls thicken all around.
"Dear Saviour, lift me from this cold, dark ground."
My prayer is but a frightful, gurgling sound;
Where is my Love?

But hark! now in the rear
I hear the howl of angry wolves so close,
Borne by the chilly wind—so fierce it blows!
Ah, poor belated child! how well he knows
The strength of fear.

Ah, friend, do not despise
The warnings that a gracious Father sends;
Lest when for wrongs you seek to make amends,
These woes and others may your path attend.
But O, be wise!

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

CONDITIONS OF ACCEPTANCE WITH GOD.

BY MRS. E. G. WHITE.

"HE that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." If any man has been dishonest, and has wronged his neighbor and his God, there is but one course for him to pursue. He must confess his wrong; he must restore again that he has robbed; he must forsake his evil ways, and have repentance toward God, and faith toward our Lord Jesus Christ.

A precious work has been done in California and in Battle Creek. We have heard confessions, we have seen restitution. Men and women with countenances lighted up with the glory of God have come into meeting to bear testimony to the willingness of Jesus to forgive sins and to cleanse from all unrighteousness. They had tasted and found that the Lord was good. God is ready to do a similar work for this people. "If we confess our sins, he is

faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Jesus has declared, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." We are composed of what we eat and drink; and as it is in the physical economy, so it is in the spiritual economy. That which we think upon, and meditate upon, will give tone and strength to our spiritual nature. We are to become partakers of the divine nature, having escaped the corruption that is in the world through lust. Jesus has said, "Whoso eateth of my flesh, and drinketh of my blood, hath eternal life; and I will raise him up at the last day." "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." We are to be partakers of the root and fatness of the vine. We are to be like Christ, full of benevolence and love. We are to possess the characteristics of God.

The Lord declared his character to Moses, when he stood with him in the mount. "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Moses had prayed that God would reveal himself to him. God had assured him that he had found grace in his sight, but Moses was not satisfied. He still pleaded with God, and said, "Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people." How many would have been satisfied with the approval of God, and would have asked no further. And the Lord answered Moses, and said, "My presence shall go with thee, and I will give thee rest." Still the man of faith pressed his request before God. "And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." O that we all felt as did Moses, that we could not go without the presence of the Lord! "And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name." Step after step this mighty man of faith advances. Three times he has obtained the thing he asked of God. But is he satisfied yet? Has God nothing further to bestow? Moses prefers still another request. "And he said, I beseech thee, show me thy glory." Does this seem like presumption? Did God rebuke him for asking so great things at his hand?—No, no. God is not impoverished by giving. Hear what he answered Moses. "And he said, I will make all my goodness pass before thee, and I

will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face; for there shall no man see me, and live. And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by." And Moses saw the goodness of the Lord. He manifested his character to him. He represented himself as a God, full of compassion and tender mercy. And these are the fruits that we shall bear if we are partakers of the divine nature. We are to eat the flesh and drink the blood of the Son of God, or there is no life in us. Jesus explained what he meant when he gave utterance to these words. He said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." We do not live by every word that proceedeth out of the mouth of God, as we should. We do not give the diligent, prayerful study to the Bible that we should, desiring the sincere milk of the word, that we grow thereby. We do not believe in Christ as we should, or we would not be so far separated from God. What shall we do? How shall we stand in the judgment? We should stand today as we shall wish to stand then. "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

Who have been preparing themselves to go and work in his vineyard? God is not pleased with novices. He wants us to make the very best and highest use that is possible of the talents that he has given us. The ability that our Father has bestowed upon us is precious talent to be put out to the exchangers, to gain usury for the Giver. If we are content to be dwarfs and novices, content to let our ability waste from inaction, we are content to rob God. Every young person must feel the necessity of exercising his talents in the work of God. We should seek to mount to the very highest rounds of attainment, and in the fear of God and with trembling, we should work out our own salvation, because we feel the responsibility that rests upon us to reach the high claims that God has on every soul. We fear lest we shall not defeat the enemy of God and man; but while we work with fear and trembling, realizing our own weakness, God will work with us to will and to do of his own good pleasure. As man sees the claims of the law, and brings the truth to bear upon his soul, a power from on high co-operates with his efforts, and he becomes a laborer together with God.

There is a measurement of character constantly going on. The angels of God are estimating your moral value, and ascertaining your needs, and bearing your case to God. How earnestly we should strive to meet the mind of

the Spirit of God! And O, how thankful we should be that help has been laid upon One who is mighty to save!

When Daniel was in Babylon, he was beset with temptations of which we have never dreamed, and he realized that he must keep his body under. He purposed in his heart that he would not drink of the king's wine or eat of his dainties. He knew that in order to come off a victor, he must have clear mental perceptions, that he might discern between right and wrong. While he was working on his part, God worked also, and gave him "knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." This is the way God worked for Daniel; and he does not propose to do any differently now. Man must co-operate with God in carrying out the plan of salvation.

Do you manifest impatience, and utter hasty words? Are you full of self-esteem? Have you lustful thoughts and practices? Are you doing things directly contrary to the purposes of God? Are you robbing your Heavenly Father by withholding your talents and your heart from him? Why not cease doing this way? Why not make a full surrender to God? He will impart to you his light and peace, and you will taste of his salvation. Do not any longer bring to God a lame, diseased offering. Your powers, mental and physical, are enfeebled by your own course of transgression; but such an offering is not acceptable to heaven. Why not come and be healed of your infirmities, and offer a living sacrifice, holy, and without blemish? Have you been robbing God in tithes and offerings? Here is instruction for you. Says the Lord, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Why not take the Lord at his word? It is our privilege to experience the joy of Christ.

It would be a difficult matter to convince those who have tasted of the rich knowledge of Christ, that he is as a root out of dry ground, without form or comeliness; and he may become to our souls "the chiefest among ten thousand," and the One "altogether lovely." I love him! I love him! I see in Jesus matchless charms. I see in him everything to be desired by the children of men. Let us come to the "Lamb of God, which taketh away the sins of the world." Let us, through his merits and righteousness, obtain a fitting up for heaven. The broken and contrite heart he will not despise.

A FEW INLAND TOWNS.

BY W. A. COLCORD.
(Battle Creek, Mich.)

ADVOCATES of the observance of the first day of the week often seem to think they have proved their point when they have stated that certain notable events occurred on that day. And as this is about their only stock in trade in the way of proof, the greater the number of these there can be found, the better the institution is supposed to be established. Hence, the number is made to appear as large as possible. Thus, in a little sixteen-page anti-Sabbath pamphlet, the writer, W. S. Moore, before closing, sums up his reasons for observing the first day of the week, as follows:—

1. On this day Jesus Christ, the Lord, rose from the dead.
2. On this day he first appeared to his disciples after his resurrection from the dead.
3. He continued to meet his disciples—probably on other days also, but on this day especially—regularly each first day during the remainder of his stay on earth.
4. On this day, the first day, he ascended on high, was received into heaven out of sight of his disciples, and sat down on the right hand of God.

5. On this day Jesus sent forth the Holy Spirit, the promise of the Father, upon his disciples.

6. On this day the apostles began their missions under their great commission, "Go teach all nations," etc.

7. The first converts to Jesus after he had assumed "all authority," were made on the first day of the week.

8. In the apostolic age the disciples uniformly met on the first day to break bread, to commune, teach, and exhort.

9. Civil society requires me to rest on the first day of the week; and the Holy Spirit requires the Christian to submit to the civil law. Rom. 13:1-6. Hence, I rest this day. The nine reasons are sufficient.

Here the first seven of the "nine reasons" presented are adduced in behalf of first-day observance upon the hypothesis that because certain noteworthy events took place upon a certain day of the week, that day, therefore, became great. But the query arises as to why all these great events took place on this day. From the array presented, the answer would naturally suggest itself: "Because it was the first day of the week." But why was this day selected in preference to all others for these events? "Because they were great events." Such reasoning reminds one of certain definitions given in our dictionaries. If you wish to find out what *sulphur* is, you will learn that it is "brimstone." Then turn to the definition of *brimstone*, and you will learn that it is "sulphur." Great events occurred on Sunday because it was the first day of the week. And that day was chosen for these events because they were great. This appears to be about the logic of the case, if there was any providential choice or selection in the matter; and if there was not, then it was a mere matter of course, and, therefore, of no particular bearing upon the sanctity of the day.

But it seems that in the effort to swell the number, some occasions have been pressed into service that, according to the record, could hardly have occurred on that day; at least not without some serious derangement of affairs. For instance, the ascension. This took place forty days after Christ's resurrection. Acts 1:4-11. How that could occur on the first day of the week we are unable to say, unless the resurrection occurred on some other day than the first day of the week; and that would knock the very cornerstone out of the whole Sunday argument. Six weeks complete make forty-two days. It may be that those who can make "after eight days" come around in one day less than eight days, can elongate forty days into forty-two.

But perhaps the matter may be extricated from mathematical difficulties by allowing that the first day of the week may not have come around exactly accurately back there. Perhaps this is the correct way of looking at it. There were so many changes being made then, and things were in such a state of transition, what wonder if the first day of the week should come around a little irregularly! When any great event was to transpire, it was so highly fitting and proper that it should occur on the first day of the week, that that day could be slipped in most any time! The week could be extended to nine or ten days, or contracted to five or six days. Instead of the events accommodating themselves to the natural order of the days, the order was made to accommodate itself to the arbitrary and irregular events. They *must* occur on Sunday. The day must bend to suit the event. This reminds one of the man who said he had always admired the wisdom and beneficence of God in making all the big rivers run by all the big towns. In the case before us, we are really afraid that some of these events are inland towns; that, if we may depend upon our reason and the accuracy of simple mathematical calculations, the Sunday river missed some of these great occasions by several miles, and ran along by others, not because it was the Sunday river, but because it was a river. They had to occur on some day, if they

occurred at all. Let us notice the nine reasons above given, in order.

1. True, Christ rose on the first day of the week; not, however, because it was the first day of the week, but because it was "the third day" after his betrayal and crucifixion when he said he would rise. Luke 24:21, 45, 46.

2. He also met with his disciples on this day, not because it was the first day of the week, but that they might be *witnesses* that he rose when he said he would. Luke 24:48; Acts 5:30-32.

3. That he continued to meet with his disciples "regularly each first day during the remainder of his stay on earth," is a flattering statement in behalf of the Sunday to beguile the ignorant, but it is easier made than proved. There were *five* first days of the week after the resurrection day during that period, but a record of only *three* meetings of his disciples within that time. John 20:26; 21:1-14; Acts 1:1-11. If all of these were on the first day of the week, they would still fall two short of bearing out the above statement. But the fact is, the record fails to state that either of them was on that day. The first was "after eight days,"—a mile or two beyond the Sunday river. The second was on a fishing occasion, and if on the first day of the week, our Sunday friends are welcome to the fish. And the third was forty days after the resurrection, or Thursday. Several inland towns here!

4. On this day, the first day of the week, Christ ascended on high. This is rather strange. The resurrection takes place on Sunday, and forty days after that is Sunday! Queer weeks to come out that way! Then Pentecost (a Greek word meaning *fiftieth*) takes place about ten days after the ascension, and that is also on Sunday! Another odd week! An inland town here, somewhere, we should say.

5. On the day of *Pentecost*, the Holy Spirit was poured out upon the disciples. Acts 2:1-5. If this was on the first day of the week, it was not because it was that day, but because on that year, a day fifty days from the Passover, chanced to fall on Sunday.

6. On this day the apostles began their mission under the great commission, not, however, because it chanced to be that day, but because they were "endued with power from on high," and Jesus had told them to wait until then. Luke 24:49; Acts 1:4.

7. If the first Christian converts after the resurrection were made on this day, it was not because it was the first day of the week, but because the first efforts after the resurrection were made in that direction on that day.

8. There is a record of just one religious meeting's being held on the first day of the week in the apostolic age. If it is proper to speak of a uniformity of *one*, then the claim that "the disciples uniformly met on the first day" in that age, may be true.

9. Civil society requires us to rest on the first day of the week, and the Holy Spirit requires Christians to submit to the civil law. That is, when we are in Turkey, we must do as the Turks do, and when in heathen lands, do as the heathen do! In other words, if the laws of the land require us to violate the law of God, we must do it. If they say that we shall bow down to an image, we must bow down.—Cases like that of Shadrach, Meshach, and Abed-nego for example! If they say that we shall not pray to the God of heaven, we must not pray.—Case of Daniel! Or, to make a practical application of the rule to fit the case of our first-day friends, if civil society required men and women to rest on the *seventh* day, Sunday-keepers should "submit." Would they do it? If not, why not? and what does this "reason" amount to? and why does anybody use it?

We wait for reasons more reasonable.

—Reflections upon the blessings we enjoy, or that are within our reach, ought to awaken in us heart-felt thanksgiving to God, the kind and loving Bestower of all good.

PRAYER.

BY MAUD SAFFORD.
(Millsville, Wis.)

GUARD me, keep me, every hour.
From Satanic power;
With thine angels 'round about
Put my foes to rout.

Lord, not human foes are these;
Principalities,
Rulers of earth's darkness great,
Wickedness in state.

My "calling and election sure,"
My thoughts and actions pure,
Thou knowest, Lord, I try to make,
For Jesus' blessed sake.

Help me to walk as Jesus walked
On earth, talk as He talked,
Follow his meek and lowly way,
And grow in grace each day.

Forgive my sins; I feel the need
Of Jesus' blood indeed,
To blot transgressions from the past
And present, to the last.

All men are sinners, from the first
To last; but not all curst;
"My grace sufficient is for thee
To overcome," spake He.

O God, for Christ's sake do forgive
My sins, and help me live
So I may gain thy Eden land
Among the faithful band.

Yea, by the weapon of my prayer,
And thy unceasing care,
Satanic darkness flees away
Before thy perfect day!

PRINCIPLES BY WHICH TO INTERPRET
PROPHECY.—NO. 15.

BY ELD. D. T. BOURDEAU.
(Battle Creek, Mich.)

X. *Due attention should be given to sacred numbers, because of the precious lessons they inculcate.*

There are numbers in prophecy and in other portions of the Bible which may truly be said to be sacred numbers, and from the use of which important lessons may be derived. Among these are "seven" and "ten." We do not mean that every time we meet these numbers in the Bible, sacredness is attached to them by the Lord. Inspired writers sometimes use them as they do other numbers. What we do mean is this: that these numbers are sometimes used with the idea of perfectness—completeness—attached to them. When "seven" is thus used, the idea of completeness that is conveyed is derived from the seven days of creation, denoting the complete model week in which God wrought and rested. When the number "ten" is thus used, the idea of completeness that is conveyed, is derived from God's perfect law of ten commandments. Let us illustrate this subject by the use of a few scriptures:—

Rev. 5:6: "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." Who does not see in the seven horns and seven eyes in the make-up of this symbolic Lamb, perfection of power in Christ, and perfection of discernment and wisdom in that same exalted Being, as displayed through all the manifestations of the Spirit of God? Rev. 12:3: "And there appeared another wonder in heaven: and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. . . . And the dragon stood before the woman, which was ready to be delivered, for to devour her child as soon as it was born." Rev. 13:1, 2: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and

the dragon gave him his power, and his seat, and great authority."

Here pagan and papal Rome are symbolized, as we have already seen in a previous article. Agreeably to the first of these prophecies, pagan Rome did, through Herod, its representative in Judea, aim to kill Jesus as soon as he should be born. Conformably to the second of these prophecies, papal Rome received the seat of empire of pagan Rome. Both of the symbols here used have seven heads and ten horns, the seven heads denoting seven forms of the Roman government, of which the papal form was the last, and the ten horns denoting the ten kingdoms that arose out of the Roman empire. Now did these forms and these divisions of Rome come about fortuitously, in a haphazard way, so far as numbers are concerned?—Nay, verily; but they arose either through God's sanction or through his permission, that the prophetic plan as to numbers, etc., might be met. God could have ruled in the Roman empire, vindicating every trait of his character, so far as temporal punishments and temporal rewards were concerned, without just seven forms of government, and just ten kingdoms appearing on Roman soil.

Here, too, we have the idea of completeness. But the case is different from that of Christ in one respect. The powers in question are branded as guilty by the numbers they bear; for while they show a completeness in answering to the prophecies that prefigure them under their different phases and divisions, they do not answer to that from which their numbers are derived. Not so with Christ, who answers fully to the emblems representing him, the sacred number "seven" included.

So the number "seven" means completeness in the prophecy of the seven churches and in that of the seven seals, representing seven different phases and periods of the Christian church, and covering her history from the first advent to the second advent. Rev. 2; 3; 6; 7; 8:1. In like manner this number means completeness in the prophecy of the seven trumpets, six of which represent the various agencies the Lord used to humble Western and Eastern Rome. The same is true with regard to the seven last plagues, "in which is filled up the wrath of God." Rev. 15:1.

In the following conversation between Peter and Christ, the same principle appears: "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." Matt. 18:21, 22. Doubtless Peter here uses the number "seven" through the power of the habit of regarding it as a sacred number; and Jesus follows in the same well-beaten track by using the same sacred number, multiplying it by seventy, and giving, as a result, another number held sacred by God's chosen people; namely, 490. Thousands of times had pious Hebrew students multiplied the seventy weeks of Daniel 9 by seven, to obtain this number, waiting anxiously for the important events that should transpire when the years that it represented should be accomplished. And how significant it was for Christ to thus use this number.

Zech. 8:23: "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." Does this mean that just ten men, in every case, should take hold of the skirt of a Jew to go and worship at Jerusalem, at annual feasts, etc., during the period of Jewish prosperity that should follow the rebuilding of the temple by Zerubbabel? We all know that this is not the thought that the Holy Spirit designed to convey; but that the idea of completeness, or of a large number, is intended.

Isa. 3:25, 26; 4:1: "Thy men shall fall by the sword, and thy mighty in the war. And

her gates shall lament and mourn; and she being desolate shall sit upon the ground. And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." It is claimed by some that "women" in this passage mean churches; but such a view of the subject is inadmissible. If the women here are symbolical, the men that "fall by the sword and the mighty in the war" are also symbolical; and who, upon this hypothesis, can say that there will be any literal war, in which literal men shall fall literally? Again, in the verses that immediately precede this passage (verses 16-24), the daughters of Zion are spoken of as going into extremes in the matter of dress; as going forth with stretched-forth necks, wanton eyes, walking and mincing (*tripping nicely*, margin) and making a tinkling with their feet, etc., etc. Does each of these daughters mean a church in these last days? You say, and justly too, that literal women are intended. We say so too, and claim, accordingly, that the "women" spoken of in this passage are literal women, and that in the great scarcity of men occasioned by forthcoming wars, many young women shall be found for whom there will be no young men as companions. Already this has been found to be the case in the warlike nations of Europe, who press thousands and millions of their young men into the army to keep their jealous neighbors in fear, or, in case of emergency, to meet them in deadly conflict.

And what shall we see when the cup of war shall pass from nation to nation, and all nations shall press it to their trembling lips with dread, yet with burning vengeance that only the realities of war can satisfy? Jer. 25:27, etc. What shall we see when the angels of peace and mercy shall relinquish their hold on the four winds of war to blow from the north, from the south, from the east, from the west? Rev. 7:1-3. We shall see all the nations of earth engaged in war, and blood flowing "even unto the horse bridles." Rev. 14:20. We shall see pestilence, famine, privation, everywhere. Isa. 3:1-3, etc. We shall see difficulties in the way of spreading the unpopular truths of the last message of mercy—of doing a work the burden of which should be accomplished in the time of peace a merciful and kind Providence is now granting us.

We shall see young men and young women who have thought only of show and appearance, and of seeing their desires for honor and selfish gratifications, realized,—we shall see such writhing in mental anguish under the just smitings of a stifled and abused conscience, and longing for a deep and thorough experience in the things of God, which they have failed to obtain. And many of these will awake too late to a sense of their awful spiritual condition. Like Esau, they will have sown to the flesh to that extent that they shall find no place for repentance, though they seek it carefully, with tears. Heb. 12:16, 17. And what will parents who shall have neglected to persuade their children to settle on substantial things, and to form perfect, symmetrical characters, then do? How will they then feel? Their words and feelings can be fully described only when the times to which we are looking shall have come. So of unfaithful Christians in general, especially of careless, indifferent, and unfaithful ministers, who will have made great pretensions to knowledge, without living up to their knowledge, or properly fulfilling the sacred and momentous duties of their high calling.

Soon the completeness, the fullness, here conveyed by the use of the number "seven" shall be fearfully realized, not only by women, but also by men. May God awaken his slumbering people to a sense of their present privileges, and of the great responsibilities that those privileges impose; that those for whom there is hope may awake to a sense of their condition, and take their stand with those who are preparing for the time of trouble.

The numbers "seven" and "ten" seem to have been regarded as special, axiomatic numbers, even before the flood. Thus said Lamech, after killing a man: "If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold." Gen. 4:24. Here we have "seven," a sacred number, multiplied by ten, another sacred number, and seven added to the result. The patriarchs understood the sacredness of these two numbers, derived from the creation week, and from the recurrence of the Sabbath which kept up the division of time in sevens of days (see also Gen. 8:10, 12; 2:1-3), and from the ten commandments. And how conscience smitten Lamech must have been, as he wove in the sacred number "ten" in "seventy and seven-fold," knowing that he had broken one of God's ten precepts.

THE PROMISES OF GOD.

BY VESTA J. OLSEN.
(Boulder, Colo.)

LIKE a gallery filled with gems of art, so may the walls of memory be hung with the precious promises of God. As priceless jewels, they are strewn through his word, and await the search of those who will love and prize them. The promises of God afford sure footing, and we may venture our whole weight upon them without fear. Through faith in these, the worthies of the past have gained wonderful victories.

Bunyan's pilgrim, in his fierce conflict with Apollyon, as he reached for his sword, was able, by virtue of God's promise, to put the demon to flight; and all pilgrims who follow, even to the end of time, may have the same trusty weapons of warfare. They are applicable to every person and to every condition of life, but are most prized in hours of affliction and distress. They do not always remove suffering, but they make us strong and patient to bear it. They enable us to feel that "like as a father pitieth his children, so the Lord pitieth them that fear him." He knows our frame, for he made us, and in physical or mental suffering he stands by our side as a comforter and helper, if we only listen for his voice and ask for his presence.

The love of God passeth knowledge, and they who walk with him, and choose him for their counselor need fear no evil. Sometimes we give assent to the value of God's promises, but through a lack of faith, do not make them our own, or apply them to *our personal* need. We know they have helped and will help *others*; but faith falters, and we draw back when about to test them for ourselves. But they are of no value to us unless we make use of them. The more we prove them, the more we will trust them, the more will the heart be drawn out in adoration and confidence toward our Father. We must feel that when God says anything, he says those very words for *me*. When Jesus says, "If ye ask anything in my name, I will do it," he means when *I* ask him. Sometimes we dare not ask him about small matters,—those, perhaps, we would hardly tell our dearest friend; but he is interested in anything which interests or troubles us; and with the freedom and simplicity of a child we may tell him all about it, and ask him, if he sees best, to give us what we desire. With such a friend, what can we not do? If in trouble, he was afflicted. If sorrowful, he was acquainted with grief. If tempted, so was he, and he knows how to help us. If alone, and forsaken by earthly friends, he says, "Come to me;" and he is a friend that sticketh closer than a brother. If we tremble in view of the time of trouble before the remnant church, he has promised to be with us, even to the end of the world. He only asks us to *follow* him, and if we suffer with him, we shall also reign with him.

O, indescribable and blessed union between a child of God and his Lord! All things are yours, says the apostle; and again, If the Lord be for us, he is more than all that can be against us. Faith and courage in God should take the place of cruel unbelief. When God has left us

such great and precious promises, let us by them become partakers of the divine nature, and escape the corruption that is in the world through lust, that we may reign forever with Him who, through his own blood, has provided such promises as these.

BLACKSTONE ON REMEDIAL STATUTES.

BY ELD. J. F. BALLENGER.
(Riverside, Mich.)

BLACKSTONE, the great English jurist, in speaking of the change of laws, has the following:—

There are three points to be considered in the construction of remedial statutes: the old law, the mischief, and the remedy; that is, how the law stood at the making of the act; what the mischief was, for which the law did not provide; and what remedy Parliament hath provided to cure the mischief; and it is the business of the judges to so construe the act as to suppress the mischief and advance the remedy.—*Book I., p. 60.*

If the above is necessary in the construction of human law, is it not equally so when applied to the divine law? It is claimed by those who advocate the change of the "old law"—the decalogue—that Christ and his apostles constituted a divine parliament which remedied the defective statute—the fourth—by substituting the first-day Sabbath for the original, or seventh-day, Sabbath. But we would like very much to have them show, if they can, where either Christ or his apostles, in considering the ten-commandment law, ever showed where it had wrought any mischief, or pointed out a remedy for any mischief the law had made, or wherein the law did not provide for the formation or protection of a perfect character so long as it is perfectly obeyed.

The Saviour, when considering the law in Matt. 5:17-20, did not think that the original act had wrought any mischief, or needed any remedy, or that it did not provide for man's happiness, both in this life and the life to come. On the other hand, he did show that whosoever violated the law in the least degree was unworthy a place in the kingdom of heaven, but that he who would strictly obey every jot and tittle of the original enactment, would be entitled to a great name in the kingdom of God; and so far from pointing out any defect or a remedy for any defect in the statute, he plainly declared that it was easier for heaven and earth to pass than for one jot or tittle of the law to fail. Certain it is that he did not intend by this strong illustration to convey to the multitudes who heard these words that the law or any part of it would pass away at the cross—about three and a half years from the time he spoke these words. It seems to us a most wicked perversion to so construe the Saviour's words on that occasion, as those are obliged to do who abolish the law at the death of Christ.

When the young man came to the Saviour and asked him the most important question ever asked by mortals, would he have answered, saying, "If thou wilt enter into life, keep the commandments," if he had thought that by obeying the original law or any part of it, it would have wrought any mischief in the life or character of the young man; nor could he have meant to convey that the blessing of eternal life could be secured by obedience to the ten commandments up to the time of his death, but after that the reverse? If so, his illustration in Luke 16:17, is calculated to mislead his hearers, for in these words he makes the existence of the law run parallel with the existence of heaven and earth, which could not be true if the law was to pass away inside of four years.

The apostle Paul, several years after the death of Christ, had occasion to consider the utility of the original law in conversion, and instead of pointing out any defect in it, he said, "The law is holy, and the commandment holy, and just, and good," and then asked, "Was then that which is good made death unto me," or in other words, Was it the law that wrought the mischief in me? God forbid. He then proceeds to show that it was sin—the transgression of the law—

that had wrought all the mischief. Rom. 7:12, 13. And in verse 14 he calls the law *spiritual*, in contrast with the transgressor, who is carnal. Then the remedy for all the mischief that has been wrought does not consist in abolishing the law that has been transgressed, but by a system of redemption through faith in the blood of Christ and repentance for the remission of sin. The law could form a good character, but it could not reform a bad one. Pardon can be extended to the transgressor on condition of repentance toward God and faith in our Lord Jesus Christ. Then the righteousness of the law can be fulfilled in us who walk not after the flesh, but after the Spirit. Rom. 8:4.

Therefore, when we consider the steps to be taken in the remedying of law, as laid down by Mr. Blackstone, we find that not one of them was ever taken or hinted at by Christ or his apostles when considering the original law of the Father; but on the contrary, they showed that no remedy was needed or possible, in that the law was holy, just, and good. But strange to say, the opponents of the law think that all the mischief lies in the fourth commandment—the observance of the seventh-day Sabbath. Let us therefore notice this commandment in particular, and see if Christ or his apostles, acting as judges, ever construed it so as to suppress the mischief—the seventh-day Sabbath—and advance the remedy—the first-day Sabbath. In Matt. 2:27 the Saviour states that "the Sabbath was made for man." Being made *for* man could not mean that the original act had wrought any mischief in him, or that it was in any way *against* him, and in Matt. 12:10, he recognizes the obligations of the Sabbath law by saying that "it is lawful to do well on the Sabbath days." And to show us how we could best glorify God on that day, he set us the example of attending public services and reading the Scriptures on that day. Luke 4:16. Again, to prevent any desecration of the Sabbath commandment by a confused flight from Jerusalem, Jesus taught his disciples to pray that their flight be not on the Sabbath day. Matt. 24:20. Nor could the apostles or disciples of Christ have gathered from his teaching while with them, that after his death the law was to be construed so as to correct or remedy the mischief resulting from keeping the Sabbath which he, with the Father, had blessed in the beginning; for after his death we find them keeping the "Sabbath day according to the commandment" (Luke 23:56); the apostle Paul preaching to both Jews and Gentiles on the Sabbath (Acts 13:42), and reasoning out of the Scriptures three Sabbath days as his manner was, at Thessalonica; attending the prayer-meeting held at the river-side near Phillippi on that day, and keeping seventy-eight Sabbaths at Corinth. Acts 17:4; 16:12, 13. No, friends, neither Christ nor his apostles ever thought there was any mischief wrought by keeping the fourth commandment of the Father's law; but all the mischief arose in the making void the commandments, by the elders of the Catholic Church.

THREE THOUSAND DOLLARS.

BY ELD. A. S. HUTCHINS.
(Burlington, Vt.)

SOME years since, I spent a winter's evening in company with two gentlemen,—a father and his son. Before the evening passed, the appetite for tobacco must be indulged by smoking, which seemed enjoyable to each of them. The father being a man of advanced years, the question was raised for his consideration, "What has your tobacco probably cost you since beginning its use?"

His reply was, "It has cost me, as nearly as I can estimate, counting the money paid for it, and the interest I might have drawn on it, \$3,000 in the last forty years." "And what profit has it been to you?" was the second question. The answer was prompt and emphatic, "Nothing but a curse." These are acknowledgments worthy the consideration of tobacco-users.

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.

DEAL GENTLY WITH THE ERRING.

BY W. R. PATTERSON.

Deal gently with the erring one
Before thy hand thou raise to smite,
Ere burning bitter words shall blight
The feeble hope perhaps now growing weak.
Turn thine evil eye within;
Ask thyself, Do I ever sin?
How oft must I forgiveness seek?

Deal gently with the erring one.
Who knows how mightily he strove
To overcome? Then, erring man, reprove,—
Gently reprove,—the erring one:
Thou knowest not but kindness may,
Which harsher dealing ne'er has done,
Restore him to the perfect way.

Let thy reproof in kindness given
Pierce not again the aching heart,
But joy and light and peace impart,—
The joy and light and peace of heaven.
Hast thou never gone astray
From the true and perfect way?
Wast thou by thy Judge forgiven?

"BY GRACE YE ARE SAVED THROUGH FAITH."

ESTHER BRIGGS was a general favorite with the school-girls of her set. She dressed well, was witty and full of fun, and always carried her circle with her. She was a person of decided character, and had strong impressions and opinions of her own, a good stock of self-confidence, and the general make-up that takes the lead in society.

The girls had named her Queen Esther, and hovered around her like satellites around a planet. Her black eyes were full of snap and fire, and whatever she undertook was pushed through with energy. The teacher always sought to obtain Esther's influence before making any innovations in the plans of the school; and Esther, flattered by the compliment, generally conceded her approbation, and indorsed and helped to enforce the requirement.

As Esther and her admiring companions were coming down the street one afternoon, her mother looked up from her sewing and sighed deeply. Mrs. Briggs was a Christian, and she felt no little anxiety as she saw her daughter taken up completely with the ambitions and pleasures of the world. She felt sad to note that all Esther's rare ability was only made to serve selfish motives and aims. As her daughter came in, she was quick to note the expression on her mother's face; and drawing an ottoman to her feet, she lifted her fresh, laughing face, and asked playfully, "Well, mother dear, didn't you have a digestible dinner to-day? or what has happened to make you look so doleful? A penny for your thoughts."

"Do you really want me to tell you what they are, Esther?"

"Certainly. Has anything really serious happened?"

"My dear, do you remember how Esau sold his birthright for a mess of pottage?"

"Yes, mother."

"Well, sometimes I fear that my child is doing the very same thing."

"Why, mamma, what do you mean?"

"I mean that you are letting eternal things go by unheeded, and giving your whole heart to the frivolous pleasures of the world. Come, dear, do you ever really think seriously?"

"Yes, sometimes. I hope to be good some day, but it seems so very dull to me. The minister said last Sabbath that we must give up everything, forsake all that we have, and take up our cross, or we would never see the kingdom of heaven. Of course I want to be saved. I came home and felt rather miserable awhile, looked at the pictures in Fox's 'Book of Martyrs,' and tried to read in your Baxter's 'Saints' Rest,' and then I concluded that I could n't stand it any

longer, so I went over to Mattie Howard's, and had a frolic, and felt better. Now, if I could give up everything all of a sudden, just as the martyrs did, perhaps I could be a Christian. But this everlasting giving up, this every-day restraint, I don't believe I could stand it. At least, not until I begin to get old and sober."

Mrs. Briggs was glad to hear that her daughter did have a desire for salvation, but she did not fathom the motive that was under the wish. She did not penetrate into the mistaken idea that Esther had of the nature of religion and the method by which it was to be obtained. Esther's mind was full of the old idea that has led monks and maidens into convent cells, and into self-inflicted torture.

She had no thought of needing the divine sacrifice and merit of Christ. She thought that her self-denial would make her merit, and balance her scale in favor of eternal life.

Esther was quite serious for some time that night, and as she thought of becoming a Christian according to her own plan, the idea began to take an attractiveness that it never had had in the past. Why should she not, by the force of her own will, put down all her levity, and devote herself to religion and the church? Esther determined that she would do it. She announced her intention to her mother and to the girls, and the next week she was baptized and taken into the church. She had no more idea of what she was doing than had the Israelites when, without recognizing the need of divine aid, they promised before the thunders of Mount Sinai, that they would do all the works of the law.

"Now," said Esther, "I must read the Bible every day, and pray, of course, and visit all the invalids I can find; do everything I hate to do, and give up everything I love."

What a task it was to read the Bible, but Esther labored through chapter after chapter until she reached Judges. Then she skipped over and read Esther, then Ruth, and then a verse now and then. It did her little good. She turned the musty pages of Baxter's 'Saint's Rest,' and declared to herself that the ideas were as musty as the leaves. Her piano was untouched now; for music was one of the things that she delighted in. The only vent she gave herself was in practicing the hymns for the Sabbath services; for Esther played the organ at church.

"What in the world does ail Esther?" asked her younger brother. "Every time she comes around it seems as if she brought a whole funeral with her."

"Hush! dear," said Mrs. Briggs. "Esther is trying to be good."

"Well, I wish she would just stop trying, and really be good. Cousin Mattie is a Christian; but she is full of comfort for a fellow; always looks kind and loving, and will do anything in the world to oblige you. But Esther said she would n't mend my ball, because she must read her chapter. And she won't sing any more, and looks like the fates. Well, if that is goodness, I hope I won't catch it."

The girls all noticed how Esther had changed, or rather, were made aware of the strenuous determination she exercised not to join them in their games, or sympathize with them in their plans. They called her "Saint Esther" now. The whole routine that she had marked out for herself was irksome, and out of the line of her tastes, but she had made up her mind, she said, and she was not going to give up her experiment. Still, her inward dissatisfaction expressed itself on her face. She found it hard to bear the looks of reproach that met her from her former companions, but she comforted herself with the thought that she was suffering for righteousness' sake, and that her reward would be all the greater for the trial. She noted with secret satisfaction that it was hard for the girls to invent anything as interesting as she had invented. Most of the time they loitered around in a purposeless way; for they had no one to propose or to dispose. However, this wore off after a little, and it did

give Esther genuine pain to find that they could be happy without her company.

"I declare," said Mattie Ray, "I wish Esther would go to a convent. I'm sure the world is n't the right place for her kind of religion. Why, everything wears a shadow as soon as she comes around."

"That's so," said Maggie Burns. "It's my private opinion that she hasn't got the genuine article yet."

"What! Don't you? She is just distressingly pious. She goes round after the 'rag-muffins' to get them to come to Sabbath-school, and visits the poor and the sick, and does no end of wonderful things. I heard her telling the minister all she had been doing."

"Of course. I know she just prides herself on her good works. She is turning into a regular Pharisee, and wraps her self-righteousness around her, and thanks the Lord that she is not like us poor heathen who don't make a profession of religion."

"They say that she is the smartest teacher in the Sabbath-school. And she has laid off her gold chain, and pin, and all her finger rings."

"Well, I don't care, there is something that she lacks yet. Do you think that Jesus shut himself away from everybody that loved him? Didn't he go to Bethany? And if people were sinners, he didn't act as though it was a condescension for him to speak to them. I believe Jesus loved people, whoever they were."

The bell rang, and the girls separated.

Mrs. Briggs herself was puzzled. She had always thought that Esther would be a sunny Christian, and had often said to herself, "Esther will be a power for good or evil, whichever way she turns." But now it seemed that she was drawn right into herself, like a snail into his shell. There was something of a sense of disappointment in the hearts of many of the older Christians of the church. They looked in vain for the sympathy that comes from a knowledge of a similar experience.

Esther, herself, in her private meditation, was full of bitterness and rebellion. "I always thought it would be dull work, but this goes beyond anything I ever dreamed. Well, there's one comfort, I can excel all the teachers in getting up illustrations for the Sabbath-school; and if I am going to be a teacher, I'm going to be a first-class one. I'll show the school that I know how to teach. My class shall be able to answer everything, or my name's not Esther." She was schooling herself to wear her straight jacket with all possible grace.

One day she went to her piano and began to play some of her long-neglected music, and found that, for lack of practice, much of her skill was gone. "There," she said, bursting into tears, "I believe that is just about all religion can do for a person. All the Christians I know are stupid, and unintelligent; and if that's the kind of persons that are going to heaven, I don't know as I care to go."

Esther's face was red with weeping when her mother came in.

"What is the trouble, Esther?" she asked.

"Oh, I'm just tired of everything in the world. There isn't anything worth living for. I don't believe that I can ever be saved; for I never can be good."

"Perhaps you are trying to be good in your own strength. You know that Jesus has promised that his grace shall be sufficient. It is when we feel our own weakness that he imparts his strength."

This was a new thought to Esther, but she still failed to comprehend its comfort and meaning. "I believe I'll give the whole thing up," she thought. Then another thought was suggested to her mind. "What will people think of you?" Her pride was roused. No, indeed, she would not think of such a thing as giving up. She would not give reason to any one for calling her a person of no determination, blown about by every gust of feeling. But oh, what an unendurable day it was! She did not get through

it without speaking impatient words to her brother and mother, without despising the girls, and hating the old woman who poured a long list of complaints into her ears because she belonged to the church. She had no comfort to impart to any one, for her own heart was destitute of light. She was conscious that there was only weakness where she had looked for strength.

(Concluded next week.)

F. B.

Special Attention.

THE DRAGON SPIRIT.

FEB. 10 M. A. Gault gave two lectures in College Springs, Ia., on the subject of National Reform. This place is a stronghold of the National Reform sentiment. Before the first lecture, Isaiah 58 and Jeremiah 17:19-27 were read, and the statement made that in these passages was blown the "trumpet blast of National Reform." Surely this is a wresting of the Scriptures! It was asserted that "the ten commandments were given as a national law to the United States of Israel!" A wondrous array of "facts" (?) was given to show that the curse of God rests upon all who work on Sunday. The statement was made that no bank had ever been known to fail but a Sabbath (Sunday) breaking bank. The speaker said he would not trust a dollar in a "Sabbath-breaking bank." Rev. 18:17.

Although Mr. Gault is known to have had the advantage of a classical education, he made the usual stupid and false statement that Matt. 28:1 should be rendered: "In the end of the old Jewish Sabbaths as it began to dawn toward the first of the Christian Sabbaths, etc.;" that *Sabbaton*, "being in the accusative," should be rendered "Sabbaths" instead of "week." He made the sweeping statement that there was not an instance of the seventh-day Sabbath being kept this side of the cross; that "those who are so particular about the seventh-day Sabbath are so busy tanning a mosquito-hide, on the shore, that they cannot save a ship-wrecked crew perishing right in sight of land."

He told of the strictness of the Puritan Sabbath observance, and said, "Oh, how far we have drifted from that landmark! Some people ridicule the Puritans, but *I sometimes wish it would rain Puritanism over this land for six months!*" When we consider the fact that Roger Williams found the untutored savages more tolerant than the Puritans, and when we read of the persecutions of Quakers and Baptists and the horrors of the Salem witchcraft, we cannot but fear that he who utters such sentiments, if given the power and opportunity, would blot out forever from this land all religious liberty.

"Our nation," said he, "is approaching a grand crisis; storms and tempests, tornadoes and cyclones, earthquakes in divers places, fires and floods, labor riots, and the outbreaks of anarchy—all indicate that the wrath of an offended God is upon us as a nation. Yet why should we falter, when the wrong is so weak, and the right is so strong. We have four means of bringing our influence to bear on the Government to make this nation a Christian nation: 1. Agitation. 2. Petitions. We want a law that will bind Congress. Congress will not move until the people move. 3. By the ballot. Vote for no man who does not keep the Sabbath. We must make the Sabbath a great political question. 4. *By the sword.* Do not think I am advocating war; but as it was with the slavery question, after they had *agitated*, and *petitioned*, and *voted*, they *fought*; so we, if not faithful in the use of these other means, and unsuccessful in the accomplishment of our purpose, *must* resort to the sword and the bullet."

After this revolutionary speech, calling to arms, and proposing, as a last resort, the horrors of a religious war, murder, and bloodshed, a collection was taken up for the National Reform Association, and a vote of the United Presby-

terian Church taken to see whether the membership of the church, numbering several hundred, should be counted as petitioners for the passage of the Blair bill. Some voted against it, and many members of the church were absent, and some members of this church had signed the remonstrance; but the whole membership was counted for the bill. Feb. 17, a vote of the Wesleyan Methodist church of this place was taken, when some protested against this method of taking names, and at their request those who protested were not counted as signers of the petition. But when the pastor of the church was asked the question if those who did not vote at all, and those who were absent, would be counted, he said, "Yes, silence gives consent." The pastor said *he* would prefer taking individual signers, but his orders were to take a vote of the church, and he must obey orders.

If the National Reformers proceed in this matter as they do in the matter of publishing the names of their vice-presidents, there will doubtless be men who have been dead and "silent in their graves" for many years, who will be counted as signers of the petition for Sunday legislation; but "*silence gives consent.*" Do not the National Reformers need reforming? Do they not need to be taught the principles of common honesty? If they gain the power they crave, as the prophecies indicate they finally will, will the standard of purity, of justice, and of honor in the administration of governmental affairs be higher than to-day? and what mercy may we or any honest dissenter expect in the near future, when the "image of the beast" shall be fully set up? "For if they do these things in a green tree, what shall be done in the dry?" Luke 23:31. These men are terribly in earnest. May God help us to arouse for the last great conflict that is right upon us.

J. S. WASHBURN.

COMMERCIAL RELIGION.

HOW THE CHURCHES ARE BECOMING BUSINESS CONCERNS.

[The following on this subject is from Bishop Huntington, of Syracuse, N. Y., in answer to a request from a correspondent of the New York Sun.]

"My views," said Bishop Huntington, "have never been concealed, and I am entirely willing to state them to the public at any time and in any form. That commercial forces are pushing their way into the church is very obvious. This is seen repeatedly in the election of vestrymen. Spirituality seems often no longer the test of a church official: business success, high social position, shrewdness in the conduct of affairs are coming to be considered the more important qualifications for a good vestryman or trustee. I do not refer to the Episcopal Church alone, but to churches in general. The man poor in spirit, but rich commercially, is preferred as a church officer to the man poor in worldly goods, though rich spiritually. There are numerous instances daily before our eyes of men holding high places as church officials who would not hold such high positions, were spirituality the test of office.

"This commercial tendency is also obvious in the pew renting. The rich occupy the choice places, while the poor must sit in the obscure, out-of-the-way corners. The church becomes a club house, and this amounts in cases to an exclusion of the poor. If the church was to be merely a means of providing comfortable incomes for Sunday orators, and cosy seats for wealthy listeners, the pew-renting system might be a success. But as the church is for the common salvation of rich and poor alike, no system that shuts out the poor or puts the rich into a fashionable house with a saint's name, at one end of the town, and the poor into a bare chapel by themselves, at the other end, can ever be a system that God will prosper. There is all that class of persons who in this generation are servants and laborers, but whose children in the

next generation will be the lords and ladies of the land, all of whom, under the pew system, are just as completely and effectually excluded from the house of God as though it were written upon the door, 'No admittance for servants and laborers here.' The system virtually cuts off from the sound of the gospel and from all heavenly helps of the church, a portion of every population. It is well-nigh impossible, with the commercial influence to the front, with property as the controlling element, that the spiritual interest should not suffer. The question of how costly a pew or how high a tax the parishioner can afford, will obscure very often those simple merits of a meek and lowly heart. If it could be known openly in how many parishes at this moment some influential and managing men are secretly discussing the question of how they shall contrive to get rid of the minister they have, because he is not paying well in pew rents, or how they shall find one that will do that, an appeal of alarm would arise to the ears of God.

"I have long been an advocate of the free church system. I don't believe men should own the church at all. It should be as free as the winds of heaven. The church is not here on sale. It is a gift. It should be such that people of every nationality, every race, every color, every condition, would be welcome. The doors should be open wide. No one should be excluded by class or social distinctions.

"Cathedrals built as an investment in real estate, or to give distinction to the city, instead of being built for the worshipers, is another influence of the commercial influence. Another commercial intrusion is the elaborate and costly church music, arranged to attract people to hear that, instead of the gospel. The employment of high-priced singers is substituted for churchly or ecclesiastical singing.

"The intrusion of politics into the church is not seen perhaps in any rivalry of the opposite political parties to gain control of the church, but I know of cases where rich parishioners have endeavored to influence the politics of their clergymen, and, not only that, but when displeased, would even by withdrawing some of their customary support, render the situation most embarrassing. I fear it is true, too, that rich parishioners do not disdain to influence the political course of their employes, operatives, or clerks, and even the poorer members of the church.

"Contributions to high and sacred undertakings are not meant to be wrung out of people's fingers by rhetoric and declamation, by agents, by fairs and lotteries, by a sense of respectability, or by amiable deferences to the pastor's expostulations. The commercial influence shows its predominance in this direction also. In prosperous times like ours, and in affluent communities, antichrist goes himself to church, patronizes preaching, buys a pew, gets himself elected to the vestry, and takes a hand in shaping the policy of the establishment, and, by blandishment or bluster, in pitching the keys of the pulpit. All that you may hear said of the mischief of this secular corruption in disordering Christ's family, vitiating doctrine, emasculating the manhood of the ministry, and lowering the standard of personal righteousness, rather understates than exaggerates the facts. It is not scientific doubt, not atheism, not pantheism, not agnosticism, that in our day and in this land is likely to quench the light of the gospel. It is a proud, sensuous, selfish, luxurious, church-going, hollow-hearted prosperity. The door by which this has gained official entrance is the pew-renting system. Coming in by that door, it would intrench itself about the very altar, and debase the clergy itself."

—The London Missionary Society, with only thirty English missionaries at Madagascar, reports the astounding number of 828 native ordained ministers and 4,395 native preachers, with 61,000 church members and 230,000 "adherents."

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

CONDUCTED BY J. O. CORLISS AND M. L. HUNTLEY.

FOREIGN MISSIONS.

A LETTER

From a Corresponding Secretary of the International Society.

[THINKING it will be of interest to the readers of the REVIEW, we give below, a letter from one of the far-away fields, where harmonious Bible truths are finding their way to some who are thankfully receiving them. While the letter has been kept waiting a few weeks, it will be seen that it has not been so long as it would at first seem, when it is remembered that it was nearly six weeks on its journey. M. L. H.]

DEAR SISTER: I wish I could send you a glowing report of the progress of the work here, but this I cannot do; yet we are not without evidence of God's care for the work here. We see many little tokens of the progress of the cause, although we are not cheered by seeing crowds attending our public services, and many uniting with our number. I know we should not be discouraged, and do not think that we are; neither do we want to rest satisfied, and not feel the importance of seeking God earnestly for his help and blessing. I will mention a few cases that are of interest to us, and presume they will be to you.

A few months ago one of our brethren went into the Transvaal on business, and met his cousin there, a young man of about twenty-five years, a Hollander, but well educated in English. He has a college education, and best of all, possesses an excellent spirit. He was prospecting for gold, and doing quite well. By reading and personal effort he was brought to a knowledge of the truth. On accepting it, a genuine missionary spirit took possession of him. He left his work, and has been with us for the past three months, studying the truth, and working as he can. In Kimberly he canvassed for our small denominational works, and did very well. He came here with us, wishing more time to study, and is now giving readings to the Dutch friends here. He cheerfully does anything, even to assisting in common household duties. He has felt a great burden for his friends at home. His mother has been keeping the Sabbath for about a year, but his father has been opposed. He has prayed most earnestly for his friends, written to them, and sent them readings and tracts. His last letter from home brought him joyful news. His brother, a little younger than himself, wrote that he had made up his mind that he must keep the Sabbath, and give his heart unreservedly to the Lord. On Friday afternoon he was assisting his father in digging a well for their own use. He was trembling under the cross, trying to get courage to tell his father that he did not want to work on the Sabbath, when the father said, "My boy, we will put up our tools and not work to-morrow; it is the Sabbath." In the same letter, one was inclosed from his sister, telling him how sinful she felt, and how much she wanted to be a Christian; and that she was keeping the Sabbath with her mother. The young man with us says his brother has a good education, and thinks he will make a good worker. Thus the work has commenced in the gold fields. These friends live in Joannasburg, a new but large and enterprising place, built up very rapidly on account of the gold-mining interests.

Yesterday we received a letter from a sister Daniels who has recently embraced the truth, as the result of missionary work. She is a young lady who has come to Kimberly to be baptized and learn more of the truth, and says she would gladly do anything she can to help in the cause. I have not seen her, but others who have, say they think she will make a good worker. A letter lately received from a brother in Wellington says that a young Hollander visiting at his mother's, who is a Sabbath-keeper, has made up his mind to keep the Sabbath. He wants to do something in the cause; he also is well educated. Bro. W. wrote that he was going to take this young man around with him on a tour to visit the farmers to sell our works, and try him a little.

Bro. Schultz, a Holland brother who embraced the truth when Eld. B. was here about a year ago, is a very devoted man, and quite well-to-do as far as this world is concerned. He has a large farm, and a family of young children, so that he thinks he cannot leave home, but he has the real missionary spirit. He has given away and sold a good deal of our literature, and is now giving readings to his friends. A few weeks since he took his family in a large wagon, and started on a missionary tour to the Transvaal. He scattered tracts along the way, and gave a good many Bible readings. At one place he met an intelligent Kafir, who told Bro. S. that when he saw him, the Spirit said to him, "He is a man of God; talk to him." They had a long talk, and the man told him of his first religious experience. Briefly told, it is this: In a dream angels appeared to him, and

told him how he could be saved, showed him the nearest way to heaven, and how he must help his fellow countrymen to be Christians. At that time he was using liquor, as nearly all his people do, and could neither read nor write. If I remember correctly, this happened a few years ago. Since then he has been a strictly temperate man. He took his Bible to a white friend, and told him he must help him learn to read it; and in a few months he could read well. He has been the means of bringing a number of his countrymen to give up drinking and become Christians as far as they know how. Bro. S. talked with him about the Sabbath and baptism. He wept when he saw that he had been breaking the law of God, and said he would never do it again. We understand that he has been keeping the Sabbath since.* Bro. S. says there are two men who have embraced the truth by reading the tracts he scattered. He has received letters from several, urging him to visit them again and help them further. He intends to go next week to make them a visit. It is several days' journey into the interior from here.

A letter received from Bro. Burligh this morning, states that he is daily selling an average of five dollars' worth of our small denominational works. Bro. Tarr is taking about twenty subscriptions a week for *Present Truth*. One brother is going from farm to farm through the country, with a cart and a pair of mules, selling "Thoughts on Daniel and the Revelation" and smaller works. He is doing well, selling something at nearly every house. He takes papers along and leaves them where he does not sell anything, so that the truth is left in some form with every family. You see we have some reason to believe that God is working here in this benighted land. I think there is a commendable zeal among our brethren here to work, and that results will be seen after a while.

Mr. Nutthall, the minister for whom Bro. Robinson preached in Cape Town, has been trying to put down the Sabbath, and build up Sunday. It has had quite the opposite effect from what he desired, with a number of his members. Some said they would never listen to him again while he held such views. He stated that Christ broke the Sabbath. One of his leading deacons is a member of our tract society in Cape Town.

Perhaps you might like to know how we spent Christmas Eve. Eld. B. had an appointment for preaching at the church. At nightfall the sky looked threatening, and the lightning was very vivid, coming from the east, west, and south; but we went, and six others came. Soon after the services began, the storm struck the place, heavy clouds from the south and west meeting directly over Hebron. It was the worst storm I ever experienced. The wind blew furiously, taking the roof, also the veranda, about sixty feet long, from a building just across the street from the church. It also blew down quite a number of tents, leaving their inmates exposed to the mercy of the storm. The rain descended in torrents, so that those who came to the church, except our family, had to wade through water in some places to their knees. The lightning flashed almost constantly, followed by heavy peals of thunder. It was the most deafening noise I ever heard, and to add to it, hail-stones began to fall. I felt afraid, till my husband repeated the verse, "The angel of the Lord encampeth round about them that fear him and delivereth them." Then I felt perfectly calm. I certainly believe the church would have gone, if we had not been in it. Many said they thought the church would go the first thing; it is so slenderly built, and so high. Soon after ten we were liberated, and went to our home, thankful for God's protecting care.

MRS. C. L. BOYD.

Hebron, South Africa, Dec. 27, 1888.

WHO WILL GO TO MACEDONIA?

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. The *Gospel in All Lands*, in its February issue, has the following:—

In 1845 a young local preacher, a graduate of the University of Michigan, wrote to Bishop Janes, offering himself as a missionary to China. The Bishop answered him that their church had no mission in China, and no provision had been made for commencing one. His answer was, "Well, Bishop, engage me a place before the mast, and my own strong arm will pull me to China, and support me there."

This has the right ring. That young man was made of metal which gave no uncertain sound. When informed that no provisions had been made, or funds provided for the transportation of missionaries to that remote point, he did not seek to console himself or quiet his conscience by saying, "Well, I have offered myself a willing laborer in that distant vineyard; but as no provi-

*This incident illustrates how the Lord deals with men. God meets people where they are, and sometimes reveals himself in a wonderful manner to those who never having had the Bible and other means of grace, have only a few rays of the true light, but who have a degree of genuine faith, and will give him the glory for what he does for them. When he sees that a person honestly desires to do right, he overrules circumstances and influences in such a way as to give that individual an opportunity to learn what his will is, and how he may conform himself to it.

sions have been made for me to go, why, I will simply wait for the way to be opened. If the Lord wishes me to occupy that field, he will provide means for me to get there." He did not consider himself of so much importance that the Lord could not do without him, or carry on the work unless he was connected with it. No, he considered it an honor to have some humble part in carrying forward so glorious a work, and his plea that a place might be engaged for him before the mast, plainly implied that he expected to put forth a vigorous personal effort to accomplish the end in view. He felt the necessity for special activity on his part, and by that very act proved himself willing to make any sacrifice he might be called upon to perform in carrying out his life plan—becoming a missionary to a foreign land.

"A place before the mast," or permission to work his passage in one of the slow sailing ships of that day, was no very desirable position, and to one not accustomed to the dangers and duties of sea life, must have been one of extreme hardship. He would necessarily be confined to the cramped and not very comfortable quarters of the fore-castle of a ship, requiring from three to five months to make the trip; and during this time he would be compelled to perform the arduous duties of a common seaman. This demanded that he should face perils which would cause the hearts of the bravest to quail with fear, because of the constant menace of shipwreck, hurricanes, and pirates, to say nothing of that dread pest, the scurvy, with which old-time sailors had to contend.

His "engage me a place before the mast," meant a sacrifice almost equal to that experienced by the missionaries of olden times. This missionary asked no other support than that which his "own strong arm" could supply. We have also a worthy example in our own ranks: Bro. LaRue engaged for himself "a place before the mast," in which capacity he worked his own way to China. And there he is, supporting himself, and breaking the bread of life to others, relying alone upon the God of heaven, and the efforts put forth by his "own strong arm."

Young men of other denominations are continually going out in this very manner, and this spirit of sacrifice is what is needed to carry to all the world the gospel of the kingdom, the third angel's message. While all cannot enter this work, because they have families dependent upon them for support, there are many young men among us who can, and should, take up this line of work. Dear young brethren, this is the King's business. Listen to what he has to say to you: "There is no man that hath left house, or brethren, or sisters, or father or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come eternal life." Mark 10:29, 30. He bids his disciples go forth, taking neither purse or scrip, forsaking all for the cause of truth they have espoused. Who will obey? O. E.

NOTES WORTH REMEMBERING.

WHEN Adoniram Judson went to East India, he went to Calcutta, but was driven away by the officials of the East India Company. He then went to Rangoon, and there established the first Baptist mission in Burmah. At present, there are in Burmah 502 Baptist churches, with 28,559 communicants and about 70,000 adherents. During the past year there have been 2,134 additions by baptism. There are also 404 schools, with 12,000 pupils. Quite a proportion of these are English-speaking people, who have gone to that country,—some to cultivate the soil, others as artisans of various branches of business, and others as instructors in various positions. This only illustrates the situation at many points in India, China, Japan, and all the heathen nations. Must not the truth reach these places?

S. N. H.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 2, 1889.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
G. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
EDITORIAL CONTRIBUTORS.

WILL THEY DO IT?

BRO. W. A. JARED, of Kansas, who a little over a year ago was a member of the "Christian Church," sends us a quotation from the organ of that denomination, the *Herald of Gospel Liberty*. The principle laid down is a sound one, and our correspondent well raises the question whether they will adhere to it when the crisis on the Religious Amendment shall come. The article was published March 17, 1887, and contained these words:—

Members of the Christian Church may differ in regard to many things, but they firmly hold as true that one hundred men have no more right to make a creed for one man, as a test of fellowship, than one man has to make a creed for one hundred men.

Our brother adds: "We hope our former brethren will be as zealous for true Christian liberty in the matter of the proposed Religious Amendment of the Constitution of the United States."

RELIGIOUS LIBERTY.

WILL religious liberty in this country be preserved? That depends on whether or not a majority of the people shall be of the same mind with our friend, S. D. Pace, M. D., of Port Huron, Mich., who writes us as follows:—

For the man who seeks by legislative enactment or otherwise to suppress my views whether they are religious or anti-religious, as he understands them, I have the most supreme contempt. In this country a man must be allowed to worship God, or not, according to the dictates of his own conscience.

AUSTRALIA.

It is now some time since I have reported to the REVIEW the progress of the work in this field. Others may have written; but knowing the interest of our people in the missionary fields, I will try to give some facts as they now appear to stand in Australia. The distance which separates us from the heart of the work is illustrated by the fact that although it is now near the middle of February, we have as yet received no word of the decisions of the General Conference which sat in October, except such as reached us through the papers. Our need of additional laborers is very great, and we are still waiting in hope to hear that some efficient help has been assigned to this field. There are two active preachers of present truth in these Colonies, and these are nearly a thousand miles apart. There are a few, however, who we confidently expect will soon become useful in this line of work.

It is with gratitude that we can say that the Lord is blessing our efforts, and the little that is being done is through this blessing. Bro. W. D. Curtis is now engaged in his second course of meetings in Adelaide. As a result of the first course, about eight embraced the truth, and during the same time a good work was done for the church, which had never had the benefit of such labor except to a very limited extent. The meetings were held near the same locality in which other meetings had been held, and a large interest could not be awakened. But in the present meetings at Parkside, a suburb of Adelaide, there is an excellent attendance, the tent is well filled, and the prospect is encouraging for a good result. Bro. McCullagh, the Conference secretary, is with Bro. Curtis, and expects soon to start out in the work by himself.

In Tasmania, Bro. Israel has held a tent-meeting at Hobart with good success, a dozen or more uniting with the church at Hobart as the result. While engaged in these meetings, he received an invitation to go to Port Esperance, to which place he

went at the close of his tent-meeting. He has the use of the chapel owned by the Disciples of A. Campbell, and also the free use of a house for his family. The interest has been excellent, though the meetings have not progressed sufficiently to indicate what the result will be. The canvassing work, too, is receiving especial attention, and is proceeding satisfactorily. Nearly all who engage in it with earnestness meet with an encouraging degree of success.

Another sign which indicates that the influence of the truth is being felt, is that its enemies begin to stir themselves in an active manner. A small pamphlet has been published by G. W. Gillings, a prominent minister, bearing the title, "Seventh-day Adventism." It is on the Sabbath question, and presents common arguments in support of the Sunday, but closes with the uncommon statement that in the millennial age about to dawn, "the seventh-day Sabbath will re-appear . . . and become again as it was in Eden, the witness of God's goodness, and the means of human participation in divine satisfaction and joy." It is encouraging to be assured by our enemies that we are engaged in no worse work than that of restoring Eden. The Disciple papers are also making strenuous efforts to introduce among their people the writings of their new-found champion in America.

Not only is the religious element awakening, but there are evident signs that the matter of strict Sunday laws enforced by the civil power will soon be agitated. I have no doubt that this will be the case, and that Australia will follow on closely in the wake of the United States in the work of forming an image to the beast, and enforcing its worship. None of these things cause us to fear. Why should they, when they are so evidently in the direct line marked out by the hand of God for his people? Did we not know that God had foreseen all these things, and made provision for his people, and that they are but premonitory of our coming deliverance, we might well be dismayed. Our people here realize these things to quite an extent, and are watching with great interest the fast-developing drama in the United States. I have often, at home, watched the rise of a summer storm. At first the heavy clouds hung in the west almost motionless; but gradually they could be seen to be rising. Perhaps hours would elapse after the cloud was first seen, before it would appear to make much advancement; but slowly and steadily it would advance until, at a point high above our heads, the black, rolling clouds would reveal the tempest they could no longer conceal. Thus it will no doubt be in the fulfillment of the latter signs. The "day of the Lord" will burst like a cyclone upon the earth.

Here in Melbourne the work is advancing slowly. There is no one in this colony or New South Wales to preach the message, and we must rely upon what we can do in other ways. The exhibition which has just closed has given us a good opportunity to spread abroad a knowledge of the truth, and it has been the means of doing much good, some of which has already appeared. At the last quarterly meeting, nine joined the church. The work of building on the new office progresses very slowly, but we have been able to keep it going, though the financial depression is very strong. Many are failing in business, and the banks withhold their money from nearly all investments; but so far we have been favored with what we need, and hope by the blessing of God to be able to prosecute the work to completion. On the whole, our courage is good. The most of our churches are enjoying a good measure of the blessing of God, and unity prevails.

Bro. Daniells is having an extraordinary interest in Napier, New Zealand, and many are embracing the truth. One of our young men accompanies this letter to California, to try to qualify himself to enter the work by attending the Healdsburg school.

We feel that it is a time to seek God, and we all want to stand at our post when the Lord shall come to take his children home. We ask earnestly that our people will continue to pray for the work in Australia.

G. C. T.

CAMP-MEETINGS, WORKERS' MEETINGS, AND MINISTERIAL INSTITUTES.

In another column will be found appointments for the early camp-meetings. Nearly all, if not every one, of these will be preceded by a workers' meeting. The Committee has done its best to arrange these meetings so that there need be no unnecessary expense in traveling from one to another, and at the same time to have the meeting held when it can be most readily attended by the largest number of people. The time of the later meetings has not yet been definitely fixed, and while we suggest the probable time, all are subject to such change as may become necessary as we learn more fully the desires of those interested in the meetings. It will probably be more difficult than for several years in the past, to comply with the requests from State Conferences, that members of the General Conference Committee attend their meetings. Several of those who have borne the heaviest part of the burden of attending camp-meetings in the past cannot engage in this work the coming season. Therefore, we recommend that neighboring Conferences shall arrange for an exchange of laborers at their camp-meetings.

This will not only be beneficial to the Conferences, but in many cases to the laborers also, and especially will it be so in the conducting of workers' meetings, in which we believe greater efforts should be put forth in the line of teaching than has been done in the past. We feel that it is very important that the interest in our workers' meetings should not be allowed to decrease.

An effort will be made to furnish as many of these meetings as possible with experienced teachers, but our chief hope for the increased interest and usefulness of the workers' meeting rests upon the action of the Conference Committee and the ministers in the Conference where the meeting is to be held. The Conference Committee should decide at the earliest date possible what lines of instruction will be given at these workers' meetings. They should select from the ministers and workers in their own Conference persons to give special study to each line of work that they decide upon introducing into their workers' meeting, with the understanding that they may be called upon to take charge of this special line during the workers' meeting, or to give active assistance, in case some general laborer better qualified to teach in this branch should at a later date be secured to give instruction at the meeting. Each Conference should remember that at its workers' meeting and during the camp-meeting there should be persons especially prepared to take charge of the following lines of work:—

1. The duties of church officers;
2. The present work for our tract societies, including the circulation of the petitions and distribution of religious liberty literature;
3. The Sabbath-school work and the children's meeting;
4. Bible readings and home missionary work;
5. Keeping of the records of the church, missionary society, and Sabbath-school.

These are a few of the most important branches. Many others might be added according to the special needs of the Conference, or the efficiency of the teachers. If these matters are given their proper attention in the workers' meeting and the camp-meeting, increased activity and prosperity will be seen in all branches of our work.

The fact that General Conference laborers cannot be sent to attend all the workers' meetings, and the fact that so few of those who may be called upon to teach these various lines of work feel prepared for this task, added to the earnest demand for instruction that will qualify all our laborers to take an active part in opposing religious legislation, has led to the appointment of several ministerial institutes. The institute held here in Battle Creek which has just closed, has been satisfactory to the class, and will, we believe, prove a great benefit to all who have attended it. But only one out of ten who desired to attend this institute was able to leave his field of labor; therefore it has been decided to hold

several ministerial institutes in such localities as will accommodate the largest number of Conferences at the least expense for traveling. These institutes will be from two to three weeks in length. Special instruction will be given on the true relation of civil government and religion; the duties of church officers; the development of the canvassing work, and other branches. The development of a sound Christian experience and the better qualification of laborers for their solemn and important work, will also receive their share of attention at these institutes.

We hope the institute to be held in Minneapolis during the last two weeks in April will be attended by ministers and workers from Wisconsin, Dakota, and Northern Iowa. The institute appointed at Ottawa, Kan., will be the longest one of the season. We hope that the ministers and leading workers from Missouri, Arkansas, Nebraska, and Colorado will be largely represented. We hope there may be some present also from Western Iowa and Texas. The expense of these institutes and the value of the time of those sent to conduct them is considerable; and it is no harder to teach a class of forty or fifty than a class of twenty.

The institute appointed for Williamsport, Pa., is intended to benefit the surrounding Conferences and missionary fields, and we expect it will be largely attended by representatives from Ohio, New York, Delaware, Maryland, New Jersey, and West Virginia.

Each Conference Committee, after selecting the ministers who shall take the leading part in giving instruction in the various branches of the work during the workers' meeting, should then consider whether these men ought not to have the privilege of the ministerial institute, to better fit them for their work.

During the past year more rapid advancement has been made in the fulfillment of some lines of prophecy than ever before. We see how that a few men, trained for the work, may be placed in our State capitals where they will have an opportunity during the agitation of the Sunday question and the efforts made for the passage of more stringent Sunday laws, to present to the representative men of each State, not only the great truths relative to religious freedom, but also what the Bible teaches relative to the Sabbath and the soon coming of Christ.

If there was ever a time when we needed trained laborers, it is now. If there was ever a time when we needed to give special attention to the education and training of workers, it is the present. As far as we know, our people are ready to respond to the calls made for laborers, and there are hundreds who might be in the field doing good work, if they were only instructed how to labor to the best advantage. In addition to the ministerial institutes already mentioned, there will be a practical training-school for canvassers held in some of our larger cities. The one appointed for Chicago is designed especially to qualify canvassers to work in cities, and we hope that representatives will be chosen from the canvassing companies in all the adjoining Conferences to attend this school, and become better qualified for city canvassing work. It is almost beyond our calculation what may be accomplished in the circulation of our reading-matter if our brethren will take hold in earnest, and qualify themselves for the business.

New England has been regarded as a hard book field, and for years we have thought that but little could be done there in this line of work, but through the faithful and thorough training of laborers, a good work was done last summer which encouraged others to enter the field, and now we learn that for eight weeks the canvassers in New England have sold about \$800 worth of subscription books per week. If this can be done in New England, what might we not do if our brethren will take hold of the work with the same courage and energy in all parts of the field.

Faithful men should enter the work in the cities with a view to prepare themselves to enter foreign

mission fields. It has been recommended that the Pacific Press take charge of the printing work in London. Canvassers should be selected for this field so as to make this enterprise self-supporting, as far as possible, thus relieving the home office of so much expense. If twelve faithful men can be selected and trained to engage in the canvassing work in Great Britain, we believe it will be possible for the London house to be established without a large and continued loss; but without ten or twelve agents, there will be a heavy loss on the London office until the business in the colonies shall be developed.

There are other foreign fields which should be entered by faithful canvassers. Who is ready to enter these city training-schools and fit himself for this line of work? W. C. WHITE.

THE MISSIONARY SHIP.

A GREAT many inquiries have been made of late in regard to this enterprise, and as it is a question in which our Sabbath-schools are especially interested, it may not be out of place to briefly review the whole matter, and state just how it stands at the present time.

On July 1, 1886, Bro. John I. Tay (a member of the Oakland church) sailed from San Francisco in the ship "Tropic Bird," with the intention of visiting some of the islands of the Pacific in behalf of the missionary work. He landed at Tahiti July 30, 1886, and after remaining there about six weeks, secured passage to Pitcairn on an English man-of-war. On the way to Pitcairn, the vessel touched at Artutaki, Rorotonga, and Oparo, reaching Pitcairn Island after a voyage of thirty-two days. Bro. Tay remained on this island just five weeks. During this time he held meetings with the inhabitants, and gave Bible readings on the different points of our faith, until at last every one on the island (about 125 souls) embraced the doctrines held by Seventh-day Adventists, and began to keep the Sabbath of the fourth commandment. Then they wanted to be baptized, but Bro. Tay, not being an ordained minister, could not do this, so he was obliged to leave them, promising to return with a minister just as soon as possible.

As soon as Bro. Tay returned from this trip, he presented the matter to our people, and the subject was brought up at the General Conference held in Oakland in 1887. As the result of this, a committee of five was appointed to see about having a ship built and fitted up to go to these islands. The committee ascertained that this would cost from \$7,000 to \$10,000, and as the General Conference had no money to spare at that time, the enterprise was abandoned.

In the meantime, letters were received, showing that the islanders still held to the truth, and were anxiously looking for Bro. Tay to return. Matters continued in this way until finally the General Conference Committee recommended Eld. A. J. Cudney, of Nebraska, to proceed to California, and then, in company with Bro. Tay, try to secure passage on some vessel bound for Pitcairn Island.

Eld. Cudney arrived in Oakland, Cal., last May. He spent several days trying to find a vessel bound for Pitcairn, but could not. He did, however, find a vessel which was to sail for Tahiti in the course of two or three weeks; and so it was arranged for Bro. Tay to wait and take this vessel, and then remain in Tahiti till Eld. Cudney arrived. Eld. Cudney was to proceed to Honolulu at once, and spend a few days with the church there, expecting then to sail from Honolulu, and meet Bro. Tay at Tahiti, from which place they would proceed together, if possible, to Pitcairn. Accordingly, Eld. Cudney immediately took passage for Honolulu. On arriving there, he found that there were no vessels going either to Pitcairn or Tahiti, and the only thing he could do was to return to San Francisco and start again, or go on to Australia or New Zealand, and try to reach Tahiti or Pitcairn from there. At this juncture, he learned of a ship

that was about to be sold at auction. It was thought that the ship could be bought for about \$1,000, and that by spending about \$200 or \$300 more, it could be put in good condition. Eld. Cudney seemed to think that this was the best thing to do. Bro. N. F. Burgess, of Honolulu, came forward and offered to purchase the ship, and loan it to Eld. Cudney for this trip, provided he would bear the expense of fitting it up. This was agreed to, and the vessel was purchased. The fitting up cost more than was at first anticipated, so that the whole thing amounted to over \$2,000. It was a vessel of about forty-five tons' burden.

We learn that Eld. Cudney and one other passenger, with a crew of six, sailed in this ship from Honolulu, H. I., for Tahiti on the 31st of last July. Since that time, nothing has been heard from the crew or the vessel, and grave fears are entertained in regard to their safety. The vessel should have reached Tahiti in less than one month from the time it left Honolulu, and now it has been over seven months. It is barely possible that they have drifted out of their course, and that the vessel will still turn up all right; or it may be that they have been shipwrecked on some one of the many small islands of the Pacific Ocean. Every effort is being put forth to ascertain their whereabouts, but little can be done. Had she sailed under the United States flag, it is possible that this Government would have sent out a cruiser in search of her; but as she sailed under the Hawaiian flag, nothing of this kind can be done, as that Government is too poor. What puts the matter in still worse light is that we have learned incidentally that this ship was old and unseaworthy.

Now to return to Bro. Tay. As was suggested, he sailed from San Francisco for Tahiti in the ship "Tropic Bird" on July 5, 1888, arriving at Papeiti, Tahiti, Aug. 8. Here he waited, expecting every day to see Eld. Cudney. But day after day passed by, and he did not come. Finally he decided to go on to Pitcairn without him, thinking that perhaps Eld. Cudney had gone direct to that island. He accordingly tried to secure passage in two or three different vessels, but as soon as they found out who he was, and what he wanted, they would not take him at any price. This was on account of the influence of the Jesuits, who have entire control in some of these islands. After remaining in Tahiti nearly six months, and undergoing many hardships and privations, and seeing no hope of meeting Eld. Cudney or of reaching Pitcairn, Bro. Tay decided to return to Oakland, at which place he arrived Feb. 16.

By this it will be seen how difficult it is to reach these islands; but on account of these difficulties, shall the enterprise be abandoned? Shall we allow these poor souls at Pitcairn, who are so earnestly calling for help, to cry in vain?—No. We believe that every heart will respond to the effort that is now being made in our Sabbath-schools to raise money for a ship of our own in which to visit these islands. We feel sure that all the influence which the powers of darkness can command will be brought to bear upon these honest souls to get them to turn from the truth; and something should be done to help them.

This matter will of course be left in the hands of the General Conference Committee; but can we not pledge the Sabbath-schools to raise \$10,000, if need be, to build and equip a ship to carry the light of the third angel's message to the islands of the sea? Of course it is expected that a little time would be given us to raise this amount. After this quarter, nothing more could be done till next year, only by special donations, as our schools already have other important enterprises on hand for the balance of this year. But perhaps individuals could be found who would advance the money, and wait until the Sabbath-schools could raise the amount.

We would like to hear from presidents of State S. S. Associations and others in regard to this matter.

C. H. JONES.

Pacific Press, Oakland, Cal.

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.

LIFE'S SHORT HOUR.

BY EL D. W. C. WALES.
(Indianapolis, Ind.)

A LITTLE joy, a little pain,
A little loss, a little gain,
An hour of peace, and one of strife,—
And this is all of human life.

A little toil, a little rest.
A dream of love, that's brief at best—
Affection weaves a brittle thread—
Then mortal clay grows cold and dead.

A little hour for earnest work,
No moment here to play or shirk;
Watch, work, and pray with greater zest,
Ere fading sunlight gilds the west.

A little strength, a little grace,
For every needed time and place;
And weakest sinner need not fail,
For prayer is heard, and must prevail.

Then up, and strain thy every nerve,
Let neither heart nor purpose swerve;
But do thy task, and do it well;
Let angels thy devotion tell.

Each fleeting moment let us fill
With service wrought in love and skill,
For those whose feet, from day to day,
Are treading fast the downward way.

For blest is he who seeks to bless;
The generous giver ne'er had less;
And what can trusting sower fear?
"One hundred fold" is promised here.

And in the radiant life beyond,
Each tongue will long and loud respond:
"All praise and glory here I bring
To Him who crowns me priest and king."

MINNESOTA.

WHITEWATER FALLS.—For nearly two weeks I have been laboring in a new field. I am glad to be able to report some interest among both Germans and Americans. I can say the field is large, and the prospect encouraging. I am of good courage.
March 21. W. B. HILL.

NORTH DAKOTA.

FARGO.—During the last few months we have not labored to enlarge the work in this city, as outside duties have claimed my attention almost wholly. The agitation of the Sunday-rest bill has, in some localities, created quite an interest to hear, and the great lack at present is for workers to follow up these openings. I am almost daily in receipt of letters from our scattered brethren, asking if something cannot be done for the work in their neighborhood. Their requests are earnest, and my heart aches as I am forced to reply, "Not now."

Much has been done to disseminate a knowledge of the truth by the winter's work, and I trust the seed thus sown may bring some fruit to perfection. There is, I think, a growing consecration to the work, and a more determined effort to magnify the principles of the truth. Hoping our feeble efforts may be crowned with success, we labor on in hope.
March 20. BYRON TRIPP.

MICHIGAN.

DOUGLASS AND ALLEGAN.—I was called to Douglass to attend the funeral of one of our sisters. I then stayed and held meetings with them for four days, during which time one adult took his stand to live a new life. Church officers were ordained. The Spirit of the Lord was present. This church seems to be growing in grace and in the knowledge of the truth.

I have recently spent some time with the Allegan church. I found them ready to receive the word spoken. They have been passing through some trials, but these are now in the past, and love and harmony prevail among them. The election for officers took place while there. The Lord has those in this church who love him sincerely. Elds. Root and Lay were present the last Sabbath and first day, and added much to the interest. Four received baptism. We left them very much encour-

aged in the work of the Lord. This closes up my labor in this part of the State. I return home on account of the illness of my wife. I have never felt more courage in this work than now. I am learning how to enjoy religion.

A. O. BURRILL.

LOUISIANA.

MORROWS.—The good work still continues in this part of the field. Since my last report, I have spent most of my time at a place known as Bayou Rouge, which I mentioned in that report. Two Sabbath meetings have been held, with good attendance and interest. The Sabbath-school work has been started, and all seem interested in it. The Bible readings are also well received. Seventeen have already signed the covenant to keep the commandments of God and the faith of Jesus. Five others have promised to keep the Sabbath, making twenty-two Sabbath-keepers, including the two who were keeping it when I came to this neighborhood. There are also others who fully acknowledge the truth, for whom I have hopes. I am glad to report that in most cases whole families are united in the truth. To the Lord be all the praise for the success in the work.

The truth is meeting with some opposition, as is always the case, but it seems only to confirm those who are seeking for light. Quite a number of papers have been distributed, some books and tracts sold, and some donations received. We trust that by the help of the Lord a good church may soon be organized here. We shall try to follow up the interest until the work is fully developed. As I see the great work to be done and the short time that is before us, I feel more and more like humbling myself before the Lord, that he may direct me in the work. I trust that the cause in this needy field may still be remembered in the prayers of those who love the truth.
March 18. B. F. PURDHAM.

PENNSYLVANIA.

WILLIAMSPORT.—As it has been some time since any report has appeared in the REVIEW from this place, I will give a condensed report of the work here for the last few months. We began holding meetings in the chapel of our new building about Oct. 1, 1888. Dec. 1, we moved our tract society work into that portion of the building which was fitted for office use. We now have the main auditorium all completed, except finishing the pews, which is being done as rapidly as possible. We have appointed Sunday, April 14, as the day for the dedication of the church. As the result of our work here, a church was organized in November last, which now numbers twenty-four, and several are waiting opportunity for baptism. Bro. E. J. Hibbard came to this city to labor about the 1st of January, and has devoted his time—since then to holding Bible readings, and has preached in the chapel Sabbaths and Sunday evenings. We have had a good outside attendance at our Sunday evening services, and we expect it will be much better when we begin to occupy the church, which will be more convenient.

There are several families who are deeply interested in investigating the truth, some of whom we have hopes will decide soon. Our camp-meeting is to be held here again, and we expect that its influence will strengthen the work in many ways. We enjoyed a short visit from brother and sister White a few weeks ago, which was highly appreciated. Sister White spoke to an attentive audience the only evening she was here, and her partial promise to return at the time of our camp-meeting was gladly received. We have reason to take courage and press forward in our work here.
L. C. CHADWICK.

SINCE my last report, I have spent most of my time in Erie and Crawford counties, laboring among the churches, holding quarterly meetings, etc. Have bestowed considerable labor in perfecting the work at Conneautville. Much opposition has been manifested there. Twelve sermons were preached against us on the Sabbath question, and we could get no opportunity to reply to them except in private houses. Strange to say, no two of our opponents agreed. Eze. 13: 4, etc., seems fitly to describe them. They did not themselves appear to be satisfied with their own arguments, so sent away for a champion debater. He came, and gave three discourses, and then challenged us for a discussion

on the Sabbath question, which was accepted, on the condition that no proof outside the Bible was to be used on either side. The question as stated by him was: Resolved, that the Sabbath of the decalogue has been abolished by divine authority, and the first day of the week appointed as the Christian Sabbath. After the discussion had continued five evenings, our opponent refused to make any further public effort, and resorted to a private place, where we could have no opportunity to answer him. Most of the community considered this a cowardly course on his part, and would not go to hear him any more. Thus the truth made friends of those who had before been bitter enemies. A number of prominent men in the town, who at the beginning of the discussion were strongly prejudiced against us and our doctrines, frankly stated at the close that the argument was all on our side; and this seemed to be the prevailing sentiment in regard to the matter.

Eld. J. W. Raymond was present at the discussion, after the first evening, and rendered valuable assistance. The congregations averaged over 500. The discussion began Jan. 14, and Jan. 19 we organized a church of eighteen members. Some eight more are keeping the Sabbath, but did not feel ready to join the church. None gave up the truth as the result of the debate, but one or two decided right away after it to obey, and others are interested. There are many calls for Bible readings and for a course of lectures. I shall do what I can to help on the work, though not in good health, and ask the prayers of all, that the blessing of God may rest upon the efforts put forth.

March 21.

J. G. SAUNDERS.

IOWA.

AMONG THE CHURCHES.—In company with Bro. Holly, the director, I have recently visited and held meetings in Dist. No. 10, as follows: Boone, Ames, State Center, Nevada, Radcliffe, Beaman, Hampton, Parkersburg, Traer, and Marshalltown, also visited isolated brethren at Steamboat Rock and Geneva. We enjoyed much of the presence and blessing of God at all these places. Truly the Lord is coming near to his people; and as they manifest zeal in his cause, their neighbors are becoming interested, and are inquiring after truth. The desire on the part of our people in this district to work is commendable and encouraging. A number have already left their pleasant homes and entered the field as canvassers and Bible workers, and are meeting with encouraging success. And many others are planning to do likewise in the near future. The good cause is bound to prosper where the people have a mind to work. At Boone, three united with the church, and the same number at Radcliffe. Several members were also added to the tract and missionary society. A church of fifteen members was organized at Marshalltown, and others will be added soon, if all things go as they should. This membership is largely made up of those who have been members of S. D. Adventist churches at other places.

Bro. Farnsworth was with us at Nevada, and did most of the preaching. We feel much encouraged at the prosperity of the work in this district. There are many openings and calls for labor that cannot be filled for want of laborers. Let all pray that the Lord of the harvest will send forth more laborers.
H. NICOLA.

March 26.

COLORADO.

I SPENT the time from Feb. 26 to March 8 in visiting our brethren on the west side of the Continental Divide, and in speaking at different points on the Blair bill. The Crawford church is greatly scattered, but at a meeting held in Eld. States's neighborhood, most of the members were present. The Lord came especially near, and we had some foretaste of what may be expected in the times of refreshing. Nearly all in the house wept and confessed their faults before God, some confessing that they had robbed God in tithes, and promising to reform in that respect; others who had got in the habit of using tea and coffee, promised to give up their use; while others confessed that they had not given that attention to the spiritual training of their children that God required. God shows himself ready to help his people when they give him an opportunity.

One brother at Crawford will canvass that valley for the *Sentinel* and other reading-matter of the same nature. Another brother of the same church

will canvass for "Bible Readings" and the *Sentinel*. I spoke in Delta twice on the Blair bill, and at Grand Junction once. At the latter place quite an interest was stirred up. Some of the editors in the valley gave us space for printing the lectures. "Views of National Reform" and "Civil Government and Religion" sell freely. I have also spoken at other points on these subjects. These are the present truths for these times, and every S. D. Adventist should do all in his power to place a knowledge of them before the people.

March 20.

E. H. GATES.

NEW YORK.

AMONG THE CHURCHES.—Since the 18th of January, I have been laboring among the churches in the State of New York. Sabbath, Jan. 19, I met with the church at Buffalo. Eld. H. E. Robinson has been laboring in Buffalo for some time. Several have become interested, and some have embraced the truth. All seemed to enjoy the meeting I held with them.

Sunday, Jan. 20, I began meetings at Syracuse, and continued them each evening and on Sabbaths and Sundays until Feb. 14. The attendance, from the first, was good, and those not of our faith who came, were much interested. The daily papers willingly announced the meetings, and because of said announcements, several attended and became interested who otherwise would not have done so. The members of the church did much earnest missionary work in order to secure a good attendance. The meetings did much to strengthen and confirm in the truth all connected with the church, and as a result of the meetings, some will unite with the church. Sabbath and Sunday it was the privilege of the church to enjoy the labors of brother and sister White, which was an occasion of good to all. Sister White spoke both days. The brethren and sisters came in from surrounding churches, so that there were some eighty Sabbath-keepers present. On Sunday the room in which she spoke was crowded to its utmost capacity by persons who were very anxious to hear. The discourse made a good impression on all that heard it. I expect to attend the April quarterly meeting in company with Eld. Place, and follow up the good work still further. Am glad that I can report that the meetings thus far have been a decided success.

From Feb. 15-27, I labored with the church at Locke and with the friends at Cortland. At Locke the Methodists kindly offered us the use of their meeting-house. I spoke in it on the United States in prophecy. At the close of the discourse, I merely introduced the Blair bills. After the meeting, several of the leading citizens requested me to speak on said bills. I stated to them that I would gladly do so, if the house could be secured. They replied that if I would name the night, they would get the house, and publish the appointment. They did so; and when the night came, I was greeted with a large congregation, who listened with almost breathless attention. At the close of the sermon many expressed thanks for facts introduced, and condemned the bills as a whole, as a menace against the religious liberty of our country. Petitions have been circulated and signed in the town. Another church house was secured in a country town four miles away, and I spoke on the same subject to a large congregation, who were deeply interested. I spoke four times to the friends at Cortland. They have done well in obtaining signatures to the petitions. They are seeing some fruit of missionary work.

From March 1-5, I labored with the church at Mannsville. The attendance was good, considering the condition of the roads, which prevented our holding all the meetings we desired to. This church has been in trial, and some moves were made which, we trust, will result in good. March 6-14, I held meetings at Adams Center. The brethren and sisters manifested a commendable zeal in attending the meetings, so much so that we held meetings in the day-time as well as at night. The outside attendance increased from the first, so that, on the whole, it has not been equaled in years before. March 15-18, I held meetings at Watertown. I have seldom seen meetings appreciated more. The outside attendance was not large, but larger than usual. Three united with the tract society, and a club of *Sentinels* was taken, with which to do missionary work.

Eld. M. H. Brown, president of the New York Conference, has been with me a portion of the time at each place mentioned, except Buffalo and Cortland. He has rendered valuable aid. Elders and

deacons have been elected in each church, and a council, consisting of the officers of the church, Sabbath-school, and tract society, formed in each, to look after the affairs of the church. Lessons have been given in regard to civil government, and how to work with the petitions and the *Sentinel*. Some money has also been raised on the tent fund. We see no reason why there should not be brighter days in the future for the cause in New York. We know there will be, if all have implicit faith in the truth, and trust in our loving Redeemer, who bringeth salvation.

S. H. LANE.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1888.

No. of members.....	988
“ reports returned.....	407
“ members added.....	13
“ “ dismissed.....	11
“ letters written.....	447
“ “ received.....	141
“ missionary visits.....	2,894
“ Bible readings held.....	561
“ persons attending readings.....	1,181
“ subscriptions obtained.....	200
“ periodicals distributed.....	9,619
“ pp. books and tracts sold.....	57,005
“ “ “ “ “ loaned.....	72,750
“ “ “ “ “ given away.....	1,518,186
Cash received on account, \$1,117.30; on canvassing fund, \$10.00; on depository fund, \$45.86; on educational fund, \$217.20; on T. F. T. D. fund, \$5.00; on tent fund, \$85.50.	

S. D. HARTWELL, Sec.

IOWA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1888.

No of members.....	1,026
“ reports returned.....	465
“ members added.....	15
“ “ dropped.....	19
“ letters written.....	540
“ “ received.....	251
“ missionary visits.....	2,521
“ Bible readings held.....	597
“ persons attending readings.....	1,909
“ subscriptions obtained.....	318
“ periodicals distributed.....	16,370
“ pp. books and tracts distributed.....	342,485

Cash received on donations and membership, \$232.44; on sales and accounts, \$2,595.20; on Christmas donations, \$2,253.46; on foreign missions, \$442.24; on home enterprises, \$117.89; on deposits, \$336.00; on International Tract Society, \$34.26; on other funds, \$12.14.

L. T. NICOLA, Sec.

MISSOURI TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1888.

No. of members.....	155
“ reports returned.....	72
“ members added.....	4
“ “ dismissed.....	1
“ letters written.....	130
“ “ received.....	51
“ missionary visits.....	1,672
“ Bible readings held.....	183
“ persons attending readings.....	410
“ subscriptions obtained.....	17
“ pp. books and tracts distributed.....	61,008
“ periodicals distributed.....	5,416

Cash received on sales, \$700.66; on membership and donations, \$22.52; on fourth-Sabbath donation, \$27.68; on first-day offerings, \$86.11; on London mission, \$1.33; on International Society, \$12.62; on tent and camp-meeting fund, \$66.72; on Christmas donations, \$492.55; on city missions, \$22.67; on reserve fund, \$10.

Dists. 1 and 7 and the societies at Bolivar, Rich Hill, and Diamond failed to report.

JAMES KLOSTERMYER, Sec.

WORK WITH THE PETITION.

HAVING had gratifying success in soliciting signatures to our petition to Congress, I will give a brief report to show how the Lord is blessing our efforts, trusting it may afford encouragement to all who expect to continue in this work during the coming summer, and to show, also, the possibility of gathering up a large list of Roman Catholic names, by making an effort among them in various parts of the country.

I have been engaged in this work only about one month, altogether, and have obtained 2,100 signatures. Twelve hundred of these are Catholics, and among them are the names of one bishop, forty-one priests, and eighty-seven sisters, or nuns. I did not obtain the whole of these 1,200 names by my own personal solicitation; but on my explaining

the purpose, or object, of our petition, several priests took an interest in the matter, and were instrumental in taking many of these names for me. They set out to do a great work in getting names of their church members, but were hindered by opposition from one or two of the leading priests. Notwithstanding this interference, some are still trying to fill a few more petition blanks for me.

It is quite surprising to many of our people that so many Catholics, in some parts, are willing to sign our petition; but it shows to my mind that the Lord is working for us, and while we may expect strong opposition from this people in some localities, we may hope for some help from them in others.

I feel of good courage, and shall do all I can in this line, as opportunity will permit.

E. J. GREGORY.

Fair Haven, Minn., March 18.

CANVASSING IN CHAMPAIGN CO., ILLINOIS.

WE are glad to report that the work is prospering in this county. Since January 1st, two young men and one young lady have joined our company. None of them had had any previous experience in canvassing, but the lowest number of orders taken by any of them the first week was eleven, and each following week they were rewarded with increased success, until one of them received thirty-three orders in one week. Our orders are for books ranging in price from \$2.00 to \$4.50. A good percentage of them are in morocco bindings. I give these figures for the encouragement of those who think that they cannot support their families at canvassing.

As the "Bible Readings" was shown to one minister, he was so well pleased with it that he wrote a recommendation on the fly leaf of the prospectus, recommending the book to all "lovers of the word." And those are just the ones who appreciate our good books. How we wish that those who expect to engage in this work sometime would see what valuable time is being given to worldly matters, and would get to work while there are so many things in our favor.

J. E. FROOM, Leader.

THE CLEVELAND, OHIO, MISSION.

THERE has not been much said through the REVIEW of late concerning the work of this mission; nevertheless, it has gone steadily forward. I desire to give the true standing of the work, and not report it larger than future developments will justify. It sometimes happens that after a good religious interest is manifested, laborers report a great work accomplished,—many people as having accepted the truth, signed the covenant, etc.,—but in a short time many of them give up, and walk no more with us. Although the work appeared at the time of reporting just as it was reported, yet it was only so in appearance. Some will always develop the wrong way, because they have accepted the truth only in their heads, and have never received the love of it in their hearts. While only a very few who have begun to obey God here have dropped out, yet a knowledge of the facts as stated above, have brought me to the conclusion that it is better not to count people as having accepted the truth until they have been tested, and have developed sufficiently so that they join the church. Then the brethren and sisters who read the reports will not be deceived about the real work accomplished.

Our working force has been small during the past winter to what it should have been. We need fifteen good workers to properly carry on the work, and fill the openings that stand ready for us in this city. But I think that, on an average, we have not had more than five engaged in the work the winter through. Not very much canvassing has been done. The most of the work has been done by our sisters in holding Bible readings. But through the blessing of God, considerable good has been accomplished. Were it not that we hope in his mercy, the prospect for help here in the future would look rather dark, for even the few that we now have are to be still further thinned out. Two of our best laborers, who have been in the mission most of the time since it started, are now called to go to Germany, and will leave us in a week from this writing. But what we lose here, some other part of God's suffering harvest-field will gain. Brother and sister Boettcher have been faithful here. May God bless them in Hamburg, their new field of labor.

We have much to be thankful for in this mission, both within and without. In our mission home, brotherly love reigns supreme. I have been highly gratified to know that all the workers are seeking constantly for a perfect conformity to the will of God. And as they have pleaded with him for holiness of heart and life, he has come near to them. Many times the angels witness tears of joy, and listen to praises of thankfulness to God, as our little mission family gather morning and evening around the mission altar. The people in the city, too, seem anxious to know the truth, and as the precious rays of light from God's word are thrown upon their pathway, not a few walk therein with joyfulness. There is a silent but steady revival work going on continually. We have as yet no public place of worship, except our mission house; and it is getting altogether too small to suitably accommodate those who attend the services. Last Sabbath there were, in all, eighty-five present; and the number is growing larger all the time. The church now numbers seventy, the Sabbath-school sixty-six.

We have been making calculations to build a church and purchase a property for the mission. We expect that altogether it will cost about \$15,000. All we lack is money to carry forward the work. We trust that God will favor us, and that soon we shall have a place where many more can come to hear the truth of God from the public desk. A large number are now interested, and many more would attend the services, if we had a public place to which we could invite them. We are all of good courage, and believe that God will help us. We can do all things through Christ who strengthens us. We trust that our brethren and sisters will remember us in their prayers.

If our brethren could send us some apples, they would be much appreciated. We have had but few apples this winter, as we did not think that we could afford to buy them. Personally, my work since my last report has been mostly in connection with the mission. I have, during the winter, however, visited and held meetings with eight churches and companies outside the city, and held two district meetings during the time. In each church, we tried to show the necessity of a close walk with God. The tender Spirit of God was present, and some were drawn near to God. We long to see our dear people come into a place where they can have the abiding assurance that God accepts them as his children. We cannot properly represent Christ to the world till we are dead to the world. I am of good courage to labor on till the conflict ends.

March 26.

J. E. SWIFT.

NEBRASKA SABBATH-SCHOOLS.

DURING the past six weeks I have visited the following-named schools: Seward, Dunbar, Blair (both city and country), Decatur, Fremont, and Lincoln. With the interest manifested, and the work in general in these schools, I am quite well pleased. But in some things I believe improvement can and should be made. The responsibility upon officers and teachers in the Sabbath-school is not small. I see that while some of the teachers realize this, others do not. It is not only the duty of the teacher to instruct the mind, but he should impress the heart with the lessons of divine truth, and lead those under his charge to Christ. Hence the teacher must be a converted person. I believe that persons not having this qualification should not be chosen to teach. The officers of schools should exercise care in the selection of teachers.

I am very anxious that the Sabbath-school work in Nebraska should have a steady growth, and that the interest may continue to increase. And this will be so if the officers of schools and the workers in the Conference all take hold together to strengthen and improve the Sabbath-schools with which they are connected. This, I hope, they will feel it their privilege as well as duty to do. I desire to visit all the schools that I can, and do all in my power to build them up, especially in their spiritual condition. But no one man can perform the duties that devolve upon the local officers.

One way in which to advance the interest in the Sabbath-schools is for every officer and teacher to take and carefully read the *Sabbath-school Worker*. This excellent journal has come to us again in its original form, and I hope it will be welcomed in every Sabbath-school and many homes throughout Nebraska. May God's blessing rest upon this work, and enable all engaged therein to be faithful to their sacred trust.

W. N. HYATT, Pres. Neb. S. S. Ass'n.

Special Notices.

THE ANNUAL CONFERENCE AND CAMP-MEETING FOR KANSAS.

THIS important meeting will be held at Ottawa, May 21-27. A ministerial institute is to be held in connection with the meeting, beginning May 2, and continuing to the camp-meeting, during the last week of which special instruction will be given in the work of church and tract society officers. Ample accommodations will be made for all who attend, and an urgent invitation is extended to our brethren to make every possible effort to secure the advantages and blessings that this meeting is expected to bring us.

The city of Ottawa has granted us the free use of their fine park and the buildings therein, for this occasion. These buildings will be reserved for free lodging-rooms for those of our brethren who come the farthest, and will probably accommodate about one-third of all who attend. Tents will be pitched for the use of others, which will be rented at the usual rates, thus equalizing the expense as far as possible. Reduced rates have been secured over the Santa Fe, Southern Kan., Mo. Pac., U. P. and Rock Island railroads. A more extended notice of this will be given later.

At the large dining-hall meals will be provided during the institute at about cost, and during the camp-meeting at a very low price. Ministers sent here from other States to attend the institute will be boarded free. Those who can do so, please bring bedding, for we may not be able to furnish that for all. Good stabling and water will be furnished on the ground free for all. Hay and corn will be provided very cheap, so the cost of keeping teams on the ground will be but little more than at home.

In order to have the work of the auditing committee done before the Conference convenes, we especially request those who have been selected for this work; viz., J. D. Rockey, M. C. Morgan, L. Winston, T. J. Eagle, and J. H. Baker, to be present as early as May 8, to unite with the Conference Committee in this work; and we would also request that all accounts of laborers be sent in by that date. All ministers will please notice the time of the institute, and have no appointments out that will hinder them from attending from the first.

Bro. O. A. Olsen, brother and sister White, A. T. Jones, Dan. T. Jones, and others, are expected to be present to conduct the exercises, and ministers from all the adjoining States will be present. We expect that all who have been in any way employed by the Conference during the past year, or who expect to be in the year to come, and, as far as possible, church officers and tract society officers, and all others who can, will avail themselves of the benefits of this institute.

Come bringing the Spirit of God with you, and with an earnest desire to draw nearer to him and to obtain a better knowledge of how to advance his cause upon the earth, and we shall have a meeting long to be remembered. KAN. CONF. COM.

THE PROHIBITORY AMENDMENT IN PENNSYLVANIA.

ON the 18th day of June, 1889, the voters of the State of Pennsylvania are to have an opportunity to decide whether the manufacture and sale of intoxicating liquors shall be prohibited by law, or whether it shall be legalized, as heretofore. This gives a chance for every voter among Seventh-day Adventists in this State to put himself on record as being opposed to the liquor traffic, and is a chance that none of us can afford to let pass without improving. We have often been unjustly accused of being in sympathy with the liquor men, because we could not conscientiously identify ourselves with the Prohibition party, and vote for its candidates for public office. Our sisters have been censured for not uniting with the organizations of the W. C. T. U. and assisting in the work along their line. These things we cannot do as long as we see these organizations joining hands with the National Reformers in clamoring for a rigid enforcement of our State Sunday law and the enactment of one that shall be national in its character.

The temperance issue in this State is now separated entirely from political issues, and from the direct control of these organizations, and is in the hands of the people; and there is therefore no reason why we cannot use our influence from now till the 18th

of June, and our votes on that day, to help put down this vile and iniquitous traffic. It is a lamentable fact that there are in many of the churches of the land to-day, men, yes, and women too, who are not only in sympathy with, but are openly working for, the interests of the liquor men. The deceptive plea for high license is heard from many persons who occupy prominent places in some of the leading denominations. May God forbid that the time should ever come when any member of a Seventh-day Adventist church shall be found advocating any method of dealing with the liquor traffic except its utter extermination.

Let us, then, dear brethren in Pennsylvania, do all that we can by our voices, our influence, and our votes to assist in outlawing the sale of liquor in this great commonwealth. I have had considerable opportunity during the winter to interview prominent men from different parts of the State, and I find that there is a growing sentiment in favor of the amendment. Some men of good judgment who have given the subject careful investigation, predict a majority of 40,000 in favor of it. We must not slacken our efforts in the least, however, for the liquor-men are organizing in all parts of the State, and quietly but determinedly using their influence and means to defeat it.

There is one feature connected with this movement that may not at first be seen by all our people. We have a rigid Sunday law in this State at present; and when we say anything about having it repealed, we are met with the argument that if this law is repealed, there will be nothing to prevent the saloons from being kept open on Sundays; and then we are usually informed that we are in sympathy with the saloons. Of course we reply that we would be in favor of shutting the saloons on every day in the week, but this answer usually makes but little impression on the objector. Let the prohibitory amendment be carried, and the saloons closed entirely, and one of the strongest objections to a repeal of the Sunday law will be removed.

Let us, then, as a denomination in this State, cast our influence as one man in favor of the prohibitory amendment. L. C. CHADWICK.

TO THE CHURCHES IN NEW YORK.

CREDENTIAL blanks for delegates to our next annual Conference to be held at Rome in June, have been sent out to our church clerks, with the quarterly blanks. We would suggest to our churches, as a matter of convenience, that they elect delegates to the Conference at their April quarterly meeting. It will save the calling of a special meeting of the church. We would urge upon all our churches the importance of electing as delegates, those best qualified by devotion and general intelligence, rather than of basing the selection upon convenience.

Each church is entitled to one delegate and an additional delegate for every ten members. We trust every church will elect its full quota of delegates. Delegates can, if they choose, place their credentials in the hands of the church clerk, to be sent to the secretary of the Conference, as they did last year. Then they are not forgotten or mislaid.

M. H. BROWN, for COMMITTEE.

TO VERMONT CANVASSERS.

Who are they? The most favorable season of the year for canvassing is almost here. Where are the faithful individuals who see in the signs of the times, the shortness of time, the approaching crisis in our land, and the application of the words of our Saviour, "Go work to-day in my vineyard"? That books cannot be sold in Vermont is an idea of the past, it having been fully demonstrated the past six months that the book canvass can be made a successful business in this State. There are those in each local society who ought to be in the canvassing field this summer. Will those who can devote four weeks or more to the work, write to me immediately? I expect to hold several meetings throughout the State for the purpose of giving instruction in the canvassing work. Eld. T. H. Purdon and perhaps Eld. A. S. Hutchins will accompany me. It is hoped that all will endeavor to attend these meetings. (See appointments.) Address me at 409 South Union St., Burlington, Vt.

P. F. BICKNELL, State Ag't.

—Let us be like trees, that yield their fruit to those who throw stones at them.

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119:130.

CONDUCTED BY L. A. SMITH, G. W. MORSE, AND W. A. COLCORD.

OLD TESTAMENT HISTORY.

LESSON 15.—THE TABERNACLE. (Sabbath, April 13, 1889.)

INTRODUCTION.—The construction of the tabernacle, as a central place of worship and sacrifice for the Israelites, very naturally followed the proclamation of the divine law, every violation of which necessitated some act of sacrifice on the part of the transgressor. It was erected on the first day of the second year after the departure from Egypt.

Questions, with Scripture Texts, and Notes.

1. What was the object of the sanctuary which the Lord told the children of Israel to build?

"And let them make me a sanctuary; that I may dwell among them." Ex. 25:8.

In this text, as in others that mention the building of a house for the Lord, particular stress is laid upon the purpose; viz., that the Lord might dwell among the people. The New Testament idea is that our bodies are the temple of God, and that the work of sanctification should be so full and complete that the Lord may dwell with us continually. In Heb. 3:6 Paul states by what means we may be the house of God; viz., by holding fast "the confidence and the rejoicing of the hope firm unto the end." The Lord wants us to be steadfast; he does not want a dwelling-place for his Spirit that is fickle-minded, and liable to thrust its tenant out at any and all times.

2. Was this an entirely new thought to them?

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him a habitation; my father's God, and I will exalt him." Ex. 15:1, 2.

What more appropriate sentiment could have been entertained by the children of Israel, after their wonderful deliverance, than to prepare a habitation, an abiding place, for their Deliverer? Hereby was indicated their desire that the Lord would continually abide with them. When we reflect upon God's goodness to us, we should be moved to seek that preparation of heart and life-conduct that will render our whole being a fit temple for the indwelling of God's Holy Spirit.

3. Of what was the frame-work of the tabernacle made?

"And thou shalt make boards for the tabernacle of shittim wood standing up." Ex. 26:15.

4. How many boards were there on each side?

"And thou shalt make the boards for the tabernacle, twenty boards on the south side southward." "And for the second side of the tabernacle on the north side there shall be twenty boards." Verses 18, 20.

5. What were the dimensions of each board?

"Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board." Verse 16.

6. Then what was the length and the height of the tabernacle?

The tabernacle, when constructed according to the Lord's instructions to Moses, was certainly symmetrical in form. May this not suggest to us that the Lord is well pleased to have us develop symmetrical characters, in our endeavors to provide habitations for his Spirit to dwell in? What more praiseworthy efforts can one make in his Christian life, than to seek to ascertain what his idiosyncrasies are,—at least those that are objectionable,—and then strive to eliminate them from his character? The apostle Peter's exhortation is pertinent in this connection: "Ye also, as lively stones, are built up a spiritual house, . . . acceptable to God by Jesus Christ." 1 Peter 2:5. By "lively stones" is meant those that are fitly prepared, and polished so as to be ornamental as well as useful. It is only by the help to be had from Jesus Christ, as the text states, that we may develop symmetrical characters. His was a character perfect in each and every particular.

7. How were these boards kept in an upright position?

"Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle." "And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons." "And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end." Verses 17, 19, 26-28.

8. Describe the west end of the tabernacle.

"And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the cor-

ners of the tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board." Verses 22-25.

9. With what was all the wood-work covered?

"And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold." Verse 29.

10. How was the east end inclosed?

"And thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine-twined linen, wrought with needlework. And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them." Verses 36, 37.

11. What formed the ceiling of the tabernacle?

"Moreover thou shalt make the tabernacle with ten curtains of fine-twined linen, and blue, and purple, and scarlet; with cherubim of cunning work shalt thou make them." Verse 1; see also verses 2-6.

12. What covering was above this?

"And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make." Verse 7; see also verses 8-13.

13. What further protection did the tabernacle have above?

"And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins." Verse 14.

14. How many apartments were there in the tabernacle? what were they called? and how were they separated?

"And thou shalt make a vail of blue, and purple, and scarlet, and fine-twined linen of cunning work: with cherubims shall it be made: and thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy." Verses 31-33.

15. How was Moses guided in building this tabernacle?

"And let them make me a sanctuary, that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:8, 9.

In the Lord's instruction relative to the construction of the ancient tabernacle, may be discovered a general principle that holds good in the erection of churches, and the preparation of places of worship. Great care was required in the construction and finishing of the tabernacle, and its ornamentation was quite elaborate. While discretion and consistency should always prevail, we should ever be thoughtful in this matter, and not suffer places dedicated to the worship of God to appear untidy, or neglect to keep them in proper repair. It is nothing less than a mark of disrespect to God himself, to be negligent in this matter.

16. Was this tabernacle the real dwelling-place of God?

"But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded." 1 Kings 8:27.

"Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?" Acts 7:48, 49.

"Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:1, 2.

The meaning of both Solomon and Stephen in the texts here given, says Dr. Clarke, is that "the majesty of God could not be contained, not even in the whole vortex of nature; much less in any temple which human hands could erect." God dwelt among the Hebrews by a visible symbol of his majesty, in the form of the shekinah above the mercy seat.

17. What were these "holy places" which Moses made?

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:23, 24.

18. Then where are the true holy places?

19. Is there a real sanctuary, a special dwelling-place, for God in heaven?

"Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

"The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." Ps. 11:4.

"And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive." 1 Kings 8:30.

20. In the type, what were pictured on all the curtains within?

"Moreover thou shalt make the tabernacle with ten curtains of fine-twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them." "And thou shalt make a vail of blue, and purple, and scarlet, and fine-twined linen of cunning work: with cherubim shall it be made." Ex. 26:1, 31.

21. What were these to represent in the reality?

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11.

22. For what purpose are these angels round about the throne of God in the heavenly sanctuary?

"The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Ps. 103:19, 20.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

"And I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7:9, 10.

News of the Week.

FOR WEEK ENDING MARCH 30.
DOMESTIC.

—The bill prohibiting base-ball playing on Sundays was defeated Monday in the Missouri House.

—Fire at Scranton, Pa., Wednesday, destroyed the dry-goods stock of Clelland, Simpson & Taylor, valued at \$200,000.

—Nearly the whole business portion of the town of Kenney, Ill., was destroyed by fire Monday. The loss is estimated at \$100,000.

—"Black knot" is said to be devastating the plum orchards in Ross County, Ohio, and it is reported that 50,000 trees have been cut down.

—Thomas A. Nash, a druggist at Rockford, Iowa, has been arrested for selling a cough sirup, the chief ingredient of which was whisky. His place was closed.

—The remains of Justice Stanley Matthews, who died March 22, were interred Tuesday at Spring Grove Cemetery, near Cincinnati, the services being simple but impressive.

—All of the collieries in the Pittston (Pa.) region notified the men Monday of a suspension of six weeks' duration. About 10,000 men and boys are affected by the suspension.

—The "Rev." Sam Small, the evangelist, is to run for congressman next year in the fifth congressional district of Georgia, contesting the place with the Hon. John Stewart, the present congressman.

—White Caps at Sanborn, Iowa, Monday night entered several barns, and cut the ears and tails from stock contained therein. Two offenders are under arrest, and it is expected that they will expose their companions.

—Territorial Statistician Sheridan, of Dakota, states that there is not enough wheat in the Territory for seed and bread; that it will take 11,000,000 bushels for that purpose, and that now there are but about 8,000,000 bushels in farmers' hands and in elevators.

—The steamship "Conserva," which left Brooklyn on Tuesday, the 19th, for delivery to the Dominican government, was lost at sea, with all hands, about 180 miles south of New York. Her crew were nearly all Malays or West Indians, with the exception of the officers. The total number on board, including one passenger, was twenty-seven.

—It is reported that the mind of the famous authoress, Mrs. Harriet Beecher Stowe, has become clouded, and that she is now, as regards intellectuality, a mere child. It is said that when former friends visit her, she greets them with a vacant stare, and ignores their presence. The reason of her father, the Rev. Lyman Beecher, was deranged, during the closing years of his life.

—An epidemic of robbery and lawlessness is reported to prevail in Fayette County, Pa. Near McClellandtown a band of highwaymen are inspiring the community with terror, and other lawless characters take advantage of the situation. At Stewartston, on a recent Sunday, a fight occurred in the Baptist church while the Sunday-school was in progress, which quickly broke up the services. Much excitement prevails in the neighborhood.

—It is reported that a thousand men armed with Winchester rifles and Colt revolvers are in the mountains of Knox and Harley counties, Ky., and a reign of bloodshed and terror prevails. The situation is the result of a feud between two factions, Sowers and Turner, which began several years ago, and from which forty deaths have already resulted. The sheriffs of those and two adjoining counties are organizing with a view

of capturing the outlaws, who are determined not to be taken.

—Prairie fires are said to be raging in Huron (D. T.) district. Many farmers have lost everything.

—Six blocks, including a number of out-buildings, at Ashton, Ill., were burned Thursday. The loss is about \$100,000, with but \$12,000 insurance.

—Another huge telescope, even surpassing the famous Lick telescope, is soon to be built by Alvan Clark for the University of Southern California. It will be placed on the top of Wilson's Peak, about thirteen miles east of Los Angeles.

—“Jack” Warburton, who has been conducting a temperance revival at Galena, Ill., has received a notice, signed Galena White Caps, in which he is warned to leave the town within forty-eight hours. He has announced his determination to remain and “see it out.”

—The condition of the 1,500 prisoners in Sing Sing, N. Y., suffering enforced idleness, becomes more and more serious and pitiable. Insanity must of necessity increase. Walking is the sole diversion—walking in file in horrible monotony. At the present rate in the development of insane cases, there will be seventeen or eighteen cases this year. There are 300 men each night troubled with insomnia.

—The weavers' strike, which began March 11, at Fall River, Mass., for an advance of wages, assumed proportions which surprised and alarmed the managers, who expected that only a few mills would be involved. Instead, the weaving departments of fifty mills are practically shut down, and 6,000 weavers are idle. Those who refused to strike do not number more than half enough to keep one mill going.

—Wild boars are said to inhabit the Shawangunk mountain region of New York State. The N. Y. Herald says that nine of them were brought from Germany by Otto Plock, a New York banker, sometime ago, for the purpose of exterminating the venomous snakes and vermin in his deer park in the mountains. They accomplished this work, but then escaped into the mountain wilds, where they continue to live, occasionally sallying down into the valleys and making the lives of the farmers miserable by devastating the growing crops or winter stores of roots and grain.

—The negro exodus from North Carolina is taking on a serious aspect. The whole eastern portion of the State threatens to be depopulated of negro laborers, and the situation is growing alarming for the farmers. Large numbers are leaving daily, and the number transported westward during the last two months will run up into the thousands. Emigrants now go to the cotton plantations of Mississippi, Louisiana, and Texas, and not to the turpentine forests of Georgia, Florida, and South Carolina, as they did in January. Railroad authorities state that in February the Richmond and Danville Railroad transported about 1,000 negroes to the West. The Atlantic Coast Line transported about 4,000.

FOREIGN.

—Earthquake shocks were felt March 26 at Alhama and Granada, Spain.

—A dispatch from London announced the peaceful death of John Bright, the great English statesman, on the morning of March 26.

—The empress of Russia has given \$50,000 to the St. Petersburg hospital as a thank-offering for her escape from the recent terrible railroad accident.

—The steamer “Ocotian,” having a large excursion party on board, foundered on Lake Guadalupe, Mexico. Twenty bodies have been recovered, but it is known that many others perished.

—German bankers are said to have opened negotiations with the Prince of Lichtenstein, for the purpose of getting a grant of his land at Vaduz for the establishment of a great international gambling hell to rival that at Monaco.

—Russian officials have tested and reported favorably upon a Russian invention for applying the revolver principle to the barrels of Berdan rifles. By this arrangement a machine gun is obtained which will fire 480 shots a minute.

—It is reported that during a hurricane in Samoa the three American war vessels—“Nipsic,” “Trenton,” and “Vandalia”—and four German men-of-war, were driven on a reef and wrecked; and that four American officers and forty-six men, and nine German officers and eighty-seven men, were drowned.

—In the Senate at Madrid, Spain, on the 20th inst., Senor Moret, minister of the Interior, said in reference to a reported scheme to sell Cuba to the United States, that he had no knowledge of such a thing, and that there was not money enough in the world to buy the smallest part of Spanish territory. He further added that such territory would be defended by arms whenever it might be deemed necessary.

RELIGIOUS.

—Dr. Pierson estimates the money annually raised for carrying on Protestant foreign missions at about \$11,250,000.

—The Sudan is said to have been almost totally neglected by Protestants as a field for missionary effort. It has a population of about 60,000,000 people.

—A writer in the *Missionary Review* says that out of the 3,000,000 converts in all the foreign mission-fields, 30,000 have gone as workers into the field, or one out of every 100, while Protestant Christendom has sent forth but one out of every 5,000.

—A London dispatch dated March 20, says: “A memorial from the Protestant Alliance was presented to-day to Lord Knutsford, Secretary of State for the Colonies, asking the government to disallow the Quebec Jesuits' estates act. Lord Knutsford in reply said that the matter rested entirely with the Canadian Government, to which the memorial would be forwarded.”

—The approval in the Michigan Legislature permitting women to vote in school elections is regarded by prominent Catholics of the State as an effort for the removal of Catholic officials from the school boards of the State, as was done last year in the city of Boston. The *Michigan Catholic* says of it, “Conceal it as they may, the purpose is to keep Catholics off the school-board and to keep Catholic teachers out of the public schools; to introduce into the public schools the Protestant Bible and the recital of Protestant prayers,—in fact, to make the public schools practically Protestant schools.”

—J. M. Sherwood, in the *Missionary Review* for March, presents some startling statistics. He says that although the population of Brooklyn has advanced in half a century from a few thousand to at least 800,000, the relative strength of the church to-day is tenfold less than it was three decades ago; that in New York 10,000 saloons, or one to every 150,000 inhabitants, stand over against 355 Protestant churches, or one to every 4,464 inhabitants. He continues: They increase in ratio faster than the churches and schools. They are open day and night. They make legislatures, aldermen, district attorneys, and judges. They modestly claim to control 40,000 votes in this city.

—A dispatch from Toronto, Ont., says: “It is understood that the *Mail* Printing Company is making preparations to contest its libel suit with the Jesuits, wholly regardless of expense. The company will send a commission at once to France and Belgium for the purpose of arranging with prominent statesmen there to come over and give evidence touching the operations of the Jesuit society in those countries. A distinguished Paris advocate will also be engaged to assist the *Mail's* counsel in Montreal and Toronto, in preparing the interrogatories to be put at the trial to the heads of the Jesuit order here.” It will be remembered that this suit was begun by the Jesuits against the *Mail* for printing the famous Jesuits' oath, for which the Jesuits claim damages to the amount of \$50,000.

Appointments.

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

I EXPECT to meet with the church at Maiden Rock, Wis., April 12-14. W. W. SHARP.

No providence preventing, some preaching brother from Battle Creek will be with the church in Ceresco, Mich., next Sabbath, April 6.

THE quarterly meeting for Dist. No. 2, Ind., will be held at Akron, Fulton Co., April 13, 14. Ministerial help is expected. D. W. ALBERT, *Director*.

THE T. and M. quarterly meeting for Dist. No. 2, Ia., will be held at Olin, April 13, 14. We want to see a general attendance at this meeting. J. T. MITCHELL, *Director*.

PROVIDENCE permitting, some minister from Battle Creek will attend the quarterly meeting at Bedford, Mich., April 6. This is according to the request of the elder of that church.

MEETINGS will be held in Vermont, as follows:—
Jamaica, April 13-18
Burlington, “ 20-24
Bordoville, April 27 to May 1
Brownington, May 4-8
P. F. BICKNELL.

THE quarterly meeting for Dist. No. 4, Ia., will be held at Fairfield, April 13, 14. We hope the district will be well represented, that we may better understand how to work for the advancement of the cause in this part of the State. We have received word from Eld. J. S. Hart that he will be with us at this meeting. C. A. WASHBURN, *Director*.

THE quarterly meeting of the Williamsport, Pa., church will be held Sabbath and Sunday, April 13, 14. First service at 9:30 Sabbath morning. Eld. J. W. Raymond will attend this meeting, and the new church

building will be dedicated Sunday afternoon. A cordial invitation is extended to our brethren from neighboring churches to attend. L. C. CHADWICK.

THERE will be a general meeting for the churches of Southwestern Indiana at Farmersburg, April 18-22. This will be an important occasion for all our brethren in this part of the State, and we hope to see a large attendance. Several ministers will be present to assist, including the most of the members of the State Conference Committee. The time for this meeting was at first placed a week earlier than this. Let all notice the change to the date given above. F. D. STARR.

THE quarterly meeting for Dist. No. 5, Neb., will be held at Grand Island Sabbath and Sunday, April 13, 14. It is hoped that all the librarians who can do so, will be present, with a full report from their society; also please bring your books with you. Those librarians who cannot attend, should send their reports to sister Druillard, 1505 E St., Lincoln, Neb., as early as possible, so that she may have them at the meeting promptly. It is very desirable that the members of our local societies, as far as possible, should attend this meeting. We hope one of our ministers will be with us.

JOHN CLARK, *Director*.

I WILL hold meetings in Eastern Iowa, as follows:—

Montezuma,	April	5-7
Pilot Grove,	“	8, 9
Brick Chapel (near Iowa City),	“	11-14
Atalissa,	“	15
Milton Junction,	“	16
Shoo Fly,	“	17, 18
Brighton,	“	19-21
Richland, (where Bro. Brawlier may appoint),	“	22-25
Sigourney,	“	26-28

Bro. J. W. Adams, the director, is expected to accompany me at most of these places. All important matters will be considered. H. NICOLA.

INDIANA SPRING STATE MEETING.

THIS meeting will be held at Marion, May 1-7. Plans for labor for the season will be laid at this time. Let the churches appoint delegates to this meeting. These could be chosen at the church quarterly meeting, the first Sabbath and Sunday in April, or later. Besides these delegates, we hope to see a large representation of our brethren and sisters from the various churches. Instruction in the different departments of the work will be given. Further notice of this meeting will appear in the REVIEW. F. D. STARR.

SPECIAL COURSE AT SOUTH LANCASTER ACADEMY.

THERE will be a special course at the close of the school year, beginning April 25 and closing May 14. Eld. J. O. Corliss will be with us through the course, and Prof. W. W. Prescott a part of the time. Eld. E. E. Miles will help in the canvassing work. This work in the New England Conference is now in a flourishing condition under his management. The blessing of the Lord was with us in rich measure at our general meeting in January, and has been with the work since. We expect a good meeting at this time, and desire to see many more enter the work. The summer campaign will be planned at the close of the special course. There will be meetings morning and evening during the course. The entire expense, to those who board at the Home, will be ten dollars for the course. We hope to see a large attendance. The work of this course will be of such a nature that our brethren and sisters generally will find it of interest and profit to attend. G. W. CAVINESS.

APPOINTMENT OF INSTITUTES.

LAST week we gave the appointment for three institutes,—one in Chicago, one in Minneapolis, and one in Ottawa, Kan. There will also be a ministerial institute held at Williamsport, Pa., May 23 to June 4. This is designed for the accommodation of New York, New England, Ohio, West Virginia, and other Atlantic coast States, as much as for Pennsylvania. We call attention to these institutes thus early, that Conference, tract society, and Sabbath-school officers, ministers, licentiates, canvassers, church elders, and church clerks may lay their plans to attend. The institutes will not be confined to the classes above mentioned, but all these different classes of workers should be well represented. We would call the attention of church elders and clerks and tract society librarians to the advantages these meetings will afford them for getting instruction in their lines of work. The duties of the church elder are second to none other in importance, although they do not take in so wide a range; but for the local church for which he officiates, his faithfulness and efficiency are indispensable to prosperity. The local elder has many burdens and responsibilities, and needs instruction in his work as much as the ministers or Conference officers do in theirs. The same might be said of the duties of church clerks and

tract society librarians compared with higher officers in the same lines of work. These need instruction that the details of the work may be carried out.

At these institutes, especially in Kansas and Pennsylvania, these classes of workers will receive special instruction in their lines of work. We hope many of them will take advantage of this opportunity to get the much-needed instruction about keeping the church in a healthy condition, working up an interest in the local tract society, reporting properly, etc. Those who attend the institutes should go prepared to care for themselves.

DAN. T. JONES, Sec. Gen. Conf.

ADDRESSES.

The address of Eld. J. H. Durland will be until further notice, Battle Creek, Mich., care of REVIEW AND HERALD.

The address of the Washington, D. C., mission is changed from 1831 Vermont Ave., to 217 5th St., S. E.

LABOR BUREAU.

Help Wanted.

A BOY raised on farm, from fourteen to sixteen years of age, for six months. Name wages. Address L. J. Caldwell, Battle Creek, Mich.

A carpet weaver. Mr. Hohewald, 589 25th St., Milwaukee, Wis.

Employment Wanted.

FARM hand. Adolph Kuster, Waukon, Iowa.

BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—A good strong girl to do general house-work this summer, in a family of five persons; three small children. Address James A. Tofft, Peace Dale, R. I.

Obituary Notices.

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

LEONARD.—Died at Spring Lake, Dak., March 16, 1889, of croup, Pearly Aldo, son of John and Mary Leonard, aged 3 years, 10 months, and 21 days. The parents deeply feel this blow, as it takes from them their only child. We trust that when the Lifegiver comes to make up his jewels, this little one may be remembered, and have a place in the coming kingdom. Words of comfort by the writer. W. B. WHITE.

FLORIA.—Died of inflammation of the bowels, near Republic City, Kan., March 18, 1889, Harley, son of brother and sister John Floria, aged 3 years, 1 month, and 2 days. The parents mourn, but not as those who have no hope. By the grace of God, they hope to train their one remaining child in his fear, that they may make an unbroken family in the earth made new. Words of comfort were spoken by Eld. White (Baptist). O. S. FERREN.

McDERMID.—Died of pneumonia, at Lyons, Colo., Feb. 25, 1889, Claud McDermid, in the eighth year of his age. He was the eldest child of Hugh and Melvina McDermid. Claud was a great lover of the Sabbath-school, and learned his lessons well. He tried to please Jesus in all things, and was loved by all who knew him. We believe that when the Lifegiver comes, he will come forth clothed with immortal life. Sermon by the writer. GEO. W. ANGLEBARGER.

JOHNSON.—Died of quick consumption, near Mt. Gilead, Loudoun Co., Va., my sister, M. Katie Johnson, aged 17 years, 10 months, and 28 days. She accepted the Sabbath with her parents during a tent-meeting at Fairfax Court-House, in August, 1883. In April, 1888, she was baptized by Eld. Stillwell. Her last moments were calm and peaceful. She entered the dark valley without fear, looking forward to the time when Jesus will clothe her with glorious immortality. With patience we await the sounding of the voice of the Archangel, when we hope to meet again. C. L. JOHNSON.

YOST.—Died Feb. 27, 1889, at the residence of her daughter, in Leavenworth, Kan., where she had gone on a visit, sister Minerva E. Yost, in the seventy-first year of her age. Sister Yost had attended meeting on the Sabbath previous to her death, at which time she contracted a severe cold, resulting in pneumonia, of which she died in three days. She was for many years a member of the Baptist church of this place, but accepted the views held by our people in the fall of 1882, and joined the church here when organized at that time. Sister Yost has always been a consistent Christian, ever ready to help the cause, both with her time and means. She died, we believe, in strong hope of having a part in the first resurrection. J. C. POWELL.

BARROWS.—Died Aug. 17, 1888, at the residence of his daughter, on Portage Creek, McKean Co., Pa., Bro. C. H. Barrows, aged 75 years, 4 months, and 3 days. His death was occasioned by a fall from his wagon, which broke his leg and caused an internal injury. He bore his affliction with Christian fortitude, and fell quietly asleep. Bro. Barrows was born in Brookfield, Madison Co., N. Y., in 1813. He removed to Pennsylvania in early life, where he embraced present truth under the labors of Eld. W. Ingraham about thirty-five years ago.

He loved the truth till he died. He was one of the members of the Port Allegany church, and was always found faithful at his post. He leaves a large number of mourning friends. Funeral services were conducted by Bro. J. P. Hayward. J. G. SAUNDERS.

MAIN.—Died in New London, Conn., Feb. 15, 1889, Emma P. Main, daughter of Mrs. Daniel L. Ray, aged 16 years and 29 days. Her disease was pronounced by the physician typhoid fever. Her sickness was of but one week's duration. Emma was born in Lyme, Conn., where she had lived during the past four years with her grandparents. A little more than one year ago she professed faith in the Saviour, and was baptized by immersion, since which time she had lived a consistent Christian life. Last summer, while the tent-meetings held by Brn. Fifield and Mace in Norwich Town were in progress, she became interested in the present truth, and embraced the Bible Sabbath. The funeral sermon was preached by Eld. A. T. Robinson, in the new Seventh-day Adventist church, to a large and attentive audience. We mourn for our loved one very much, but we trust that the dear Saviour will soon call her forth from the grave clad with glorious immortality. MR. AND MRS. DANIEL L. RAY.

KLASE.—Died at St. Helena, Cal., Feb. 27, 1889, of consumption, sister Isabell E. Klase, aged 58 years, 1 month, and 13 days. Sister Klase was born in Montville, Ohio, but removed, while still young, to Wisconsin, where she was married. In 1877 she went to Battle Creek, Mich., where she resided till 1884, when she came to California, and being in feeble health, went to the Rural Health Retreat for treatment. In the course of a few months she was so far restored as to be able to assume the management of the culinary department of that institution, a position for which several years' experience in the Sanitarium in Battle Creek had admirably fitted her, and the duties of which she continued to discharge till some five months previous to her death. Sister Klase was esteemed by all who knew her as a most estimable Christian woman, and those who were with her in her last hours testify that she died firm in the faith of a soon-coming Saviour, and with the blessed assurance that she was accepted of God. She leaves two grown-up children, a son and daughter, besides numerous relatives and friends, whose sorrow because of her death is greatly assuaged by the knowledge that she sleeps in Jesus. The funeral services were conducted by Elds. J. Fulton and H. A. St. John, the latter of whom spoke words of comfort to the sorrowing friends, from 1 Cor. 15:55-57. * * *

OLSEN.—Our youngest child, Clarence Henry Nils Olsen, closed his eyes in death Jan. 7, 1889, aged 11 years, 3 months, and 19 days. About the first of May, 1888, he was taken with a very severe attack of acute rheumatism, or rheumatic fever. He suffered exceedingly, every joint in his limbs being affected. The disease soon settled in his heart, and finally resulted in death. On my return home from Denmark, May 15, to attend the annual meeting of the Conference and Publishing Association, I found my family in deep affliction. My wife, who had stood at the bedside and ministered to our sick child almost continually night and day, was greatly worn, and the child was very sick. Bro. Haskell and other brethren were with us. We besought the Lord in behalf of the child, and the Lord heard us. He was much relieved, and we thought he would recover, but this was not to be. We often had these seasons of prayer, and we always had the evidence that God heard. Many a night, when pain and distress could not be relieved by such treatment as was within our reach, we would bow at his bedside and plead with God for his blessing; and in every instance the sufferer would be relieved, and would go to sleep and rest quietly till morning. Thus we pleaded with God, and gained an experience which is very precious to us. For a long time the boy kept his bed continually, but in answer to prayer he was much blessed, and his sufferings greatly relieved, so that during the latter part of his sickness he was up and dressed a part of every day, till the day he died. But while his sufferings were much relieved, he was yet failing all the time. He was being ripened for the sickle. He was always a very kind, affectionate, and obedient child, but the patient resignation and trust in God that he manifested through his long illness, and especially during the last few weeks, was a lesson to us all. He would gently but firmly rebuke any expression of doubt or distrust, or any expression resembling complaint. The last morning of his life he said to his mother: "I think I will keep my bed to-day." During the afternoon he suffered much, but was fully conscious to the very last, when he fell asleep quietly as one going into sweet rest. His dying words were, "God is so good." I was absent in Denmark filling my appointments at the time, but returned to be present at his burial. We mourn, but not without hope. We miss his presence, but we have laid him away to rest a little while, and we would not wish to recall him to this world of suffering. If faithful, we shall soon meet again; and from our hearts we can say, "The Lord is so good." O. A. OLSEN.

THE S. D. A. YEAR BOOK.

I HAVE just completed a careful examination of the Year Book for 1889. To say I am highly pleased with it but poorly expresses my gratitude for possessing a 200-page pamphlet of so neat a "make-up," and so completely filled with just such matter as is needed for daily reference, and which cannot be found elsewhere in so compact and convenient a form. Here we have a list of the names and addresses of the ministers, workers, and officers of our various organizations and institutions, both home and foreign, the doings of these institutions in their annual meetings, and the constitutions under which they are managed. The pictorial representations of our publishing-houses in various countries, our colleges, schools, and sanitariums, with some account of their founding and development, is alone

worth the price charged for the book. Aside from those things already mentioned, the book contains a vast amount of just such information as is needed by every S. D. Adventist.

The book is not simply one for the use of ministers, but all our brethren and sisters should have it on their tables. Scores of questions are constantly arising that are fully answered in this book. It is not a book that is simply to be read once, like a pleasing tale, and then laid aside, but you will want to keep it where you may easily consult its pages for required information. It is also a document par excellence to place in the hands of such persons as desire to know of the rise, progress, and present standing of our cause in home and foreign lands. Let us all show our appreciation of the efforts of those who have prepared this good book, by at once securing copies for ourselves and our friends. J. N. LOUGHBOROUGH.

Oakland, Cal., March 20, 1889.

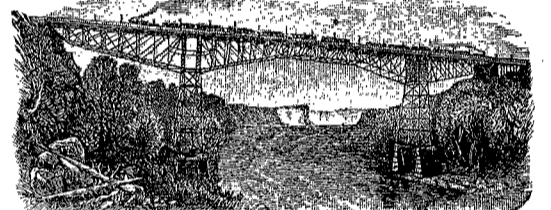
THE MARVEL OF NATIONS,

BY U. SMITH, AUTHOR OF "SMITH'S DIAGRAM OF PARLIAMENTARY RULES."

This work embraces the past, present, and future of the United States from a historical, political, and religious standpoint, comparing the past with the present condition of education, science, and religion, and calling special attention to the work of the National Reform Association, and the proposed Amendment to the Constitution of the United States. It needs no other indorsement than a careful reading. 298 pages, 40 illustrations, 15th edition. Muslin, \$1.00; gilt edges, \$1.25.

Address, REVIEW AND HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; & Toronto, Ontario.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL "The Niagara Falls Route."

Table with columns for EAST, WEST, Mail, Day Express, N. Y. Express, Atlantic Express, Night Express, Kal. Accom'n, Local Pass'gr. Rows list stations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, Boston.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. O. E. JONES, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R. Time Table, in effect Feb. 17, 1889.

Table with columns for GOING WEST, GOING EAST, STATIONS, Mail, Local Exp., Advs Exp., Sun-Pass, P.H'n Pass. Rows list stations like Port Huron, Lapeer, Flint, Darand, Lansing, Charlotte, BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell, Valparaiso, Chicago.

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

The Review and Herald.

BATTLE CREEK, MICH., APRIL 2, 1889.

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CAMP-MEETINGS FOR 1889.

WESTERN.		
*Kansas, Ottawa,	May	21-28
*Iowa,	June	4-11
Minnesota, St. Paul,	"	11-18
Wisconsin,	"	18-25
Dakota,	"	25 to July 2
EASTERN.		
*Pennsylvania, Williamsport,	June	4-11
*New York,	"	11-18
Maine,	Aug.	20-27
Vermont,	"	27 to Sept. 3
Canada,	Sept.	3-10
CENTRAL.		
Michigan (Northern),	June	25 to July 2
Michigan (Southwestern),	Aug.	13-20
*Ohio,	"	13-20
*Michigan (general),	"	27 to Sept. 3
Illinois,	Sept.	17-24
Indiana,	"	24 to Oct. 1
SOUTHWESTERN.		
*Missouri,	Aug.	13-20
Arkansas,	"	20-27
Texas,	"	27 to Sept. 3
Colorado,	Sept.	3-10
Nebraska,	"	10-17
SOUTHEASTERN.		
Georgia,	July	2-9
North Carolina,	"	9-16
Virginia,	"	16-23
West Virginia,	"	23-30
Tennessee,	Aug.	20-27
PACIFIC COAST.		
California (central),	April	2-9
North Pacific,	May	14-21
*Upper Columbia,	"	21-28
Nevada,	"	

The camp-meetings this year will begin on Tuesday evening and close the following Tuesday morning. Those marked with the star (*) will be preceded by a workers' meeting. Where workers' meetings are to be held, and they are not thus marked, notice should be given at once. If in any case the date of the meeting does not satisfy those concerned, notice should be promptly given.

GEN. CONF. COM.

A CORRESPONDENT from Colorado writes: "I cannot refrain from saying that the REVIEW contains a feast of good things, better and better, week by week."

Our brethren are so enthusiastic in their encomiums of the new Year Book, that they leave nothing for us to say on the subject. All right, brethren, speak on. We will record a hearty amen to all you can say in its favor. Every one who sends fifteen cents for the book may rest assured that he is getting something worth double his money. See preceding page.

No. 1 of Vol. 5, of the *Sabbath-school Worker*, comes to our table from the *Signs* Office, consisting of twenty pages with cover, nicely printed on fine paper. Six pages are occupied with statistical S. S. reports for the quarter ending Sept. 30, 1888, and the remainder is filled with matter instructive and of interest to S. S. workers. Published at Oakland, Cal. Price, twenty-five cents per year.

We understand that the issue on a Constitutional amendment for prohibition in Pennsylvania, which is to be submitted to the people June 18, is not in any way complicated with the Sunday question. In this case it is the duty of all good citizens to rally to the support of prohibition; and we trust that no S. D. Adventist will be behind in the matter. See Bro. Chadwick's appeal on page 12 of this paper.

THE *Pall Mall Gazette* (London) of March 12 mentions a "conference of prophets" which had just been held there, for the purpose of proving to themselves and such others as were willing to be convinced by their arguments, that the end of the world is to take place, as the *Gazette* reports it, "on March 5, 1896, at twenty minutes to one o'clock precisely by Greenwich mean time." A correspondent who visited the conference states that he found a fair-sized audience present, giving attention to an elderly speaker, who "with the assistance of an attenuated scaffold pole and a hieroglyphic diagram, was going through intricate calculations which were most delightfully vague as to their beginning and their ending, except that they started from the creation, ascribed to B. C. 4100, and ended with the date above mentioned." The head "prophet" of the conference, which is to hold another session shortly, is the fanatical Baxter, whom we have mentioned once or twice before. His vagaries are not new to the people of London and other parts of Great Britain, and by most of them will very likely be estimated at their true value. Possibly, however, our time-setting contemporaries in this and other lands might be able to get some pointers from Mr. Baxter's calculations which would throw some light on their own oft-repeated failures in setting dates for the end of the world.

THE "BIBLE ECHO."

WE never tear the wrapper from the *Bible Echo*, our Australian paper, and spread before us its bright, cheerful pages, without feeling to congratulate its managers on their success in producing an attractive, readable journal. It is printed with good type on nice paper, but is especially noticeable for the value and variety, the crisp, vigorous, and entertaining nature of its articles. Eld. G. C. Tenney is the editor, and Miss E. J. Burnham, who worked for many years in this Office on the REVIEW, is assistant editor; while the staff of corresponding editors is composed of S. N. Haskell, E. J. Waggoner, and J. O. Corliss. We learn that but very few copies, comparatively, of the *Echo*, are taken by our brethren in the United States. This ought not so to be, and we believe would not so be, if they knew the kind of paper which the *Echo* is. The February number has recently reached

this Office. Just look at this table of contents:

Poetry: Truths; The Sinner's Portion; The Angel of Patience; That Fatal Limb; Truth and Life; Habit. *General Articles*: Ye Cannot Serve God and Mammon—Mrs. E. G. White; The Sabbath of the Mongols—Crossett; The Future of the Papacy—M. C. Wilcox; That Despised People—Robert Hare; Gigantic Dishonesties; Spiritual Growth—A. G. Daniells; A Parrot in a Deacon's Meeting. *Timely Topics*: In France; The Empress Eugenie in the French Capital; The Samoan Difficulty; Death of Prince Rudolph. *The Home Circle*: A Wife's Cure; Stop and Weigh; Mirrors; What is in your House? Quality of Speech; Tickets and Commandments. *Useful and Curious*: Some Big National Debts; A Chinese Funeral in New York; Curious Bibles. *Editorial*: The Words and Meditations; Immortality; Progressive Nature of Truth; The Papacy; Protestant Admissions Concerning the Change of the Sabbath; The Tender Mercy of God; Riches without Sorrow; To Correspondents; The Spread of Romanism. *Bible Student*: The 119th Psalm; The Day Line; The Bible. *The Missionary*: Bohemia; Hobart and Port Esperance; Adelaide; South Africa. *News Summary*. *Health and Temperance*: Tobacco; Queer Dishes; Moral Suasion. *Publishers' Department*. *Editorial Notes*.

Sixteen pages (size of page nearly that of the REVIEW). Published semi-monthly. Price 5s. 6d. per year. The Pacific Press, Oakland, Cal., is the agent for the United States, to whom orders may be addressed.

THE "BIBLE READINGS."

I RECEIVED a copy of "Bible Readings for the Home Circle" some days ago, and have given it a careful study. I think it a grand work, worthy the highest recommendation and largest circulation.

Willis, Montana. MRS. F. A. REYNOLDS.

A NEW REFERENCE BOOK.

THE College Press has in progress of completion a 32-page pamphlet which will contain a large number of the quotations from ancient and eminent writers in reference to the exaltation of the elders of the primitive Christian church which finally resulted in the establishment of the papacy; the condition of the church during the time of Constantine; the motives that actuated him in allying himself with the Christians; and his true character; also a large number of other extracts, showing the inevitable evil results of a union of church and state; the whole being a choice selection made from the books of reference used by Eld. A. T. Jones in his exposition of "Church and State" before the class attending the Special Institute this winter.

Every Sabbath-keeper should have one of these pamphlets; but it is of especial importance that every minister and missionary laborer possess one. At present the design is to issue but a small edition of a few hundreds, and no more will be printed unless the calls shall indicate a reasonable demand. Those, therefore, who desire copies are requested to respond at once. The price is placed at twenty-five cents. If the edition can be sold more cheaply, extra copies will be mailed to equal the money received. The matter will be printed before the end of the month, and will probably not be put upon the press again. Blank leaves will be bound in the pamphlet for additional references. Send postal notes whenever possible. Address B. H. Welch, College Press, Battle Creek, Mich.

NOTICE.

WE have received word from Bro. R. M. Kilgore that the *Chicago Inter Ocean* (daily) will contain a series of lectures by Eld. A. T. Jones, on the subject of church and state, commencing soon. Our brethren everywhere are urgently invited to obtain these papers. Send subscription direct to the *Inter Ocean*. Price twenty-five cents.

HISTORY OF THE DOCTRINE OF THE SOUL

Among all races and peoples, ancient and modern, including theologians, philosophers, scientists, and untutored aborigines, carefully brought down to the present time. 186 pages, 75 cents. Address, REVIEW & HERALD,

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