

The Advent HOLY BIBLE REVIEW AND HERALD AND SABBATH

IS THE FIELD OF THE WORLD

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

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THE UNREQUITED LOVE.

Our Lord hath beauty, passing fair;
His proffered love is deepest truth;
He promiseth an angel's share
To every eager, hopeful youth.
No lover e'er hath loved as he,
No love so blessed e'er can be.

And yet he stands and pleads in vain.
Ye will not listen to his voice.
He dies to make his love more plain,
Ye will not make his love your choice.
Was ever love so grandly proved?
And yet ye look, and are not moved.

O hardest hearts that earth hath known!
O saddest fate of truest love!
How must angelic souls bemoan,
While still in highest bliss they move!
Their Lord hath come,—for us hath died!
And we have cast his love aside.

—Rev. George H. Johnson.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2.

THE NECESSITY OF DYING TO SELF.*

BY MRS. E. G. WHITE.

I FEEL very grateful to God that we can have his blessing; that we do not have to go on amid the trials and perplexities of this life, to meet the opposition of the world, in merely human strength. God's commandment-keeping people are described by the prophet as "men wondered at." We are to be a people distinct from the world. The eyes of the world are upon us, and we are observed by many of whom we have no knowledge. There are those who know something of the doctrines we claim to believe, and they are noting the effect of our faith upon our characters. They are waiting to see what kind of influence we exert, and how we carry ourselves before a faithless world. The angels of heaven are looking upon us. "We are made a spectacle unto the world, and to angels, and to men."

From the light which God has given me, I know that the Lord would do far more for us as a people if we would walk in humility before him. Every one of God's people will be tested and proved, and we want you to be in a position where you will bear the proving of God, and not be found wanting when your moral worth is weighed in the balances of the sanctuary. We want you to be constantly moving onward and upward; but that which hinders your progress in a large degree is your self-esteem, the high opinion that you entertain of your own ability. If there was ever a place where self needed to die,

it is here. Let us see the death struggle. Let us hear the dying groans. Self-exaltation ever separates the soul from God, no matter in whom it is found, whether in those in responsible positions or in those who are in some less important place. Whatever has been done to attract the attention to self, has detracted from the glory that should have been rendered to God, and has brought leanness to your souls. It is through this avenue of self-esteem and self-sufficiency that Satan will seek to ensnare the people of God.

The Lord has very important lessons for us to learn; and if we have not a meek and teachable spirit, we shall not be where we can learn the lessons he desires to teach us. We shall think we are wise when we are not. We shall think that we know the whole story, when we have need to study the a-b-c's of the lesson. God will prove us again and again, until we overcome our besetments or are wholly given over to our rebellion and stubbornness. There is danger, when the Lord deals with us thus, that we shall rise up against him, and set ourselves determinedly not to submit to his will. We are living in solemn times. We are looking forward to the judgment, and onward to eternity, and it is fitting for us to walk in great humiliation of soul before God.

There have been those who have risen up against the testimonies that God has sent them. They have been willing to acknowledge that the testimony given to others was all right, and that the truth was pointed out in the cases of their brethren; but when their own errors were laid bare, and their own faults pointed out, they have declared that it could not be so. They have wrapped the garments of their self-righteousness around them, and have said, "That does not mean me." A spirit of Phariseism has been coming in upon the people who claim to believe the truth for these last days. They are self-satisfied. They have said, "We have the truth. There is no more light for the people of God." But we are not safe when we take a position that we will not accept anything else than that upon which we have settled as truth. We should take the Bible, and investigate it closely for ourselves. We should dig in the mine of God's word for truth. "Light is sown for the righteous, and gladness for the upright in heart." Some have asked me if I thought there was any more light for the people of God. Our minds have become so narrow that we do not seem to understand that the Lord has a mighty work to do for us. Increasing light is to shine upon us; for "the path of the just is as the shining light, that shineth more and more unto the perfect day."

Truth is eternal, and conflict with error will only make manifest its strength. We should never refuse to examine the Scriptures with those who, we have reason to believe, desire to know what is truth as much as we do. Suppose a brother held a view that differed from yours, and he should come to you, proposing that you sit down with him and make an investigation of that point in the Scriptures; should you rise up, filled with prejudice, and condemn his ideas, while refusing to give him a candid hearing? The only right way would be to sit down as Christians, and investigate the position presented, in the light of God's word, which will reveal truth and

unmask error. To ridicule his ideas would not weaken his position in the least if it were false, or strengthen your position if it were true. If the pillar of our faith will not stand the test of investigation, it is time that we knew it. There must be no spirit of Phariseism cherished among us. When Christ came to his own, his own received him not; and it is a matter of solemn interest to us that we should not pursue a similar course in refusing light from heaven.

We must study the truth for ourselves. No living man should be relied upon to think for us. No matter who it is, or in what position he may be placed, we are not to look upon any man as a perfect criterion for us. We are to counsel together, and to be subject to one another; but at the same time we are to exercise the ability God has given us to learn what is truth. Each one of us must look to God for divine enlightenment. We must individually develop a character that will stand the test in the day of God. We must not become set in our ideas, and think that no one should interfere with our opinions.

Since my return from Europe, I have been pained to notice how men ask counsel of men, instead of seeking wisdom of God. We should make God our support. Those who bear responsibilities in our different institutions should go to him for wisdom. How much we need men of thinking, care-taking minds! But we lack these men. If every young man would seek for the truth as for hid treasures, if he would be meek and lowly, if he would be a learner in the school of Christ, we should not at this time be so destitute of talent. There would be scores that would be ready to take their places in the front of the battle, to bear burdens and share responsibilities. God wants men to develop characters to meet the demands of the time. This will be accomplished when the youth put their ears into his hands as they should.

We should have that love and compassion that will lead us to guard one another's interests. We should not become impatient because others hold views that we do not endorse, or have traits of character that are unlike our own. How glad we should be that we are not all fashioned after the same pattern. This would cause difficulty; for there is a great work to be done, and it will take men of varied minds and experiences to reach the different persons in society. We must have the help of God wherever we go. The servant of Christ must be looking to him continually for orders. Christ must be first, and last, and best in everything. Does God want you to grow in grace and knowledge?—Yes; he certainly does. He does not want you to make any man your criterion. He would not have you marked with the defects of any man's character. You are to be continually looking to Jesus, the author and finisher of your faith. When you do this, you will have a testimony fresh from heaven, full of dew and moisture. The light of heaven will be reflected in your very countenance, and will be revealed in your character.

"Let us go forth therefore unto him without the camp, bearing his reproach. . . . By him therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not; for with such

*Sermon at South Lancaster, Mass., Jan. 14, 1889.

sacrifices God is well pleased." I am anxious that we may obtain a living, choice experience in the things of God. Do the shepherds of the flock expect that God will work with them? From the light that God has given me, I know that there might have been twenty-fold more accomplished than has been accomplished, if the workers had sought God for strength and support instead of depending so much upon man. There is need of men of faith for this time, not simply to be preachers, but to be ministers to the people of God. We want men that walk with God daily, that have a living connection with Heaven. The Lord cannot work with those who are self-sufficient, and who exalt themselves. Self must be hid in Jesus. If we would see the deep movings of the Spirit of God, we must have the truth as it is in Jesus. The efficiency of a discourse depends on the application of the truth to the heart by the Spirit of God. When Elijah sought God in the mountains, a devouring fire swept by; but God was not in the flame. A tempest rose, the thunder rolled, and the lightnings flashed; but God was not in all this. Then there came a still small voice, and the prophet covered his head before the presence of the Lord. It is the still, small voice of the Spirit of God that has the power to convict and convert men's souls.

It is our work to reveal to the people the character of our Heavenly Father, and we ought never to make a display of self. Our strength is in working together with God. If we labor as Christ labored, we shall have the shield of Omnipotence to shelter us, and power will attend all we do. As we sailed from Europe, I noticed how the prow of the vessel plowed into the deep, and for miles and miles you could see the wake of its course. There was power and weight in its movements. We should not glide along without causing a ripple; we should carry a weight of influence with us, and speak as those who have authority. We must be connected with the God of power. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." As we carry the truth to the people, we should have a solemn sense of our responsibility, that we may not make a display of our talents and intelligence; but that the truth may cut its way to the very soul as an arrow from the Almighty.

O that all the messengers might teach the people, both by precept and example, what it means to hide self in Jesus! There is no need of our working in our own finite wisdom, no need of going a warfare at our own charges. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him. But let him ask in faith, nothing wavering." It is your privilege to go to God with your request, as children go to their parents. Ask his grace. Do not think of going into the desk without a deep, solemn conviction of the responsibility of your work.

A minister after preaching a discourse which fully convicted one of his hearers of the Bible truth, was accosted with the question, "Do you really believe what you have preached?" "Certainly," he answered. "But is it really so?" said the anxious questioner. "Certainly," said the minister, as he reached for his Bible. Then the man broke out, "O, if this is the truth, what shall we do? What shall we do?" "What shall we do," thought the minister. "We?" Why, was not he a minister? What could the man mean? But the question forced its way to his very soul. He went away alone to plead with God as to what he should do. He had the solemn realities of eternity to present to a dying world. For three Sundays his place in the desk was vacant. He was seeking an answer to the solemn question "What shall we do?"

When this minister returned to his charge, he had an unction from the Holy One. He had realized that in his preaching he made little impression, and he had felt the terrible weight of souls upon him, and now he came to his desk, but not alone. There was a great work to be

done, but he realized that he was not to do the work alone. He knew that there was a power behind him. It was God that was to do the work. God was to be magnified, and lifted up before the people. He presented the Saviour and his matchless love. There was a revelation of the Son of God, and a revival began that spread through the church and to the surrounding regions.

O that we might here see of the salvation of God! O that the shepherds of the flock and the workers might have intercourse and communion with God! How little we know of God! Those who minister in sacred things cannot afford to go into the desk unless they know God. The disciples were to tarry at Jerusalem until they were endowed with power from on high, and cannot we afford to tarry before God until we are ready for our work? Jesus has promised, "Lo, I am with you alway, even unto the end of the world." O if he were with us, we would not be without sheaves to bear to the Master. What is the reason that men labor month after month and year after year, and bear no fruit? It is because they do not have Jesus with them.

When we went to Pottsville, Mich., Bro. Van Horn said, "I am so glad this meeting is not like the meetings we have had in the past. There seems to be so much more weight to the truth. There is not so much levity and jesting. The people seem to have a realization of the solemn importance of the truth." Why should we not have a solemn realization of the truth at this time? What place have we for jesting and levity right here on the borders of the eternal world? We are to live to the glory of God. There are angels measuring the temple of God and those who worship therein; but how much there is of self. It is self, all self.

When Nebuchadnezzar glorified himself, and did not give praise to God, he was made an example before the world of how God regards this spirit of self-exaltation. As he walked in the palace of his kingdom, he said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" But there was an unseen watcher that marked his spirit and recorded his words, and a voice fell from heaven, saying, "O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field. They shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

Let not the messengers return to their fields of labor, until they can go in humility of spirit, with the power of the grace of Christ in their hearts, and with a deep experience in the things of God. We must be clothed with humility as with a garment. We must act our part. Let us do it here and now. Let us have the power of God manifested among us. Let us have the shout of the King in the camp. When we have humbled our hearts before God, his grace will be poured upon us, and we shall bear a clean-cut testimony that will cleave its way to the hearts of men. O that Zion might arise! O that she might respond to the message, "Rise, and shine; for thy light is come, and the glory of the Lord is risen upon thee!"

—During the persecution of the Waldenses, in the thirteenth century, when their version of the Scripture was prohibited and destroyed wherever found, their ministers committed whole books of the sacred volume to memory, and repeated chapters at their religious meetings. Even the lay members of their body used the same means of preserving their beloved provincial version. Reiner mentions knowing one rustic, unable to read or write, who could yet repeat the entire book of Job, according to the translation condemned by the Council of Toulouse in 1229.

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.

OBEDIENCE OR DISOBEDIENCE.

BY ELD. E. R. JONES.
(Healdsburg, Cal.)

EVERY generation has had its especial truth, and each individual in his service to God is tested on some part of his holy law. The true principle of loyalty in the person is shown by his willing, joyful obedience to every command as it is brought to his attention. No excuses are made, no evasions are sought, but unquestioningly he walks in the law of the Lord, and meditates therein day and night. The principle of disobedience and rebellion against God is shown by rejecting not alone the whole law, but any one of its precepts. The following excellent words on obedience and disobedience are taken from a book entitled "Perfect Love":—

The real spirit of disobedience is ever one and the same—the same for every precept, for all times, and for all circumstances. Each sin, alike, is a violation of the same obligations, outrages the same law, insults the same Lawgiver, evinces the same rebellion of spirit, and incurs the same fearful curse denounced against the law-breaker. The real spirit of obedience is ever one and the same,—the same for every precept, the same for all times, and for all circumstances. The spirit of true obedience has regard to God's supreme authority. Every act of real obedience has reference to the same obligations, regard for the same law, respect for the same Lawgiver, evinces the same submissive spirit, and secures the same gracious reward in the divine favor and blessing. Hence he who has the true spirit of obedience as to one precept of the law, has it as to all the rest. *The law of God is essentially a unit.* It is such, inasmuch that he who breaks any one precept, breaks the law,—insults the Lawgiver, and avows disregard of his authority. The majesty and authority of the law resides equally in every precept, so that he who disobeys any single precept, disobeys God and strikes a blow which takes effect against the whole law. God's law is one; a common interest and relationship exists between all the precepts, so that we cannot honor and obey one part, while we are dishonoring and trampling down another part. . . . To sin in one thing, and really obey God in another at the same time, is utterly impossible. All true obedience involves supreme regard to divine authority, and he who has it, cannot knowingly disregard or reject that authority. God forbids all sin. Every precept of the law has an equal obligation. Any disobedience rejects and insults divine authority, and lays the foundation for universal disobedience. *A spirit of disobedience* in the heart, in regard to any item of God's will, vitiates for the time any true obedience; hence, real obedience to God in one thing, and persistent disobedience in another thing, cannot exist at the same time.

How true and forcible are these words, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10. The spirit of rebellion and disobedience is in him. Holy men of God well understood this, and were led to say, "Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way. And every one of thy righteous judgments endureth forever." Ps. 119: 128, 160. The prophet Daniel's test came on the first commandment of the law. Daniel 6. Rather than yield his loyalty to God and be in rebellion against him, he would go into the lions' den. Shadrach, Meshach, and Abed-nego were sorely tested upon the second commandment. Daniel 3. The king commanded them to worship the golden image. God had commanded them not to bow down and worship any image (Ex. 20: 4-6), and before they would disobey him, they would go into the fiery furnace.

And this is the true principle of obedience maintained by God's people in every age. What splendid examples of faithfulness to his commands are these; and they are given, too, in the midst of that prophecy that was closed up and sealed till the time of the end! And is it not true that these were given for the especial encouragement of those who live at that time? James exhorts us to take "the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." James 5: 10. And

this is at a time when he says the coming of the Lord draweth nigh. Verse 8. We read of the remnant of the woman's seed (Rev. 12:17), who keep the commandments of God. This remnant must certainly be the *last* of the church on earth before the Lord comes, and therefore are the ones who live in the time of the end. Upon them the dragon, the Devil, makes bitter war because of their obedience to all the commandments of God. They are again spoken of in Rev. 14:12.

By carefully comparing Revelation 13 with chapters 14 and 7, it will be clearly seen that the part of the law on which their test will come, is the command which contains the Lamb's Father's name. Rev. 14:1. This is none other than the fourth precept of the law, which enjoins the Sabbath of the Lord, the memorial and seal of the living God. Rev. 7:2. The conflict will be fierce and the test terrible. Like the prophet Daniel and his three companions, they will be appointed to death unless they yield up their loyalty to God. Rev. 13:15. Then may they look with profit to the example of those ancient, holy commandment-keepers, and be encouraged by their experience: as the angel of the Lord was sent to keep the prophet from harm in the midst of those ravenous, wild beasts; and as one like the Son of God walked with the three worthies in the glowing fiery furnace and not even the smell of fire passed on them, so will he manifest his mighty power to keep his faithful, obedient, remnant people, and show himself strong in behalf of those whose hearts are perfect toward him. "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. [See Rev. 14:1.] He shall call upon me and I will answer him: I will be with him in trouble; I will deliver him, and honor him." Ps. 91:14, 15.

AMERICA AS A MISSIONARY FIELD.

BY ETHAN LANPHEAR.

WHILE our country is a professedly Christian nation, it seems to us, from statistics, that we are far from Christian as a people, and that the United States is one of the nations open to missionary work, if there is a nation in the world that is. Statistics show that our country west of the Mississippi River has a population of 12,000,000, and of that number only about 2,500,000 are members of, or adherents to, any denomination. It has also been stated that only about seven out of each one hundred young men in our whole country between the ages of sixteen and thirty, attend church of any kind. This seems like rather a dark picture for a Christian nation. It would seem from these figures that we have plenty of heathen at our own door. These people are not entirely ignorant of the gospel of salvation, but lack for want of a teacher or missionary to explain to them the unsearchable riches of God's mercy and grace set forth in his word.

But how can they hear without a preacher? Should not a missionary be sent to every settlement in our land, and to every dark corner of our cities? Every Sabbath-keeper in our land should be in readiness to aid in the work of establishing missions among these people, that they may be properly taught of God's law, of the Sabbath, and salvation from sin—the transgression of the law of the true God. Let these people be properly taught, and they will have a desire to worship the true God, and to revere his commandments, and the seventh day of the week as his Sabbath, instead of the Sunday and the sun god or the gods of Baal. Seventh-day Adventists, Seventh-day Baptists, Jews, and Gentiles of America, is not the field open to all for a more earnest effort to convert our nation to the worship of the true God? Let this be thoroughly done, and no Sunday law will be demanded, neither wanted, for all would then be ready to keep the seventh day, the Sabbath of the Lord.

—Heaven always favors the honest purpose.

TAKE A LOOK AT THE CROSS.*

BY FANNIE BOLTON.
(Battle Creek, Mich.)

Take a look at the cross
When the way grows dreary,
When thy life seems loss,
And thy heart is weary.
Stop not to weep and bewail thy loss;
Turn to Calvary's hill. Take a look at the cross.

When griefs are thy part,
When, like thorns that harrow,
They encircle thy heart
With their prongs of sorrow,
O, think of Him who each grief hath borne!
O, look away to his crown of thorn!

Does there stretch in gloom,
The bars of a shadow,
O'er the fields of bloom
In thy life's fair meadow,
Darkening the joy that seemed all but thine?
What a shadow fell o'er the life divine!

It was all for thee,
That Christ took the path
Through Gethsemane
To the hill of wrath.
It was all for thee, that he counted loss
The joy of heaven, till he'd borne the cross.

Take a look at the cross
When the way grows dreary,
When thy life seems loss,
And thy heart is weary.
Lay thy bleeding heart at his bleeding side,
And assuage thy grief in the Crucified.

How the heart melts there!
How the sorrow ceases!
How falls the care!
How the burden eases!
Hast thou cause for plaint? Hast thou suffered loss?
O, what hast thou borne in the light of the cross?

And there at the cross
Is a way of vision,
Through all the earth—loss,
To the home elysian.
There's the Comforter's love, and the Saviour's breast.
O, weary one, look to the cross, and rest.

NEITHER SPIRIT NOR LETTER.

How Sunday is Generally Kept.

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

THE following story related by the Rev. George H. Hubbard, of Norton, Mass., in the *Sunday School Times* of May 11, together with the reverend gentleman's comments and candid admissions, so correctly pictures the manner in which Sunday is generally observed at the present time by professors of religion, that we present it to the readers of the REVIEW.

SUNDAY CONVERSATION.

In the "good old days," when Sunday was observed with Puritanic strictness in New England, there lived a couple of worthy deacons in a little Massachusetts town. Like most orthodox New England deacons, they were exceedingly scrupulous in the fulfillment of all religious duties. They were also great lovers of horse-flesh, and shrewd in matters of trade.

It chanced, on a fine Sunday morning, so the story goes, as those two deacons drove up to the church-door with their families, that Deacon Smith had a new horse, which he had purchased only a few days before. Deacon Jones observed the fact, and took a good look at the animal. Nothing was said at the time; but after the morning service, while the "women folks" were discussing the latest scandal in a neighboring village, and the children were strolling about the churchyard, nibbling their lunches, Deacon Jones cautiously approached his brother deacon with the remark:—

"So you've got a new horse, eh? Quite a fair-looking nag, too. If it was n't Sunday, how would you trade with me?"

"Brother Jones," returned Deacon Smith, with just a shade of reproof in his tone, "you know I don't trade horses on the Lord's day. But seeing you've mentioned the subject, if it was n't Sunday, I'd like to talk with you. Your horse is a trifle old, you know, and can't do as much work as this one. I should probably want about fifty dollars to boot."

"If it was n't Sunday," rejoined Deacon Jones, "I'd give you twenty-five."

*"I am ashamed that I ever thought I had a hard time; that I ever complained of my trials. One look at the cross makes me feel that I have endured nothing for Jesus and his truth." Words spoken by Eld. James White a few weeks before his death.

Thus the "dickering" went on. Each time the offer was made with a saving clause, "If it was n't Sunday," until finally a point of agreement was reached, and it was mutually understood that they should meet on Monday morning and make the trade. Then they went into the church, and slept through the afternoon sermon with a peace only consistent with restful consciences and the assurance that they had strictly observed the sanctity of the Sabbath in all they had done.

This was in the days of "Puritanic strictness," and in the State of Massachusetts where Puritanic laws were enacted compelling men and women to attend church services on Sunday or lay themselves liable to a fine. These laws evidently did not have the power nor effect, however, of sanctifying that day in the hearts of these "worthy deacons." But let us pass down the stream of time a century or two, and see if such a manner of observing the day is confined to a few worldly-minded deacons. Mr. Hubbard's comments are to the point:—

We cannot vouch for the truthfulness of this particular story, but we can find its parallel any Sunday in every community in the land. Inconsistency no less ridiculous is a weekly occurrence. Very many persons who observe the Lord's day scrupulously, so far as their occupations are concerned, are utterly careless and indiscriminate in their choice of topics for Sunday conversation. Farmers who would not do five minutes' work in the field on Sunday will discuss crops with their families and neighbors on the way to and from church, and will occupy all the leisure hours of the day in walking about their fields, laying plans for the work of the coming week, and talking about various parts of their work. Tradesmen, in the same way, discuss market reports, business prospects, recent developments of trade, or failures in which they have an interest. Railroad men on Sunday talk of the incidents and accidents of railroad life. Mechanics discuss the latest invention, and its bearing on their work. Lawyers recount the interesting, amusing, or important cases of the week. Doctors converse freely on professional or business topics. And even ministers of the gospel too often amuse their friends with wholly irrelevant conversation upon innumerable topics. Ladies talk about the fashions. Children talk of school, lessons, and play. Unfortunately, too, people of all classes may be heard speaking one to another of topics less worthy than these. Political and social questions, the latest concert, base-ball game, boat race, walking-match, prize-fight, etc., are discussed on every side. In short, the Sunday conversation of the majority of our Christian families is pretty accurately reproduced in its variety and unsanctity by the average Sunday newspaper.

And such is Sunday-keeping to-day by "the majority of our Christian families!" Is it any wonder that the Sunday newspaper has found an existence, and supplied so large a class of readers when the thoughts and conversation of the greater portion of those who profess to keep the day, run in the same channel that the paper does? or to state it a little differently, is it any wonder that the Sunday paper deals so largely in sensational literature and mundane topics when such is the case? Is it any wonder that Sunday trains have been run, Sunday base-ball games been played, and the religious observance of the day fallen into such general desuetude?

The evident trouble is, the day has largely lost its supposed sacredness. The majority of these people are coming to understand that it is not the Sabbath. And what can be done to bring back the spiritual regard for an observance of the day? There is no divine command for its sanctification to fall back upon. The day has neither letter nor spirit to sustain it. The only thing that can be done other than to abandon the day entirely, will be to create a letter for it by enacting a Puritanical Sunday law. And then those who regard it will have the question to solve whether in keeping it they are worshipping God or the government, the answer to which we think in the majority of cases will not be so inspiring as to make horse-trading on Sunday incompatible with the decision.

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 26.

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

XVIII. We should not be exacting, in asking for signs of Christ's coming which the Lord has not seen fit to give us, lest that we harden our hearts against ample evidence, and that even some

signs we are waiting for, come to us when it is too late to prepare for the day of God.

How numerous, how plain, how ample and complete, are the signs of the near coming of Christ! Yet these signs are by some thought to be insufficient to answer to the prophetic utterances which foretell and describe the tokens of the proximity of the day of Christ. Even the plainest of these signs are treated as though they were commonplace events that can be accounted for on natural and scientific principles, and which have nothing to do with warning the world of the approach of the day of the Lord.

With such the darkening of the sun, May 19, 1780, the refusal of the moon to give her light the night following, and the fall of stars of Nov. 13, 1833, constitute no sign of the near coming of Christ. And these phenomena are belittled as follows:—

1. They were confined to America, whereas events constituting so prominent a sign will be witnessed throughout the world.

2. They were not extraordinary, as similar ones have been witnessed at different epochs in the past; and it is now thought by some that the showers of fire that terrified the ancients were showers of stars or meteors.

3. The falls of stars are periodic, occurring once in about thirty-three years, and can be accounted for on purely natural and scientific principles. They are governed by the eternal laws of nature.

4. There was a remarkable darkness in America, October 19, 1762. Will you take this, or the darkness of May 19, 1780, as a part of the sign given by the Saviour in Matt. 24:39?

5. Among the showers of stars which have occurred since 1780, we have one in 1799, another in 1833, another in 1839, another in 1866, and another in 1872. Which of these answers to the prediction of the Saviour, and marks or identifies the last generation? Do you have the last generation commence with each of these events, or when all these events have transpired?

6. How can it be said that Christ was at the door in 1833?

7. We look for and demand other events that will better fulfill the prophecy of the Saviour than those we have noticed.

To which we reply:—

1. Christ does not say that the sign in question was to be witnessed throughout the world. He simply says, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24:29. So far as this prediction is concerned, it was not necessary for the events to be witnessed in more than one part of the world. Why may not Americans have the privilege of witnessing some of the signs of the coming of the dear Redeemer? Surely the inhabitants of the Old World have had their share of the signs, prominent among which are the stripping of the papacy of its civil power, the decay of the Turkish empire, the terrible ravages of the vineyards by destructive insects (see Joel 1), the extraordinary preparations for war, etc. See Jer. 25:27, 28; Joel 3:9-15; Rev. 7:1-4; 16:13-16, etc.

Should the inhabitants of the Old World, who alone have enjoyed these and other striking signs, reject a sign because Americans are the only ones who have witnessed it? God has so distributed the signs that all shall be without excuse when Christ appears; and no one will say to Christ at his appearing, "You did not notify us of your coming. We Americans accept the signs that have appeared in the Old World, because our brethren there have witnessed and recorded them. Let the inhabitants of the Old World treat the signs that are peculiar to America, similarly, because their American brethren have witnessed and recorded them. And we Americans should be the last ones to turn away from privileges and blessings that were primarily vouchsafed to us.

If this objection is sufficient to rule out this sign, what shall we say of the star which we have always thought constituted one of the signs

of the first coming of Christ, and which was witnessed by only a few astronomers in Judea who did not even belong to the Jewish nation? Matt. 2:1, 2, French translation.

2. We are not prepared to admit that the phenomena under consideration were not extraordinary. Even the fact that similar ones have been witnessed in the past, would not prove that they were not extraordinary. All believers in the Bible regard the darkness that occurred at the time of the plagues in Egypt as extraordinary. Why should not a similar darkness (though shorter in duration) that occurred in 1780, be also regarded as extraordinary? That darkness was extraordinary which occurred when Christ hung upon the cross. It was not caused by an eclipse; for it took place about the time of full moon, when an eclipse of the sun is impossible. It took place about the middle of the first month, whose commencement had been marked by the first appearance of the new moon. Well might this phenomenon accompanied by the earthquake, etc., be regarded by those who witnessed it as an extraordinary occurrence. The same is true of the darkness of May 19, 1780. If God's special hand was in the darkness at the time of the plagues in Egypt and in that which occurred when Christ was crucified on Calvary, it was also in the darkness of May 19, 1780. If the first two of these obscurations were extraordinary, the third also was extraordinary.

And suppose it could even be shown that the showers of fire which the ancients witnessed were showers of stars or meteors, what bearing would such a discovery have on the shower of stars of 1833? Would it justify us in concluding that that occurrence was an ordinary affair? Could not both have been extraordinary? The first were more than ordinary events, for they terrified the ancients; the latter was of a similar character, for it produced the same effect. Is there a scriptural reason why God cannot give the moderns a wonder as a token of the near coming of Christ, while he gave the ancients one for a different object—perhaps to check them in their sinful course?

The learned and the unlearned who witnessed the phenomena under consideration regarded them as extraordinary. And they produced the very effect that tokens of the coming of Christ would naturally produce. They led men to think of the coming of Christ, of the judgment, and of the end of the world. When the sun was darkened, pious preachers gathered those over whom they presided, comforted them, and pointed them to God for protection and safety. (See "Tract No. 379," American Tract Society; "Life of Edward Lee.") In some cases, God-fearing ministers read and spoke from Matt. 24:39, claiming that that scripture was meeting its fulfillment in the wonderful event that was transpiring. The general topic among the masses was the end of the world, the judgment, and some feared that the judgment day had come.

And the darkness of the night following was most awful. As many who witnessed it have said, "It was darkness that could be felt." Mr. Tenney, quoted by Mr. Gage to the Historical Society, says of it, "The darkness of the following evening was probably as gross as has ever been observed since the Almighty fiat gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete."

One of the most interesting and profitable interviews I have ever enjoyed, was one I had in the township of Patton, Province of Quebec, a few years ago, with an aged man who had witnessed the darkness of May 19, 1780. He gave me a description of it that agreed exactly with facts herein stated. A few of these old pilgrims are still alive.

Sears's "Guide to Knowledge" says: "Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown.

They certainly were not the result of eclipses." Of this event Webster's Dictionary, under the heading of "Dark Day, The, May 19, 1780," says, "The true cause of this remarkable phenomenon is not known."

On page 23 of Asa Smith's "Illustrated Astronomy," published in New York, I find the following interesting testimony respecting the fall of stars of Nov. 13, 1833:—

Ques.—When was the greatest meteoric display ever known?

Ans.—On the night of the 12th and 13th of November, 1833.

Q.—What was the altitude of the meteors on this occasion?

A.—Professor Olmstead says they were not less than 2,238 miles above the earth.

On the same page I find the following note:—

NOTE 2.—We now come to by far the most splendid display on record; and as it was the third in successive years, and on the same day of the month, it seemed to invest the meteoric showers with a periodical character; and hence originated the title of November meteors. An incessant play of dazzlingly brilliant meteors was kept up in the heavens for several hours. Some of these were of considerable magnitude, and peculiar in form. One of large size remained for some time almost stationary in the zenith, over the Falls of Niagara, emitting streams of light. The wild dash of the waters, as contrasted with the fiery uproar above them, formed a scene of unequaled sublimity.

In many districts the mass of the population were horror-struck, and the more enlightened were awed at contemplating so vivid a picture of the Apocalyptic image—that of the stars falling to the earth, even as a fig-tree casting her untimely figs, when she is shaken of a mighty wind. [See Rev. 6:13.]

A planter of South Carolina thus describes the effect of the scene upon the ignorant blacks: "I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror and cries for mercy I could hear from most of the negroes of three plantations, amounting in all to about six or eight hundred. While earnestly listening for the cause, I heard a faint voice near the door, calling my name. I arose, and, taking my sword, stood at the door. At this moment, I heard the same voice still beseeching me to rise, and saying, 'O my God, the world is on fire.' I then opened the door, and it is difficult to say which excited me the more, the awfulness of the scene, or the distressed cries of the negroes. Upwards of one hundred lay prostrate on the ground, some speechless, and some with the bitterest cries, but with their hands raised, imploring God to save the world and them. The scene was truly awful; for never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same."

I have heard intelligent Canadians describe the scene as they had witnessed it near Montreal. They were crossing the St. Lawrence at the time, and bade adieu to their absent loved ones, because they thought the end of the world had come. The first French astronomy I opened at the time of my first visit in Europe, thirteen years ago, contained the statement that the shower of stars in question was the most wonderful one we have on record. Before me is another French astronomy. It is one of the numerous volumes on astronomy written by Camille Flammarion, and approved by the French Academy. I open it, and find the same truth in bold relief. The author speaks of the fall of 1866 only indirectly. He singles out one that occurred Nov. 27, 1872, but dwells largely on the one of Nov. 13, 1833, giving it the pre-eminence, thus:—

That of the night of November 12 and 13, 1833, was still more marvelous. The stars were so numerous, and manifested themselves at once in so many regions of the heavens, that those who tried to count them could barely hope to arrive at approximate results. The observer at Boston (Olmstead), making an estimate at the moment of the maximum, said that numerically they amounted to one-half of the number of flakes of snow in an ordinary snow-storm. When the phenomenon had considerably decreased, he counted 650 stars in fifteen minutes, although he limited his observation to a zone which did not embrace the tenth part of the visible horizon; and he estimated the grand total for the whole visible hemisphere [for that quarter of an hour] at 8,660. This would give 34,640 stars in one hour. The phenomenon lasted more than seven hours; therefore those that were seen at Boston exceeded 240,000!—*Astronomie Populaire*, p. 659.

On page 655 of the same volume, the author says: "Since 1833 the accounts given by ancient chroniclers have been studied." This shows that the fall that took place that year was of a character to arouse men of learning to inquire into the meaning of these phenomena.

The Home.

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

THE LOWLY DUTIES.

SOME great and noble action,
Some brave and manly deed,
Some strong and mighty struggle,
Which all the world will heed,—
These are the aims of many,
The heights attained by few;
The summit's far above us,
The work we long to do,
And, longing for the battle,
The action, brave and true,
We ever are neglecting
The work which we might do.

Some kind and gentle whisper,
Some tender, pitying word,
Some lowly, loving message
To hearts by sorrow stirred,—
These are the seldom spoken,
We long for grander things,
And scorn the lowlier duties
Which every moment brings.
Some can be great and famous,
'Tis given to a few;
All can, however humble,
Be good and kind and true.

The world may never know it,
Or knowing, may not heed;
But life's pages are not written
For all the world to read.
The highest, noblest summits,
The heights attained by few,
Are not found in dreamy fancies,
But in the work they do.

—*Christian Advocate.*

THE ARROWS OF JUDGMENTS.

BEFORE we have reached a great age, we have learned how valueless are our judgments of men formed on personal appearance or on the intercourse of the first half-hour. We quote, "All is not gold that glitters," yet we constantly accept the glitter as gold. Who of us has not refused to entertain the unrecognized angel, making our decision on the pattern of the wings, deciding his social status on the tone of his voice?—yet we have been startled and astonished, when the wheel of time has carried us into the angel's sphere, to find him the door-keeper. These lessons are forced upon us from the time we begin to recognize a world outside ourselves till we cease thinking. We smile broadly at the stupid blunders of the neighbors about Alfoxden, who, Coleridge tells, quickly formed their opinion of the new-comers who lived without working. He even hints that Wordsworth, his sister, and himself were watched in all their rambles by one whom they afterward had reason to believe was a spy employed by the government. Why in the world should three persons walk three miles in the moonlight to look at the sea, if they were not engaged in smuggling! Why should they take walks that led to nowhere, talking so earnestly as not to see the neighbors most deeply interested in them, if evil was not the end of their plotting! exclaims Rusticus. Coleridge tells us that he learned the opinion of these neighbors later from some English gentlemen who had been informed how dangerous the new-comers were. "Oh! as to that Coleridge, he is a rattlebrain that will say more in a week than he can stand to in a twelvemonth. But Wordsworth, he is a traitor! Why, bless you! he is so close that you never hear him open his lips on the subject of politics from year's end to year's end." Another friend of the three tells us that opinions varied. Wordsworth was a conjurer, for they had met him talking to the moon; which opinion was met with—"You are very wrong; I know what he is. We have all met him tramping away toward the sea. Would any man in his senses take all that trouble to look at a parcel of water? I think he carries on a snug business in the smuggling line, and in these journeys is on the lookout for some wet cargo." White another said: "I know he has a private still in his cellar; for I once passed his house at

midnight, at a little better than a hundred yards' distance, and I could smell spirits as plain as an ashen fagot at Christmas;" while a third was positive he was a French Jacobin, he was so silent on politics. All agreed that Mrs. Coleridge and Miss Wordsworth were no better than they should be. The hue and cry were so great that the agent would not relet the house to Wordsworth another year. The people about knew only the habits and customs, the interest and standards, of their own narrow world, and all who adopted a different code were evil. This, we may say, was ignorance; the judgments, the fruit of that ignorance. Are such errors always the results of narrow visions and ignorance? Who of us have forgotten the ramblings of Wordsworth and his friends about Grasmere, made immortal by calling out some of the most beautiful expressions of the poet's genius, not the least of which was the outcome of a quick decision that a man whom they saw fishing in the lake was an idler from the reapers who were busy in the field beyond him? When they reached him they found he was a feeble man, who was ill and trying to earn a little money selling the fish he caught.

"I will not say
What thoughts immediately were ours, nor how
The happiness of that sweet morn,
With all its lovely images, was changed
To serious musing and to self-reproach.
Nor did we fail to see within ourselves
What need there is to be reserved in speech,
And temper all our thoughts with charity.
Therefore, unwilling to forget the day,
My friend, myself, and she who then received
The same admonishment have called the place
By a memorial name, uncouth indeed
As e'er by mariner was given to bay
Or foreland on a new-discovered coast;
And Point Rash-Judgment is the name it bears"—

was Wordsworth's dedication. How little we know of even our best friends! How often our blood rises in fever-heat as opinions, comments, upon them are passed, based on half-knowledge of them, or knowledge second hand. The edict "With what measure ye mete, it shall be measured to you again," is not confined to the judgment day. The judgments passed on those whom we know and love, by those who do not know them, are the reflections of our own judgments formed on the same amount of knowledge, expressed with the same freedom, on those whom somebody loves.—*Christian Union.*

A TIME FOR ALL THINGS.

TIMELINESS is as important as fitness. The right thing may become wrong unless it is in the right time. Look well to the time of doing anything; there is a time for all things. Choose the right time for saying things. If your wife looks wearied and worn out, be sure it is not the right time to tell her that the dinner is not hot, or that the bread is sour. Comfort her—cheer her up.

If you are annoyed or vexed at people, just remember it is not the right time to speak. Close your mouth—shut your teeth together firmly, and it will save you many a useless and unavailing regret and many a bitter enemy.

If you happen to feel a little cross,—and who among us does not at some time or other?—do not select that season for reproving your noisy household flock. One word spoken in passion will make a scar that a summer of smiles can hardly heal over.

If you are a wife, never tease your husband when he comes home, weary, from his day's business. It is not the right time. Do not ask him for expensive outlays when he has been talking about hard times—it is, most assuredly, the wrong time.

If he has entered upon an undertaking against your advice, do not seize on the moment of its failure to say, "I told you so!" In fact, it is never the right time for those four monosyllables.

O, if people only knew enough to discriminate between the right time and the wrong, there would be less domestic unhappiness, less silent

sorrow, and less estrangement of heart. The greatest calamities that overshadow our lives have sometimes their germ in matters as apparently slight as this. If you would only pause, reader, before the stinging taunt, or the biting sneer, or the unkind scoff passes your lips—pause just long enough to ask yourself, "Is it the right time for me to speak?" you would shut the door against many a heart-ache.

The world hinges on little things, and there are many more trivial than the right time and the wrong.—*Christian at Work.*

BE CONTENT.

BE content with such things as ye have. Some people have better things; others have worse. You perhaps cannot have the better, and you have no desire for the worse; then be content with what you have. You may have had better things in the past, you may have worse things in the future. Be thankful for the present, and be content. If your lot is a hard one, you may improve it, but not by murmuring, fretting, or repining. Just here, to-day, learn the lesson of contentment, and wait on God for brighter days, for richer fruits, for purer joys.

No blessing comes to the murmuring, complaining, discontented heart. When once this evil demon of discontent has entered into the soul, nothing is right. Even the "angel's food" was not good enough for the murmuring Israelites, and "the corn of heaven" could not satisfy those whose souls were filled with the discontent of earth. But when once the heart has found its rest in God, and all its murmurings are hushed in sweet submission to his will, there is peace in believing, and joy in the Holy Ghost, and a hallowed confidence in the kind Providence of Him who hath done all things well. "Let your conversation be without covetousness; and be content with such things as ye have: for he has said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."—*The Christian.*

A LOW TONE.

THERE are doubtless a few cases in which duty requires the sacrifice of health, happiness, and even life itself, but they are rare and exceptional, and scarcely ever occur in the ordinary and peaceful routine of life's daily work. There duty lies in quite an opposite direction, and calls upon each individual to cultivate, to develop, and to strengthen himself, not to exhaust, enfeeble, and shatter himself. It is strange that with all the advantages, educational and otherwise, that men enjoy at the present day, they are so slow to learn that their own best development and their usefulness to the world go hand-in-hand. Whatever injures them physically, mentally, and morally, also injures their work and lessens their value. The loss of vigor, of energy, of good spirits, of a cheerful and happy tone of mind does not end in a mere personal loss. It affects everything they think or say or do; it influences all with whom they mingle, and it operates unfavorably upon the very work which they hope to benefit by their sacrifice. The man who toils all day at one occupation, and then broods over it in the evening and dreams of it at night, and who finally falls into the low tone which is the inevitable result, will find, sooner or later, that his business deteriorates with himself. Freshness and vigor, a cheery spirit, and a glad heart are as necessary to the true prosperity of business as they are to the happiness of man. Therefore let us banish the delusion that we can resign them for the good of our work, whatever it may be. We cannot perform our work in the best manner, we cannot make happy homes, we cannot be valuable friends, nor even good citizens, while we are personally weary and harassed, weak and nervous, heavy and dull, dreary and depressed. Nor is it sufficient to try to banish the signs of such conditions and simulate a

cheerfulness that is not felt. That may often be a useful discipline, but it is only like cutting off weeds that should be uprooted. Every one should endeavor so to arrange his life, his hours of work, his recreations, his surroundings as to secure as much health, vigor, hope, and good cheer as possible. Instead of prolonged work in one direction, or brooding over the same thing, or giving way to gloomy forebodings and discouraged feelings, let the time be so laid out as to afford change of work, change of scene, change of companionship; let open air, sunlight, exercise, amusement, refresh the tired mind; let unused faculties have their turn of activity; let other interests than our own come into our lives.—*Philadelphia Ledger.*

The Mission Field.

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

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

JAPAN AS A MISSIONARY FIELD.

JAPAN is a country in Eastern Asia, consisting of a great number of large and small islands. Japan proper embraces the large islands of Japan and Nipon, with a number of adjacent islands. It contains about 150,000 square miles, and its population is estimated to be about 35,000,000 or 40,000,000. It is poetically termed the "Sunrise Kingdom." At a very early date, there was a temple on Nipon, dedicated to the sun-goddess Mikado. The governor took that name, and died a hero. In the sixteenth century Europeans first went there, and soon after, the Roman Catholic religion was introduced. It speedily increased till there were 250 churches and thirteen seminaries, when the Buddhist priests began to make a desperate resistance, and finally the Catholics were driven from the island. Other Christians also entered the country; but at the close of the sixteenth century, edicts were issued against Christianity; and it is said that 70,000 Christians were put to death or punished. The Catholics estimate that there were 2,000,000 put to death.

From this time there was a hatred to everything that bore the name of Christianity; and foreign religion was detested. They also broke off all commercial intercourse with other nations. Buddhism flourished, and this was the religion of the people. Many were the unsuccessful efforts of the different nations to establish commercial relations with this country. Toward the close of the year 1852, M. C. Perry, an American commodore, was sent with the flotilla to Yeddo. After long and protracted negotiations, he concluded, on March 31, 1853, a treaty of peace and friendship by which American vessels were to be allowed access to the ports of Simoda and Ahakodade. After this treaty, other Christian nations soon followed. England, in 1855, obtained a similar treaty to that of the Americans, and Russia obtained one in 1854, and the Netherlands the same year. In 1857 and 1858 new treaties and concessions were made to the above-named powers. In 1868 the treaties were extended to France, and other ports were opened.

In 1863, foreigners were allowed to reside in certain places, to purchase property, to build houses and churches, and to conduct divine worship as they wished. In 1862 they were permitted to reside in Yeddo; and two years prior to this, a Japanese embassy was sent to the United States. Two years after, another visited the London Exposition, as well as the courts of Europe. A remarkable change took place between the years 1854 and 1870. In 1869, a large congress was held at Yeddo; and from that time to the middle of 1871 many important reforms which had been attempted in the administration were carried out.

The government authorized the free exercise of the Christian religion in the open ports. This, of course, was greedily embraced by both Catholics and Protestants. At once mission-

aries established themselves in the different ports, and prepared for missionary operations among the natives. Their work spread with great rapidity. Several attempts were made to check it; and at times, persecution was brought upon those who adhered to the Christian religion. In 1869 over a hundred of the native Christians were carried away to the mines for penal servitude.

During the many years in which it excluded itself from all commercial relations with other nations, Japan had many religious sects, but they were all heathen. Buddhism, however, was the most prominent. In 1870, there was a Presbyterian church, a Dutch Reform church, a Protestant Episcopal church,—each having its missions, and being supported in Japan. From this time great progress was made in the translation of the Bible into the Japanese language; Bible classes were formed, and the work has rapidly spread. The Catholics have a very strong hold there.

Another means that has contributed largely to the spread of the gospel in Japan is that a number of young Japanese, including the sons of princes, have been sent to the schools of foreign countries, and especially to the schools of the United States. Several distinguished foreigners were called to high offices in Japan, and a Japanese Council General was appointed for San Francisco in 1869.

Since the dates above referred to, there is no people or nation in which there has been a greater change in "intellect, politically and religiously; in government, education, religion; in individual life, family life, and in manners; and in the army, navy, finances, and political economy." A Japanese student from the Hopkins University, said in the Bethany church of Philadelphia, "There is nothing left as it was thirty years ago, except the natural scenery."

The following is from the *Crisis of Missions*:—

The Mikado is fast showing himself to be one of the most progressive sovereigns in the world, and the people are not far behind. In building ships and constructing machinery, in projecting lines of railway and telegraph, in establishing schools and universities, in the culture of mind and soul, in postal facilities and political economy, in banishing feudalism, and disestablishing Buddhism, and in a hundred other radical changes and giant-strides, Japan is astonishing the world. It is said that the newspaper is an index to civilization. Twenty-five years ago Japan had not one. Now there are more than 2,000,—more than in Russia and Spain combined, or in all Asia besides. . . . Castes and distinctions are giving way to democratic ideas, and the old cumbersome alphabet, to Roman characters; while new coinage, a new tax system, and a new social life are marking her progress. In 1881 the total number of literary publications was about 5,000. In one year the total increase in the number of pupils in schools was about 200,000. . . . In 1873 the calendar of Christian nations displaced the pagan, and *Anno Domini* displaced all other dates. In 1876 the national fifth-day gave way to one in seven, as a day of rest.

The ancient edict against Christians, although unpealed, is a dead letter. Absolute toleration is openly advocated by editors, orators, authors, and statesmen; and prominent leaders, as a measure of political economy and national advancement, advise their acceptance of Christianity as a State religion. The people, hungry for the gospel, crowd even the theaters to hear preaching, and the whole aspect of missionary work in Japan is as fascinating as a romance, while it is awful with the responsibility and reality of a present pressing duty, which no language can sufficiently emphasize. . . . Only thirteen years since, the first Protestant church was formed; now there are 150, and from thirty-one of these, connected with the American Board, came a congratulatory letter, prepared by the native Japanese pastors, and addressed to the Board at its great anniversary. Meanwhile, Buddhist priests are in danger of being driven to work, to avoid starvation. The popular faith in Buddha is nearly dead; and instead of the vast sums spent formerly on temples, it is estimated that not more than \$150,000 are now expended annually. And an *ex-dominio* sent \$500 and a chandelier as a present to the mission church at Sanda on the occasion of its tenth anniversary.

In the statement as given above, it would seem that the Catholics might be included in the term "Christianity." It will also be noticed that the heathen religion of the country was formerly, as in all heathen nations, a national religion; and Christianity is now coming into such favor there that it is moving to the same end. From the condition of the country at the present time, we

must conclude that God has gone before us and prepared the hearts of the people for the introduction of his truth. To conclude that the last solemn work must be restricted to those countries where the gospel has done the most for the people in the past, is to limit the Holy One of Israel in his work. The message is to go to every nation, kindred, tongue, and people. Whether our faith grasps the fact or not, it is a fact, nevertheless, that there are doors now open before us as results of missionary efforts in heathen countries, such as have never been opened before in the gospel dispensation. It is much as it was in the days of the Reformation. There were doors then opened in every nation in Europe; and believers were found who had gathered up some rays of light,—some simply from reading the word of God, others by the impressions of the Holy Spirit, and others who had learned the Bible truths by means of the publications scattered among them. In various ways and by various means the truth was scattered throughout all Europe; and at the present time, God is preparing hearts for the reception of the truth for the last days, in every portion of the civilized world.

S. N. H.

THE MISSION AT HAMBURG, GERMANY.

THE Hamburg mission has become, with God's help and blessing, an established institution, and our brethren are undoubtedly interested to learn something about this city and the beginning of the work here. The necessity of establishing a mission in Hamburg has been felt for several years, as it is the most important sea-port of the continent and the greatest commercial center of the German empire. While we have in our great mission field with its 300,000,000 souls, several larger cities, such as Paris, Berlin, Vienna, etc., yet Hamburg, being a sea-port, has the most commerce, and is, as a port, the fourth in importance in all the world, standing next to London, New York, and Liverpool. Over 8,000 sea-going vessels and some 10,000 river-boats pass in and out each year. The merchants of the city own a fleet of over 500 sea-vessels. There are direct steam-boat lines to North and South America, the West Indies, Africa, and all parts of Europe, while the sail-vessels go everywhere. It is also an important point as to emigration. In 1886, 88,633 emigrants left this port, of whom 83,500 went to the United States. Over 250,000 strangers are reported annually in the different hotels and boarding-houses of the city. The American Consul informed me that at least 10,000 English sailors were discharged here annually. In order to accommodate the sailors, the city has erected a fine building on a prominent elevation near the harbor, called "The Seamen's Home." In connection with this is a reading-room and library, and we have the permission to place our periodicals and publications there. Near this there is a fine observatory, also the Imperial German Marine Observatory and School.

Until last October the city was a free port, outside of the German Custom Union. But for some years a change has been contemplated, and in order to bring this about without too much damage to the commercial interests of the city, the German Government and the city jointly bought a large tract of land around certain parts of the harbor, tore down all the houses, inhabited by some 30,000 people, and erected instead, at a cost of some \$25,000,000, fine offices and warehouses, built new harbors, landings, piers, etc., and declared this territory a free port. Here goods can be received, stored, and shipped again without duty, to any part of the world outside of the Custom Union. In order to facilitate the loading and unloading, they have here, among other modern facilities, a crane, which is able to lift 150 tons at once. It is said to be the largest in the world.

The city itself lies on the river Elbe, about seventy miles from its mouth in the North Sea, but the largest steamers can reach the city.

While the city proper has 300,000 inhabitants, yet with the suburbs, which are, in fact, one with the city and under one government, it has 500,000. The largest and finest of these is St. Pauli, with a population of 65,000, the promenade and the great pleasure resort of Hamburg. Here our mission is located, in a nice corner building opposite the post-office, within four blocks of the harbor and within one block of the main thoroughfare and street-car lines. The whole block and street are new; and though near enough to the harbor and the great resorts to be reached easily, yet it is far enough away to be in quiet and respectable quarters. We occupy the lower story, and are fitting up the corner room, which has two nice large windows, well adapted for show-windows for our depository. Adjoining St. Pauli, and, in fact, one with the rest, is the city of Altona, or in English, "all too near," being called thus from its close proximity to Hamburg. It has 105,000 inhabitants, and is also on the river. Nearly all of these 600,000 people are nominally Protestants, but a large share are infidels; and as are all the sea-ports, Hamburg is noted for its share of wickedness. Yet there are some earnest souls here. The German Baptists have their head-quarters here. There are also two large English churches near the harbor, and farther on a French chapel.

Thus far, we are well pleased with our location. As soon as our company—brother and sister Böttcher, brother and sister Klein, sisters Ohm and Itin—arrived from America, and lodgings had been secured and the necessary permission obtained, they began work at once, Bro. Perk joining and aiding them in canvassing the city. While the field is a hard one, and it seems difficult to get into the houses, yet they have taken about 150 orders for our new book "From Eden to Eden," and they have found some interested persons. I arrived here from Basel with my family a week ago, and we are getting fairly settled, and everything arranged for our large mission family, the depository, and the coming institute. We hope soon to take steps to begin the ship-missionary work. For about five dollars we received permission to open up a book-business and at the same time employ as many canvassers as we wished inside of the little republic of Hamburg. Hamburg is really a free city or republic, and is governed by eighteen senators and a large committee of citizens. Several towns and villages and some islands in the North Sea belong to it, but Altona belongs to the Kingdom of Prussia.

We go by the name of the "International Tract Society;" and as there are people of nearly every nation residing and coming here, our work is indeed an international work. So many different nationalities being represented here, will also prove a help to our institute. While we already have workers here from Russia, Holland, and America, and are expecting others, each one can gain an experience in the work and a better knowledge of the truth, and at the same time labor right among his own countrymen. Besides the many English-speaking people and Scandinavians, there were last year some 30,000 from Russia and Poland, and 25,000 from Austria, besides the thousands of sailors from all parts of the world.

A great field has been opened, an important mission started; and in view of our own weakness and the greatness of the work, we hope to be remembered in the prayers of God's people and in their liberalities; and while we sow the seeds of truth beside all waters, our ardent desire is that we may soon see seeds springing up which will bear fruit to all eternity. Our address is International Tract Society, Sophienstr. 41, Hamburg, Germany. L. R. CONRADI.

May 22.

—"I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. . . . For we are laborers together with God."

Special Mention.

THE SAMOAN AGREEMENT.

THE Samoan agreement is one that all men who love justice and hate injustice must rejoice in. The first point to be considered is not that the United States has been successful in diplomacy. Charles Sumner once denounced the sentiment, "Our country, right or wrong," as a heathen sentiment. Certainly it is not Christian. If our country had gained an advantage by the vehemence of its demands and the vastness of its power to enforce them, that fact of itself would have given us no ground for complacency. The first point to be considered is that an outrage upon an innocent and defenseless people has been, as far as possible, remedied. For once in the world's history the strong hand has been outstretched, not to smite or rob, but to protect the weak. While all Christendom may well experience satisfaction in the outcome of the Samoan conference, citizens of the great Republic have reason to feel a noble pride in the work of their representatives, because it vindicates the national honor in a matter involving a point of honor. There, again, a word of qualification is necessary. We were not so much bound to take notice of an affront offered to us as of a wrong done to that distant island kingdom to which our good offices had been pledged. The question has been asked, What interest have we in Samoa, anyhow? The primary answer, sufficient, even if there were no other, is that, having plighted our national faith to Malietoa, the foremost consideration must be duty and honor. That being understood, it is easy to show, as subordinate consideration, that the acquirement of maritime privileges, among friendly people, on some suitable location in the South Pacific, is a matter of no trifling importance to the United States. The essential features of the Berlin convention are these: Malietoa to be restored; Samoans to rule Samoa; an advisory council, representing the three signatory powers, to deal with the king in regard to all questions affecting the rights of foreigners; a land court or commission to investigate and decide disputed real estate claims, and all treaties heretofore made between the Samoan Government and other governments to remain in full force. In the advisory council the United States and Germany are to have chief influence, as being chiefly concerned, while England's representative is to act only as an umpire in case of disagreement. There is no reasonable doubt of the acceptance of this convention by the governments at Washington and London. Having been framed under the direct cognizance of Bismarck, it may be said to have been already accepted by the government of Berlin. Thus most happily has ended, according to what seems to be authentic information, a dispute which for a long time grew more and more serious, until it became a menace to the concord of great nations. It is a fit occasion for courteous and ungrudging acknowledgments to the diplomacy of the two powers associated with our own country in joint conference. Germany has conducted herself throughout the Berlin negotiations in a manner to fully confirm her assurances of a desire to reach an amicable adjustment of all differences. How far the justice of America's cause may have been commended to the Teutonic mind by the greatness of America's resources, we need not inquire. Let us rather take it for granted that Bismarck yielded because he saw that he had been in the wrong. All accounts agree that the English members of the conference have steadily thrown their great weight into the scale to secure the acquiescence of Germany in the American views of the main questions. This fact we shall cordially accept, not only as an evidence of English desire to have the right prevail, but also as one more token, added to many, of the good will subsisting between two nations, kindred in blood, and bound together by ties of common language, literature, and dearly-bought liberty.—*Boston Advertiser.*

A NEW MIRACLE BY THE VIRGIN MARY.

BY A. F. BALLENGER.

THE following from the reports of the flood in the Conemaugh Valley, is supposed to add another to the list of miracles attributed to the images of the Virgin Mary:—

One object alone escaped the water's wrath. The statue of the Blessed Virgin that had been decorated and adorned because of the May devotions, was as unsullied as the day it was made. The flowers, the wreaths, and the lace veil were undisturbed and unsoiled. Not a wrinkle was observable in its outlines. The marks on the wall showed that the surface of the water had risen to a height of fifteen feet, while the statue, which is three feet high, had been saved from all contact with the liquid. Every one who has seen the statue and its surroundings is firmly convinced that the incident was a miraculous one, and even to the most skeptical the affair savors of the supernatural.

These so-called miracles of the Blessed Virgin were much more frequent in "the times of ignorance" than now, except in the semi-enlightened countries of South America and Spain, where they still occur, but with less frequency than formerly. Civilization, it seems, has had a diminishing effect on the number of miracles performed by the Virgin; but it is not the intent of this comment to discuss the credibility of this or of any of the so-called miracles of Roman Catholic saints, but to deal with its merits as coming from the mother of Christ, and affecting the Conemaugh Valley disaster.

The more ignorant of the Roman Catholic laity suppose that the images of saints, especially of the Blessed Virgin, are possessed of inherent power by which they are able to defend themselves as well as those who trust in them. The more enlightened, however, believe that the mother of Christ is now looking down in love from her heavenly abode, and works miraculously, through her statuary representatives, for suffering humanity; and it is from this latter view that we notice the virtue of this supposed miracle now being heralded throughout the length and breadth of the land.

Let us imagine the mother of our Saviour looking down upon the peaceful, happy homes that dotted the valley on that fatal morning, unconscious of the watery avalanche soon to engulf them. She sees the massive barriers give way, but stays not the river of death. She sees strong men seized in its angry embrace, and dashed to a nameless grave; she hears the imploring voice of the mother and the pleadings of her children, but lifts not a hand to save until at length the flood reaches a cross-topped building containing an image of herself, adorned with lace and flowers,—a "graven image," forbidden of God. No longer does she remain inactive, but flies to the rescue of that idolatrous relic, and saves from destruction a piece of marble with no heart to break at the loss of friends, no reason to be dethroned by broken ties of love, eyes blind to the scenes of distress, ears closed to the cries of grief and pain; a stone god that could be duplicated by the average sculptor in any saint-shop in the land. The once beautiful valley is now but the picture of ruin, but the image, says the account, is "unsullied." The earth is strewn with the dead, but the draped statue is "unsoiled,"—"not a wrinkle was observable in its outlines."

Is this the mother of Christ? Is this the way she intercedes for humanity? The same power exercised in this preservation could have saved all the Catholics of the valley. This account instead of recommending the Blessed Virgin, presents her in the most selfish character that it is possible for language to portray.

—A bicycle engine has been tested at Portland, Me., and experts who have seen it indorse the inventor's claim that it will revolutionize railroad travel. It is described as "simply a bicycle running on smooth steel and pushed by steam." From 550 to 600 revolutions or turns, equivalent to 150 miles per hour, are its piston speed and valve action. It is expected to take four cars, each seating eighty-eight passengers, 100 miles per hour, if necessary.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 18, 1889.

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

THIS WEEK'S PAPER.

THE reader would no doubt, without any words from us, find out for himself, and eagerly devour the rich feast spread before him in this number of the REVIEW, but we can hardly forbear referring to a few of the many good things which these pages will present before him this week.

The sermon by Sr. White, on the first page, will be, as are all her contributions, among the first things to afford the pleasure and profit of a perusal. Then follows a series of carefully prepared and entertaining articles from our contributors. Bro. Bourdeau in his Principles of Prophecy presents some good testimony on the great sign of the falling of the stars. Some of the choicest practical instruction for the home life will be found in the Home department. In the Missionary department, what feelings Bro. Haskell's article, showing how wonderfully Japan is opening up for the work of the gospel, is calculated to inspire in every missionary breast! The opening of the mission in Hamburg will be read with thrilling interest. Do our readers realize how rapidly the message is establishing itself in the great centers of distribution, from which it can, and in the very nature of things must, speedily radiate to all the nations of the earth? It is a fact of wonderful significance that the work is already in a condition to be actively prosecuted in such sea-ports as Hamburg, London, Liverpool, Boston, New York, San Francisco, Auckland, Melbourne, and Capetown, not to speak of other places. In the Special Mention department, the Samoan Conference, and the Blessed Virgin fraud, tell their own story.

The Progress department, ever full of interest to those who desire to know what evangelical work is going forward in the field, will be considered, we think, more than ordinarily stirring this week. Bro. Boyd's report from Africa is most cheering. Equally interesting is it to hear of souls embracing the teachings of the Bible in the different parts of the home field. The establishment of a school in Oregon is an important step forward. (See Oregon Conference Proceedings.) Bro. Bourdeau in his appeal for the French, presents interesting historical facts and items concerning that field, calculated to stir every heart interested in that nationality.

Our brethren will be glad to hear from Bro. Matteson, in his Texan home. Here in the North he was apparently rapidly tending to a condition of hopeless disease. We rejoice to learn that his health is improving, and hopefully anticipate for him a speedy and full restoration.

The reader will be glad to see another article this week from Bro. Butler. His remarks week before last on the "Love of Nature," were calculated to draw the soul through nature up to nature's God, and his thoughts last week on "Staging" should cause serious self-examination and reflection on the part of every one. We are glad to learn from private letters that his sojourn in Florida (Bowling Green, De Soto Co.) is proving beneficial to his health; and we believe the Lord of the harvest, who has his eye upon the field and upon every one whose heart is in the work, and his hand upon the lever that controls every spring of action, will be pleased to receive prayers from his children that his servant may fully recover his wonted degree of strength and activity to use again in this precious cause. Meanwhile the brethren will hear from him through the REVIEW.

Other items in this number we might mention, but these will suffice. Taking the whole paper through, the range and variety of the topics dis-

cussed, the amount of geographical and historical information imparted, the vast extent of the field heard from where the message is already working, or into which the providence of the Lord is inviting us, it seems to us there is enough in this number to awaken a degree of enthusiasm in every heart sufficient for many days to come. As the cloud led the Israel of old, a shade by day and a light by night, so the divine presence is surely going before this cause, piloting it to the accomplishment of its destined work. Happy they who move forward in harmony with it to the end.

BLACKGUARDISM.

THE opponents of the Sabbath of the Bible seem to be exercising themselves greatly of late to invent opprobrious and sneering epithets for those who observe the seventh day as the fourth commandment of the decalogue enjoins.

Thus Mr. Crafts can find no words to express his contempt which seems to suit him so well as "Saturdarians." "A few Saturdarians," he says, are opposing the Sunday movement. And now the redoubtable Clark Braden comes out in the *Christian Oracle*, with "A Catechism for Seventh-dayites."

Suppose we should retort by calling them "Sundarians" and "Firstdayites." The field is as open for us as for them. But the use of such epithets on our part would not place us in any better light in the estimation of any sensible and amiable person, than their use of like terms places them with the same class.

HOW IT WILL WORK.

THE New Haven *Register* of June 9, 1889, under the heading, "A Rational Sunday Law Demanded," quotes the following little story from the current number of the pictorial *Judge*, under the caption "Cui Bono?"—for whose good:—

First Workingman—"Let's go to the Art Museum."
Second Workingman—"Closed on Sundays, you know."
Third Workingman—"Well, let's take a ride in the stage up Fifth Avenue."
Second Workingman—"Don't run on Sundays."
First Workingman—"Gad! then let's go in Von Bier's back door and fill up."

The *Register* remarks that "there is a deal of philosophy in this story which our good friends, the members of the Sunday Observance Club, will do well to think over." It follows with lengthy comments in a similar strain, which we have not space to quote. But the supposed incident shows very clearly one thing, and that is, that if the National Reformers cannot see how their desired Sunday law would work, others can see it without any dimness of vision whatever. Enforced idleness upon those who have no conscience as to a day of rest, is simply enforced demoralization and crime. Unless the law to rest shall be supplemented by a law that all shall attend church, the majority will drift into the back door of some saloon and fill up. And even if they did compulsorily attend church, there would be time enough for the saloon visitation after that. Instead of making this a Christian nation, the Sunday movement will only make it more unchristian.

A DAMAGING ANALYSIS.

THE Dubuque (Iowa) *Telegraph* of May 3, 1889, indulges in some very sensible remarks on the doings and aims of the National Reform Association, as shown in the late National Reform Convention at Pittsburg, Pa. After quoting from them a statement of their principles, it makes the following points against their movement:—

1. It would be a union of Church and State.
2. Such a union, as shown by existing Old World governments, is not favorable to physical, mental, or spiritual progress.
3. Our Constitution as it is, has for the past hundred years worked better than any constitution that any other earthly government has ever had.
4. It would destroy political liberty, and work

such confusion in the religious world, as to endanger Christianity itself.

5. Religious belief would become a test for office, which would breed a race of hypocrites.

6. All the reforms which the association regard as necessary, can be accomplished without resorting to the dangerous measures which they propose.

7. The Government affords every protection to all classes for the propagation of their religious views, and with this encouragement, with the good wishes of even non-church members, with theological schools constantly graduating preachers, the clergy should be able to create a moral public sentiment, without endangering the public-school system, and menacing evil to all that every patriot holds dear.

8. Finally the article closes with these words:—

"That an association composed mainly of ministers should appeal to the law to effect by force reforms which should come as the fruition of moral suasion is virtually a confession that the pulpit is losing its virility and influence. What the causes of this loss are, the ministers themselves are best able to tell. It is probably chiefly due to the fact that they don't preach as much Christianity as they should."

MR. CRAFTS AS AN EXPOSER OF NATIONAL REFORM.

IN a recent number of the *Christian Statesman*, Mr. Wilbur F. Crafts occupies several columns in breathing a furious blast against those engaged in the unpardonably sinful work of circulating petitions against the National Sunday movement. Whatever else he may have achieved by this effort, he succeeds admirably in showing up the true aim of the movement in which he is so conspicuous a figure. We will refer to a few of his utterances, and let our readers judge for themselves.

Mr. Crafts starts out as follows:—

In opposition to the great petition for the National Sunday rest law, the Seventh-day Adventists are circulating a counter-petition, which would be unworthy of the attention of the religious press but for the fact that in many cases it has deceived the very elect.

He then proceeds to give a reprint of the document which has done this wonderful work; and that the reader may have it before him, we also reproduce it:—

We, the undersigned, adult residents of the United States, twenty-one years of age or more, hereby respectfully but earnestly petition your honorable body not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the National Constitution that would in any way give preference to the principles of any one religion above another, or that will in any way sanction legislation upon the subject of religion; but that the total separation between religion and the State, assured by our National Constitution as it now is, may forever remain as our fathers established it.

This is plainly enough a simple protest against anything tending to a union of Church and State, and nothing more. But Mr. Crafts professes to find in it the most unjust "implications" against the work of those who are pushing the movement for Sunday rest. "It is certainly calculated," he says, "to give the false impression . . . that the petition which millions of us have been urging before the National Congress, includes a proposition to enforce 'Sabbath observance' as a 'religious or ecclesiastical institution or rite,' and also a proposition to weaken the present guarantees of our Constitution against a union of Church and State!"

The "ground for the implication that there is in this measure a weakening of the American guarantees against 'religion and state,'" he says further, is found by the "device of treating two distinct measures that were before the last Congress as if they were one; by making one petition against both, instead of two separate petitions, which is the only honest method of getting the real sense of the people in regard to them." These "two measures," our readers will understand, were the Blair Sunday Rest Bill and the Blair Educational Amendment, and Mr. Crafts would have his readers get the impression that the ignoble sect of "Saturdarians" who are giving him and his hobby so much trouble.

are in some way guilty of flagrant dishonesty in the matter.

To what extent Mr. Crafts counted on the credulity of those who would read his statements, we do not know, but we give most of them the credit of being able to see that the petition above given does not treat of the "two distinct measures that were before last Congress," and contains not the slightest allusion to either of them. It does contain a protest against religious legislation and a union of Church and State, and that is all, and Mr. Crafts and all National Reformers profess to be totally opposed to a union of Church and State. Yet he looks upon this petition with horror. He would not sign it for the world. Many of those who have signed it, he intimates, have done so hastily, without giving the matter any thought; and again near the conclusion of his article, he bitterly denounces it because its scope is broad enough to include both opposition to Sunday laws and the teaching of religion in the public schools,—as if the framers of a petition to Congress had not a perfect right to give it whatever scope they might see fit! The only thing Mr. Crafts could truthfully have said in the matter of "implications," is that the action of those who originated and circulated the "counter-petition" implied that they saw in the Blair Bills a threatening of those evils which they petitioned Congress against; but *the petition itself*, which is what Mr. Crafts so violently denounces, contains not the slightest reference to any other petition or bill in existence. And even if it did, and it were true, as Mr. Crafts says, that "the shrewd framers of this counter-petition perceiving that there is by no means a sufficient number opposed to Sunday laws, counting liquor sellers, infidels, and Sunday newspapers, with the little contingent of seventh-day worshippers, who form seven-tenths of one per cent of the population, to defeat the great Sunday rest petition, . . . have so extended their petition as to get signatures on the same document from those who are opposed to all Sunday laws, and also from friends of the Sabbath who are only opposed to the attempt to teach Christian morals in public schools,"—if they had attempted to be shrewd in the matter, their shrewdness would not have been of a very commendable sort; for who cannot see that in thus extending the scope of the petition, they would only extend the scope of the objections which might be raised against it, and thus would lessen as much as increase, the chances for obtaining signatures.

Mr. Crafts further shows his intelligence on the subject of which he assumes to speak, by the statement that "many others are induced to sign the counter-petition out of hostility to Romanism." This being so, it is very strange that thousands upon thousands of Roman Catholic signatures have been obtained to the same petition, including names of many Catholic priests and even of Catholic bishops.

But it is not especially to Mr. Crafts's ignorance or unfairness that we design to call attention, but, as stated at the outset, to his ability to expose the real aim and character of the movement which he champions. With the facts which are now before the reader, these become at once apparent. To the "counter-petition" to Congress Mr. Crafts has displayed the most violent kind of antagonism. Why is this, unless this petition asks Congress not to do something which he and his "reform" co-laborers want done? What the petition asks is that Congress shall refrain from religious legislation and from taking any steps in the direction of a union of Church and State,—just the things which the leaders of the National Reform party say they oppose as much as anybody. We challenge these persons or any one else to point out that it contains more than this. But it is opposed and denounced in the severest manner by the great spokesman of the Reform party; and therefore the inference, to use Mr. Craft's own words, is "as swift and sure as lightning." He and his co-laborers are working to secure religious legislation and a

union of Church and State, and this is the real aim and character of the National Reform movement. Mr. Crafts has made the matter perfectly plain.

In conclusion, it is hardly necessary to say to those familiar with National Reform methods of work, as shown in the unscrupulous inflation of the "great Sunday rest petition," that insinuations of dishonesty and unfairness come with very poor grace from any representative of that party.

L. A. S.

THE BLESSEDNESS OF THE SABBATH.

OPPOSERS of the seventh-day Sabbath often speak of it as a yoke of bondage, a burden hard to be borne, a hardship, a heavy cross. But to the true child of God who has accepted the Sabbath in the spirit of its institution, it is anything but a hardship. Granted that there are inconveniences, even many, of a worldly nature, growing out of the observance of a different Sabbath from the one kept by the mass of our fellow-men; that it interferes with our business somewhat, and marks us as peculiar, there are blessings which counterbalance, yea, far more than make up for, these losses. These blessings are of a *spiritual* nature. Our spiritual good is the highest possible good, because the spiritual pertains to the *eternal*. This world is transient, rapidly passing away. How soon all these earthly scenes will be over! How short seems the time as we look back over our lives! Many of us are rapidly nearing the goal where all pertaining to the present life will cease forever. How small, therefore, the importance of the earthly compared with the heavenly. We should not, therefore, attach great importance to the temporal, transient things of this world, but should value those interests relating to our spiritual benefit as far greater in importance.

The soul which has submitted to God finds great delight in the holy hours of the Sabbath. The toil and perplexities of worldly business are laid aside at its approach. The weary body or mind finds rest and refreshment. Our natures demand such a rest. The strained muscle must be relaxed occasionally, or there will be a loss of *tone*, a using up of the *capital* of vigor and reserve force, a permanent loss which cannot be restored. Periodic rest and activity is the law of nature, which cannot be ignored without great injury. This has often been demonstrated by actual experience, and the result has shown beyond question that the law of rest upon the Sabbath meets the wants of our natures, the God of nature and of the fourth commandment being the same.

The Sunday observer no doubt obtains benefits from his weekly rest. Many will claim that he secures *all* the good from it that he obtains who keeps God's holy Sabbath, the seventh day of the week. We cannot accept this conclusion. Does he not obtain that physical rest and relaxation which the seventh-day observer secures? and, therefore, are not the physical benefits the same? Let us consider the matter more closely. The question really is, Can a *counterfeit* be as good as the *genuine*? Will it answer the same beneficent purpose, give the same results? The Sunday is altogether a counterfeit Sabbath, palmed off upon the Christian world by Satan, originating in the great heathen laboratory of idolatry, being intimately associated with sun-worship, and adopted into the Catholic Church from heathenism, and christened by them as a Christian institution, and from that church handed down to the Protestant daughters, who would try to make us believe it is taught in Scripture when there is no command for it to be found in the Bible; no intimation of its observance as a day of rest by Christ or his apostles or the early Christians; not the slightest hint of any sacredness ever being attached to it, or intimation given anywhere in the Book of God that we should treat it differently from the other secular days of the week. Can the substitution of such a day in the place of the one God has commanded bring us all the good designed by the original blessing and

sanctification of the day of the Creator's rest? We do not believe it can. It would not be reasonable to so conclude. It would be exalting counterfeits to the position of the genuine, and Satan's heathen Catholic authority to that of God himself. If God *blessed* the seventh day at creation, as his word declares (Gen 2:2, 3), then it is a *better* day than the others, which he did not thus bless. And if he *sanctified* it, *i. e.*, set it apart to a holy use, then he who uses it properly, and thus obeys God, will receive greater good than he who refuses to obey.

In all our experience in seeing souls embrace the true Sabbath, these principles have been verified. Thousands have said, "How much more sacred the Sabbath seems than Sunday did." There is a blessing goes with it to those who keep it from proper motives. The reflections of such a mind will run something as follows: We now keep a day for which we have the *command* of the God of heaven. There is a "*thus saith the Lord*" for it, a precious rock by the way, upon which to place our feet amid the sliding sands and roiled waters of human tradition and man-made customs. God's blessing is placed upon *this* Sabbath. It is one of his "ten words," spoken with the voice of the Most High. Yea, and our blessed Saviour honored it by keeping it, doing good upon it, holding religious meetings and teaching the people during its sacred hours. Apostles and holy men kept it. The Bible calls it *the Sabbath*. We know we are right *now*, for we have the Divine sanction. No Sunday-keeper can have such certainty. In his inmost soul, if he has ever examined the subject, he must feel the great lack of the divine element. Thousands who have embraced the Sabbath truth, have confessed that they *did* feel such a lack.

There is an intimate connection between the mind and the body. A satisfaction of heart affects even the health. Disappointments, worry, and sadness weaken the physical powers. There is nothing that strengthens and builds up more than to feel sure we are right and have the approbation of God. The blessedness of true Sabbath rest affords great peace to the soul, and a satisfaction this world cannot give. So even physically speaking we are likely to receive greater good from keeping the true Sabbath of the Lord. But spiritual blessings are to be expected in far greater ratio. How sweet and pure are the reflections of the heart which has submitted to God in the calm and beauty of a lovely Sabbath morning? Worldly cares are laid aside and put out of the mind. The springs of true devotion are open. The heart pours out its gratitude to its Maker. The day seems blessed. All nature seems imbued with a heavenly influence. The goodness of God appears marvelous. His mercies in the past come up before us. The heart is melted in tenderness and love to that blessed Saviour our Creator, who has borne so long with our weaknesses and so graciously pardoned our mistakes and sins. It seems that we can pray better and lift our hearts more easily to God. We can spend the day in reading and meditation or in the worshiping assembly, and God's goodness passes before us, elevating and purifying all our affections. To such a soul the idea that the Sabbath is a cross, a hardship, a yoke of bondage, seems most revolting. On the contrary, it is to him a "delight," "the holy of the Lord," "honorable," the chiefest and best of all the days. We freely grant that none but the converted can see such blessings in it. The worldly-minded will be hankering for their money-getting, their business; and the inconveniences will seem great. The groveling thoughts of earth are their chief delight. But not so the heavenly-minded. Personally, we feel that the Sabbath is most precious, a relie of Eden, a blessed day, the "best of all the seven." Could it be possibly shown that it had no claims upon us, it would be a source of great sorrow, so precious have its hours been to us. The Sabbath makes us think of heaven. Yes, the Sabbath will be observed there in its purity, and all will then assemble before God to keep it. Precious thought!

G. I. B.

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.

NOW AND THEN.

TILLING the fields, sometimes with sadness,
Sowing the golden grain!
Reaping at last, deep then our gladness,
Wondrous the harvest's gain!
Into the vineyard to labor He sends us,
Talents so precious, so holy, He lends us—
Will we now enter, or calls He in vain?

Toiling for Him! Sometimes in darkness
Pressing the weary way.
Sunshine at last, radiant the brightness
Beaming through heaven's day.
Ours to obey Him, to follow his leading,
Trusting and praying, with sin lost e'er pleading,
Will we now follow, or turn we away?

Burdened with sheaves, nevermore sadness,
Laying them near His throne!
Resting at last, evermore gladness,
Jesus receives his own!
Ended the toiling, the sowing, the reaping,
Labor and sorrow, all suffering and weeping,
Day-star of glory on reapers hath shone.

—Rev. E. G. Wesley.

SOUTH AFRICA.

BEACONSFIELD AND KIMBERLEY.—These towns are near together, being separated by a distance of only about one mile. God has blessed the efforts which have been put forth to sow the precious seed here, and about 2,000 families are reading our literature. About one-fourth of these have purchased our larger books, such as "Thoughts on Daniel and the Revelation," and "Great Controversy." About another fourth are subscribers for our periodicals, mostly for *Present Truth*; and others have purchased smaller works, many of which were packages of tracts in quantities ranging from twenty-five cents to one dollar. Quite an interest has been awakened on the subject of the nature and destiny of man, and the book bearing this title, also its counterpart in Dutch, has been purchased by a goodly number. Some have become so much interested in this book as to purchase a second copy, that they might have one to loan to their interested friends. Some are sending our literature to friends who are in another part of the continent. The minister of one of the popular churches has "Man's Nature and Destiny," together with other of our leading books. He has decided that "the doctrine of eternal torment is a horrid teaching," and that church creeds stand as a great barrier between the people and the truth.

Since coming to the Diamond Fields last October, it has been my privilege to baptize nineteen willing souls, who, with three others, united with the Beaconsfield church, which now numbers about forty-seven members. The most of this flock live in a suburban village and in the surrounding country. A church building is greatly needed, and more than \$900 has been subscribed to accomplish this end. A lot in a good situation has been secured, and we hope that at the time of the anticipated visit of Bro. Haskell, we shall have a respectable church (the first one in Africa) ready to be dedicated to God for the proclamation of the third angel's message. As no general public effort has ever been made at this place, we hope when the church is erected, to hold a series of meetings, and that a goodly number who are now interested in reading will then embrace the truth.

On the 17th of April we left the Diamond Fields and came to Cape Town, to attend a general meeting which had been previously appointed. At this meeting a tract and missionary society and a Sabbath-school association were organized. Especial attention was given to the canvassing work, and a general agent was elected. About half a dozen young men intend to enter the broad harvest field which is open before us. Some of them have been canvassing, and doing a good work in the past. Heretofore we have been under the restraint of a heavy license duty; but through the kindness of the government we are at present free from this duty. By the grace of God, we hope to improve faithfully all of these providential openings, and to work while the day lasts. At this meeting arrangements were made for the purchase of property to be used as head-quarters of our work in this country. A desirable house, with adjoining grounds,

had been previously selected. The situation is convenient and in a respectable part of the city. The grounds will furnish ample room for a church, school, printing-office, etc., when these are required. The cost of this property is \$11,785. Pledges have been cheerfully made to the amount of \$6,998. These pledges are by good and responsible men. There are others who will want a part in paying for this mission home, where we hope many will be fitted to go out into this great African field, where so many are perishing for the truths which God has so graciously committed to our trust.

The missionary efforts which have been put forth, have developed some very interesting openings; and the Macedonian cries, which we are unable to answer, lead us to pray the Lord of the harvest to send forth more laborers to reap and bind sheaves for the heavenly garner. One man residing in the eastern part of the continent, about a thousand miles distant, has fully embraced "the faith," and united with the church. He seems to be a devoted Christian, and is anxious to have a minister go there to teach his friends the way of God more perfectly. The way also seems to be opening for the reception of the truth among the natives; but we are not prepared to meet these calls. We have one young man who speaks the Kafir language; but he is engaged in the canvassing work in an important field, and we do not feel free to remove him just now. We are anxiously waiting for the proposed coming of Bro. Haskell, and the promised teachers for our school and Bible department. With deep interest we are watching the fulfillment of prophecies in the United States. Would to God that we as a people were keeping the work committed to our trust abreast with the work of the powers of darkness. Hoping that the work and workers in the Dark Continent may still be remembered by the faithful at the throne of grace, we will seek "by patient labor," to be prepared to "enter into rest."
CHAS. L. BOYD.

May 8.

OHIO.

YOUNGSTOWN.—The brethren and sisters of this place requested me to write a few lines, to say that notwithstanding we have not seen a minister for three years, and the ordinances have not been celebrated among us for four and a half years, we still have a church, and are doing what we can. About 1,000 names have been obtained for the counterpetition to the Blair bill, and we expect to get more. Some interest was created by the canvass, and Bro. Reed held a series of Bible readings. What the result will be we cannot say. A gentleman has given us the use of an unoccupied building, and we have fitted up a place for our meetings which have been held in a private house heretofore. If any of the brethren happen this way, they will receive a cordial welcome.
MYRA BYERS.

MINNESOTA.

ROSE LAKE.—I came here May 19, and up to date have held meetings every evening and twice on Sabbaths and Sundays. The attendance is better now than when I began the meetings. The interest is deepening, and God's Spirit is moving upon the hearts of some. The position taken by nearly all was that the law of God was done away in Christ, hence the Sabbath is not binding upon Christians. God has blessed in speaking the word of truth. Sinners begin to tremble, and conviction is beginning to settle upon all. A member of the Congregational Church has fully decided to obey the truth. Two others have also taken their stand, and we look for still others to follow. I have presented nearly all the main points of our faith. I have received much of the blessing of God, and I want to say that God is good. I am of good courage.
C. M. CHAFFEE.

WISCONSIN.

KICKAPOO, STARR, VICTORY, ETC.—At Kickapoo we had four meetings, two on Sabbath and two on first-day. There was a good interest. The ordinances were celebrated, and an elder and a deacon ordained. Five were baptized, and many seem much interested for whom we have hope.

The next Sabbath and Sunday we went to Starr. We had some good meetings at this place, although the weather was unfavorable for a large attendance. But we found all the believers firm in the truth, and anxious to learn. We left Bro. S. S. Smith there to continue the work, while Bro. White and I

went to Victory, to spend the next Sabbath and Sunday. We had excellent meetings. Four were baptized, and eight were received into the church, and still we have hope for others who are much interested.

From there we went to Lynxville, where quite a number have recently begun keeping the Sabbath. We spent the time in visiting from house to house, and we tried to encourage them to more prayer and faithful study of the Scriptures and personal consecration to God. Two were baptized, and others we expect will be soon. We still earnestly pray that the Lord will speedily bring many there to a knowledge of the truth, and fit them for a home in his everlasting kingdom. We are now preparing for the camp-meeting at Mauston.

I. SANBORN.

TEXAS.

WYLIE.—It was our privilege to attend the institute in Kansas, for which we are thankful. This of course delayed our tent work, but by arrangement Bro. J. M. Huguley had our tent in readiness, so that we began meetings immediately upon our return. We have delivered fourteen discourses up to date. The attendance has been good from the first. When the weather is favorable there are from 350 to 400 out, and these give the best of attention to the word spoken. The spirit of investigation seems to be quite general. The Sabbath question is causing quite a stir at present. The people are kind and generous, and we hope that the Lord will choose out of them those who will be an honor to his name. Brethren and sisters in Texas, we very much desire that your prayers will go out like sharp sickles for the workers, that God's blessing may attend the work this season.
June 3.

W. S. HYATT.

W. A. McCUTCHEN.

GALVESTON.—It was my earnest desire to attend the Western camp-meetings where our Scandinavian brethren meet, but on account of sickness, it was not possible. Expecting that the air and climate of the coast of the Mexican Gulf would be beneficial to me, I came to this place. The journey lasted three days. It was quite an undertaking for me, because I was very weak. Captain Castberg and wife received me very hospitably, and I have made my home with them. They are from Norway, and have lately embraced the truth. Several hundred Scandinavians live in this place, but they are mixed with other nations, and speak mostly English.

Galveston is about fifty years old, and has 20,000 inhabitants. Most of them are Germans; the rest are Irish, Scandinavians, Americans, and a large number of colored people. The city is built on an island, and has one of the best harbors of the South. A great deal of shipping is done, steamers and sailing vessels coming and going to Europe, Mexico, the West Indies and other countries; but in the summer time most of the vessels do nothing. The island is formed from quicksand. The climate is very healthy, the sea surrounding it on all sides, and the prevailing winds blowing from the south and southeast. This brings us the fresh air direct from the ocean. The sun shines brightly most all the time, and the wind generally blows briskly. The sun comes straight up on the horizon about 6:30 A. M., and sinks out of sight just as straight about 7:30 P. M. The rays come straight down during the day, and it is best to stay in the house from 9 A. M. till 5 P. M. Those who have but little blood and are disposed to feel chilly find this climate very pleasant. They need not fear the cold days nor cold nights. Toward morning the air cools off, and in the morning it is very refreshing to walk along the beach, where there is a splendid walk for both men and horses. The first week I could notice no difference in my health, but this last week it has improved greatly, for which I am very thankful to the Lord. When I am so strong that I can stand bathing in the salt water, I think that will help me still more. Everything in nature is very forward here. Potatoes, tomatoes, and other garden stuff have been in the market a long time. The gardens are sown and planted three or four times a year. The winter is the best time for such things, because it is not so dry. Nature is green all the year round. There is seldom any frost in the winter. Peaches and pears are now ripe, and the corn ears full grown, so we enjoy eating the fruit of the land. Oranges and fig-trees are full of fruit in the gardens, but these ripen later in the

season. In many places the streets are adorned with long rows of oleanders, which are full of red and white flowers and fill the air with their odor. Yet this country is far from looking like a paradise. It has plenty of troubles. Many northern people have to leave because they cannot stand the heat.

It was very encouraging to find a few souls here of like precious faith; but otherwise religion is very low. There is only one Scandinavian church in the place, and but few attend its service. I attended their meeting on Sunday two weeks ago. A renowned American revivalist was present. He had come to help them. He boasted that in one place as many as 2,000 had been converted in answer to his prayers; and now they should unite their strength and continue meetings every night until the house was filled with people and many would have to stand outdoors for lack of room. He also stated that they would convert twelve the first evening. But to-day (Sunday) only one person attended their meetings besides the family with whom I stay. The poor man did not preach the Bible, neither did he preach in the manner the Saviour taught. If he had converted a thousand, it would not have amounted to much in the sight of God, because they would have been converted to a church and to the commandments and doctrines of men. They would not have turned from their idols "to serve the living and true God, and to wait for his Son from heaven" (1 Thess. 1:10), nor to keep his holy commandments.

Let us "preach the word" whether with the pen or the tongue. "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23:29. The immortal seed of God shall not return void, but accomplish that which the Lord pleases. Isa. 55:11.

June 2.

J. G. MATTESON.

INDIANA.

AMONG THE CHURCHES.—From April 2 to May 21, I visited the churches of Denver, Corunna, Pleasant Lake, South Milford, Wabash, and Barber's Mills. At Denver the church quarterly meeting was held, the ordinances were celebrated, and the regular business was transacted. Harmony prevails among those who attend. There is, however, a feeling on the part of some that I greatly fear will be their ruin. O when will our people learn to exercise more faith in the Saviour, and cease finding so much fault with our brethren? April 5-15 I held meetings with the Corunna church. This church has had but little labor bestowed upon it since it was organized. I found that most of the members still love the truth. The district quarterly meeting was held at this time. We had a most excellent meeting. Many encouraging reports were brought in, and good resolutions were made concerning the work in the future. Two united with the church.

From Corunna I went to Pleasant Lake, where we once had a small church, but most of the members, like Demas of old, having a greater love for this world than for the truth, have gone back to the world again; yet there are a few good, faithful souls left here, and the meetings held with them seemed to encourage them very much. We expect to pitch a tent within a few miles of the lake, and by this means hope to strengthen that which remains. I next visited the company at South Milford. The believers here are few and very much scattered, yet I found them full of courage. I remained with them about ten days, holding meetings each evening. The outside interest was not great, it being the busy season with the farmers. The brethren, however, were very faithful to attend. One who had recently begun to observe the Sabbath united with the church.

May 17, I visited the Wabash church. This was my first visit with them. Satan had been at work here to destroy their influence, but a better state of things now exists than has for a long time. Many confessions were made, and harmony prevails as it has not for months. They have now procured a room in the city school-building in which to hold their meetings, which we think will bring about a better state of feeling. The preaching was mostly of a practical nature, upon points that I thought would benefit them most. I left them much encouraged. Here Bro. Thompson met me, and together we went to Barber's Mills, where we had an excellent meeting. All are in harmony and doing what they can. We remained one week, holding meetings each day in the afternoon and also in the evening. At the close of the meetings two united with the church, and fifteen were baptized.

This closed my work among the churches this spring. I have enjoyed much of God's Spirit while thus laboring, and I am thankful that he has helped me to impart it to others.

Bro. Thompson and I are now at Angola, preparing to pitch our tent. This will be our address for the present.

J. M. REES.

MARYLAND AS A CANVASSING FIELD.

MARYLAND, like all other States, has a large supply of agents of all descriptions, many of whom do not always act the part of ladies or gentlemen. This throws some reflection upon the canvassing work. If there is any one class of workers connected with the third angel's message that needs God's special blessing, it is the canvassers. Their deportment and dealings with their fellow-men may be of such a character as to win souls to Christ and not scatter abroad. May the Lord help us to be faithful to the work he has given us to do.

We came to Baltimore Jan. 16, and in a few days began our work with five canvassers. Now we have nine. Some of these have just lately taken hold of the truth, and will begin the canvassing work next week; and there are still others who will enter the field in a short time. Our hearts have been made to rejoice in the truth of late to see some taking their stand with us, and we expect others to follow soon. These, too, expect to enter the canvassing field. This city is rather a hard field for the canvasser, as times are very hard. Wages are low, and many are out of employment. There are thousands who are not able to buy the necessaries of life, and of course this is somewhat against us in our work. But notwithstanding all this, we are not discouraged. We feel that the Lord has blessed us in our work, and we have been quite successful in taking orders. We are getting the truth before some precious souls, and hope by the influence of the Spirit of God that the precious seed sown will germinate and bring forth fruit for the heavenly garner, and the cause of God be built up here in this great city. It is encouraging indeed to see the cause moving all along the line. Now is probably the most favorable time for us to work. May the Lord help us as canvassers to sense the times in which we live, and the importance of energetic, persevering effort. I believe that we can be self-sustaining if we will put in good time. Just here is where the greatest difficulty lies. Brethren and sisters, may we have so much of the love of Christ in our hearts for perishing souls around us, that we will be willing to sacrifice the comforts and pleasures of home to rescue them. The canvassing work is one of the greatest means by which the truth is to go to the world. Let us bear in mind that this is the cause of Christ, and is it not an honorable cause? Did it not cost Christ's own precious blood for our salvation? Then should we not be willing to make some sacrifice to save others? Our Saviour was a missionary. Is it not a high calling to try to imitate the life of Him who went from place to place doing good? May we be willing to deny ourselves, take up the cross, and follow Him through evil as well as good report; for if we have not the spirit of Christ, we are none of his, but if we suffer with him, we shall also reign with him in glory. Then let us be willing to endure. Let us try to reach that point where we can joy in tribulation, realizing that it is for the trying of our faith. May the Lord help us to be faithful in the work.

M. W. LEWIS, *State Ag't.*

AN APPEAL IN BEHALF OF THE FRENCH-SPEAKING PEOPLE OF AMERICA.—NO. 4.

The French in the West Indies and South America.

THERE are at least half a million French-speaking people in the West Indies, in French Guiana, and in other portions of South America, especially in Chili and in the Argentine Republic. The French republic of Hayti, occupying the western portion of the island bearing that name, has over 600,000 French and colored people, most of whom speak the French language. Catholicism is the dominant religion, but those who hold to other persuasions are tolerated. The eastern portion of the island is occupied by a Spanish republic, which is less prosperous than the French; yet it has about 300,000 inhabitants. Here are nearly 1,000,000 people that claim our attention, and invite our careful and earnest endeavors as we bear the last gospel message to the different nations and peoples of earth.

The island of Hayti is situated a little east of the

Gulf of Mexico, and about 500 miles southeast of Florida, and, with Cuba and Porto Rico, helps to mark the northern limits of the Caribbean Sea. It is about 500 miles long, and in its broadest part about 180 miles wide, and is as large as the States of Massachusetts, Vermont, New Hampshire, and Rhode Island. It has four ranges of mountains, running from east to west, and several navigable rivers. Its soil is very fertile, and, like that of Jamaica, Cuba, and most of the other surrounding islands of note, produces coffee, sugar-cane, cocoa, cotton, tobacco, tropical fruits, vegetables, etc., in abundance; and there cattle, sheep, swine, and goats are raised in large numbers. The yearly revenue amounts to about 12,000,000 francs. There are beautiful forests of mahogany, campeachy, etc., and mines of gold, silver, lead, mercury, sulphur, salt, and coal. There the seasons are marked, but never hinder the growth of vegetation. The climate is hot, but is made supportable, not to say delightful, by trade winds. There the days and nights are of about the same length. The yellow fever prevails at times, especially in the interior.

The island of Hayti was discovered by Christopher Columbus in 1492, and called by him *Hispaniola*, Little Spain. It was first settled by Spaniards. In 1664, France invaded the western part of the island, and there established a colony, which the Spaniards acknowledged in 1697. The colony became very prosperous, the most prosperous of any colony in the West Indies, and in 1789 comprised 7,803 plantations and a population of 600,000 souls, of whom 500,000 were slaves. French families of rank and wealth owned large estates, had many slaves, and treated them rather rigorously; but at the time of the French Revolution the slaves and the free blacks revolted and massacred the whites. In 1793, agents from France abolished slavery. Then followed a series of wars, in one of which the English and the Spaniards participated. Then the English were expelled from the island. Finally the natives established a republic, which France acknowledged in 1825, claiming an indemnity of 150,000,000 francs. The French language is the language of the government, and of by far the majority of the people. The principal cities are Port au Prince, Cape Haytien, and Gonaives.

Who will take hold of the work of raising up French and Spanish converts to the truth in that island, who will in turn help in carrying the message to France and Spain? Brethren, when you pitch your tents in Jamaica, a most lovely island, which is sometimes called the "Isle of Springs," because of the thousands of refreshing springs flowing from its beautiful mountains, and which is inhabited by English-speaking people; and when you enter Cuba, the largest of the West India Islands, which belongs to Spain, is situated only about 100 miles west of Hayti and 200 miles north of Jamaica, whose capital alone (Havana) has over 200,000 inhabitants and the ashes of Christopher Columbus; do not forget the French of Hayti, nor the French of other islands of the West Indies owned by France, as, for instance, La Martinique, La Guadeloupe, Saint Bathélemi, etc.

Martinique, a very fertile island situated about 500 miles southeast of Hayti, is half as large as the State of Massachusetts, and has over 150,000 inhabitants, of whom over 10,000 are whites, 30,000 mixed, and the rest negroes. Its commerce with the metropolis has amounted to 48,000,000 francs. This island was discovered by Christopher Columbus in 1493, on the day of St. Martin; whence its name. It was colonized by Denambuc in 1635. It has been the theater of many revolutions by reason of intestinal difficulties and wars between France and England. It fell to the English in 1762, but was returned to France by the treaty of Versailles in 1763. The English took it several times, in 1794, 1802, 1809, 1815. France regained it in 1818. It is now subject to frequent earthquakes, a powerful means to call the attention of its inhabitants to the signs of the day of Christ.

Guadeloupe, a French island only about 100 miles north of Martinique, also presents a good missionary field. It has about 150,000 inhabitants, and its government has as dependencies, Marie-Galente Les Saintes, La Désirade, and two-thirds of the island of St. Martin. In all these islands the French is spoken. Guadeloupe was discovered by Christopher Columbus November 4, 1493. Columbus named this island Guadeloupe because the cut of its mountains resembled that of Sierra Guadeloupe in Spain. The French established themselves in it in 1635, having driven the Caribs out of it. The English took it in 1759, 1794, and 1810. Slavery was abolished there in 1848. It has a

bishopric which is under the jurisdiction of the archbishop of Bordeaux, France.

And, brethren, when you speak of English and Dutch Guiana, do not forget French Guiana, which is a maritime country about one-fourth as large as France, situated in the northern part of South America, and is a vast fertile plain beautified with heavy forests. It is watered by frequent and heavy rains, which, in connection with its extreme heat, make its climate rather unhealthy; yet it has about 25,000 French who are worth looking after by men of health, courage, faith, hope, full of undying love for perishing men.

The first French establishments in this country date from the year 1604. The country was then named "Equinoxial France." It was taken by the English in 1654, by the Dutch in 1676, and by the Portuguese in 1809. France recovered it in 1817. A bank was created at Cayenne, its capital, in 1857, whose commerce is valued at 10,000,000 francs. There are other rallying points for the French in South America, prominent among which are Chili and the Argentine Republic. A strong tide of French and Swiss emigration to these countries has lately been started; and it is fast increasing, so that it bids fair to exceed the tide of French emigration to the United States. Especially do the Swiss turn their attention to South America. Last year villages in the canton of Berne were almost entirely deserted by those who left for South America, so that the Swiss Government had to take measures to check the mania to see and occupy some of the inviting lands of the southern grand division of the New World, where we already have a few French believers, one of whom writes that some of the French and Swiss, aroused by the increasing wickedness of the people, by extraordinary changes in nature, etc., commence to talk of the end of the world.

D. T. BOURDEAU.

NORTH PACIFIC CONFERENCE PROCEEDINGS.

THE thirteenth annual session of the North Pacific Conference of Seventh-day Adventists was held in connection with the camp-meeting at East Portland, Ore., May 14-21. The first meeting was held May 14, at 5 p. m., the President, Eld. S. Fulton, in the chair. After singing, prayer was offered by Eld. J. N. Loughborough. The President stated that owing to his poor state of health, he desired that Eld. J. N. Loughborough should preside over the meetings of this session. The minutes of the last annual session were read and approved.

At the first meeting the following churches were represented by their respective delegates: East Portland, Spring Brook, Gravel Ford, Lynden, Albany, St. John's, Tacoma, Maple Valley, Vancouver, Artondale, Seattle, Coquille, Salem, Carrollton, and Beaverton. A written request was presented from the Ilwaco church, stating a desire to be admitted into the Conference.

The Chairman appointed the usual committees, as follows: On Nominations, O. Dickinson, G. W. Davis, E. D. Hurlburt; on Resolutions, E. P. Daniels, W. C. Ward, Isaac Morrison; on Credentials and Licenses, T. H. Starbuck, J. E. Graham, J. N. Loughborough; on Auditing, G. W. Davis, H. A. Baxter, G. E. Tyszkiewicz, Chas. A. Wyman, J. D. Manning, J. C. Hall.

SECOND MEETING, MAY 16, AT 9 A. M.—The Newton and Corvallis churches were represented by their delegates. The delegates thus far numbered fifty-three. Upon request, the West Union church, consisting of eleven members, was received into the Conference. The resolutions adopted at our last camp-meeting were read, and appropriate remarks were made, showing how fully they had been carried out.

THIRD MEETING, MAY 17, AT 9 A. M.—Four more delegates presented their credentials, one of whom represented the Marshfield church. A request was made that the Woodland church, consisting of six members, be received into the Conference. The request was granted.

The Committee on Resolutions offered the following, which was adopted:—

Resolved, That Art. III., Sec. 1, of the Constitution of the North Pacific Conference, be amended by striking out the word "three" and inserting the word "five."

The Committee on Credentials and Licenses reported as follows: For credentials, Samuel Fulton, H. W. Reed, Wm. Potter, W. C. Ward, Frederick Jorg; for license, Isaac Morrison, H. A. Baxter,

J. M. Cole, G. W. Davis, Carl Scheiper, J. C. Bunch. The report was adopted.

The Treasurer's report was read as follows, and adopted:—

Amount of tithes received,	\$7,205 72
" paid out,	5,907 95

Amount on hand,	\$1,297 77
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FOURTH MEETING, MAY 17, AT 4:30 P. M.—At this meeting the Damascus church was represented. The Committee on Resolutions presented the following:—

Whereas, It is deemed advisable in the conducting of Conference schools, to combine manual labor with other instruction; therefore,—

Resolved, That we will provide grounds and other facilities in connection with our school buildings, for carrying out this object.

Whereas, It is essential to the correct discipline and proper guardianship of the morals of our students that a boarding-house or students' home be connected with our school; therefore,—

Resolved, That we will provide means for the erection and equipment of such a home.

Resolved, That the Executive Committee of this Conference are hereby empowered and instructed to secure means by loans, donations, etc., with which to obtain lands, erect proper buildings, etc., for the objects stated in the above resolutions; and further,—

Resolved, That if these facilities cannot be secured in East Portland, the said committee are hereby empowered to dispose of the present school property on the best terms possible, and to obtain a suitable site at some feasible point centrally located in our Conference.

Resolved, That an Educational Society be formed in this Conference which shall hold our school property, and legally manage the temporalities of the same.

Resolved, That we will raise at once, at least \$5,000 in stock, in shares of the par value of ten dollars per share.

Remarks were made in favor of these resolutions, and they were carried by unanimous vote.

FIFTH MEETING, MAY 20, AT 8 A. M.—An informal meeting of the Conference was held for the purpose of raising stock for the Educational Society. Pledges were taken to the amount of \$5,306.

SIXTH MEETING, MAY 20, AT 10 A. M.—Upon request, the name of the Newton church was changed to that of Elk City. The Committee on Resolutions offered the following:—

Whereas, Already one bill has been introduced into the Senate of the United States to secure the enactment of a national Sunday law; and,—

Whereas, A national Sabbath union has been organized to secure the enactment of an oppressive Sunday law by the Congress of the United States, and is vigorously pushing forward its work in every State and Territory, through the pulpit and the press, and by the circulation of petitions to Congress favoring the same; and,—

Whereas, We see in this a striking fulfillment of the prophecies in reference to our country; and,—

Whereas, It is to be one of the last events in the history of our country, which will usher in the time of bitter persecution that will greatly hinder our work in spreading the truth; and,—

Whereas, It is a striking evidence that our work for the world is soon to close, and that what is done must be done quickly; therefore,—

Resolved, That we pledge ourselves to renewed energy and diligence in taking subscriptions to the *American Sentinel*, and in circulating the remonstrative petitions to call the attention of the people to what is coming, and what must be done to be prepared to meet it.

After some very interesting remarks, the resolutions were adopted.

Whereas, The health of our beloved Bro. S. Fulton is such that it is thought necessary to the preservation of his life, that he should be relieved from the office of President of the North Pacific Conference; therefore,—

Resolved, That we deeply regret the circumstances which compel the change, and as a Conference express our sincere gratitude for all the benefits resulting from his faithful and unselfish labors during the past two years.

The resolution was unanimously adopted.

Whereas, During the past year the prosperity attending our Conference labors, and the blessing of God manifestly displayed in the preservation of both the health and property of our people, continually deserve grateful remembrance; therefore,—

Resolved, That we express our united thanks to God for his unmerited care and providence, and that we deeply deplore our lack of spirituality and of faithfulness in the discharge of duty.

The Committee on Credentials and Licenses made a further report, as follows: To receive ministerial license, A. Benson, T. H. Starbuck.

The report was adopted.

The Committee on Nominations made the following report: For President, Eld. R. C. Porter; Sec-

retary, H. W. Reed; Treasurer, O. Dickinson; Conference Committee, R. C. Porter, T. H. Starbuck, G. W. Davis, J. E. Graham, J. C. Bunch.

SEVENTH MEETING, MAY 20, AT 6 P. M.—The Chairman called for a reading of the resolution touching the formation of an Educational Society. After its reading, the Chair stated that the law of Oregon in reference to corporations was very liberal; that we need not form a corporation by joint stock as provided by said resolution, but that we could have it under the control of the Conference, if we so desired. It was voted to reconsider the motion adopting said resolution.

Voted, To amend the resolution so as to read as follows:—

Resolved, That we will raise by donations \$5,000 for this Educational Society.

Voted, That those who have paid and pledged stock for this Educational Society, be allowed to vote.—Carried almost unanimously.

Adjourned to call of Chair.

EIGHTH MEETING, MAY 20, AT 9:30 A. M.—The Committee on Credentials and Licenses recommended that Bro. Isaac Morrison and G. W. Davis be ordained and receive credentials.

The recommendation was adopted.

Voted, That the Conference Committee appoint a corresponding secretary, who shall devote such a part of his time to correspondence as they shall deem best.

Voted, That we organize the Educational Society according to the law of Oregon.

The following articles of incorporation of the Educational Society of the North Pacific Conference of Seventh-day Adventists were read:—

ART. I. The name of this Society shall be the "Educational Society of the Seventh-day Adventists," and the duration of the same shall be unlimited.

ART. II. The object and business of this Society shall be to maintain a denominational school, where Biblical and scientific instruction shall be imparted, and where manual labor shall be combined with mental instruction.

ART. III. The estimated value of school property already in the hands of this Society is \$5,000. The resources are the property on hand, donations, legacies, and tuitions.

ART. IV. The business of this Society shall be managed by a Board of five directors, who shall be chosen annually by the North Pacific Conference of Seventh-day Adventists, and this Board shall choose a President, Secretary, Treasurer, and Auditor from their own number immediately after their election.

ART. V. The location of this Society, and its principal place of business, is East Portland, Oregon.

Voted, That the said articles be adopted.

Voted, That the Nominating Committee present names for a Board of Directors.

The following names were presented and the persons elected: T. H. Starbuck, J. E. Graham, C. A. Wyman, E. D. Hurlburt, O. Dickinson.

Voted, That the Conference Committee be requested to procure a tent of suitable size to be used at our next annual gathering.

Voted, That the Conference Committee provide for a camp-meeting this season in the Sound Country.

Voted, That those who wish to re-subscribe to the \$5,000 fund, do so by making their subscription more or less, as they may choose.

Adjourned *sine die*.

J. N. LOUGHBOROUGH, *Pres. pro tem*.

H. W. REED, *Sec*.

KANSAS TRACT SOCIETY PROCEEDINGS.

THE fifteenth annual session of the Kansas Tract and Missionary Society met at the tabernacle in Forest Park, Ottawa, Kan., May 21, 1889, at 4:30 p. m., with the President, Eld. C. A. Hall, in the chair. After singing, prayer was offered by Eld. W. S. Hyatt, of Texas. The minutes of the last annual session were then read and approved, after which the Secretary read the financial report of the Society, in substance as follows:—

Assets,	\$10,621 63
Liabilities,	6,925 42
Balance in favor of Society,	\$3,696 21
" " " " " last year,	3,379 85
Increase in valuation during year,	\$316 36
Total receipts during year,	\$16,162 96
" " " " " last year,	13,074 92

Increase over last year, \$3,088 04

There were sold, during the year, 8,617 subscription books, the retail price of which amounted to \$15,748.40.

The Auditing Committee report the Treasurer's books correctly kept.

The Chair was then authorized to appoint the usual committees, which were as follows: On Nominations, John Gibbs, J. H. Rogers, Rufus Baker, R. Dobbins, W. W. Stebbins; on Resolutions, Joseph Lamont, C. P. Haskell, E. W. Rice; on Auditing Treasurer's Books, and Invoicing Stock on Hand, J. D. Rockey, Joseph Lamont, Smith Sharp.

Adjourned to call of Chair.

SECOND MEETING, AT 4:30 P. M., MAY 23.—The Committee on Nominations being called, reported as follows:—

Your committee selected to make nominations for the various offices of the Tract and Missionary Society for the ensuing year, would respectfully submit the following: For President, C. A. Hall; Vice-President, L. Dyo Chambers; Secretary, L. Dyo Chambers; Assistant Secretary, Lucy M. Olds; Directors, Dist. No. 1, Charles Kirk, Phillipsburg, Phillips Co.; No. 2, C. W. Olson, Clyde, Cloud Co.; No. 3, T. H. Wakeman, Palermo, Doniphan Co.; No. 4, Julia M. Eddy, 1922 Harrison St., Topeka; No. 5, P. P. Wilcox, Ottawa, Franklin Co.; No. 6, C. W. Brimer, Wamego, Pottawatomie Co.; No. 7, Wm. H. Mills, 109 Walnut St., Emporia; No. 8, J. M. Jones, Hutchinson, Reno Co.; No. 9, T. B. Dewing, Valley Center, Sedgwick Co.; No. 10, Robert Aitken, Severy, Greenwood Co.; No. 11, Rufus Baker, Colony, Anderson Co.; No. 12, T. M. Thorn, Parsons, Labette Co.; No. 13, J. P. Farnsworth, Rotata, Rawlins Co.; No. 14, G. Haffner, Lehigh, Marion Co.

On motion, the Committee's report was adopted. The names were considered separately, and the nominees were elected.

The Committee on Resolutions made a partial report, as follows:—

Resolved, That we request our ministers to assist the churches they visit in establishing and maintaining the weekly meetings recommended in Resolutions 12 and 13 of the late session of the International Tract Society. (See Year Book, page 87.)

Resolved, That our directors, when visiting local societies, should not only instruct the librarians in keeping their accounts, but should encourage them to visit from house to house among the members and others, that the objects of the Society (See Art. III. of the Constitution) may be carried out.

These resolutions were discussed by several, and unanimously adopted.

Adjourned to call of Chair.

A third meeting was called, at which no business was transacted.

Adjourned *sine die*.

C. A. HALL, *Pres.*

L. DYO CHAMBERS, *Sec.*

VERMONT TRACT SOCIETY.

Report for Quarter Ending March 31, 1889.

No. of members.....	304
“ reports returned.....	118
“ members added.....	5
“ “ dismissed.....	1
“ letters written.....	228
“ “ received.....	83
“ missionary visits.....	153
“ Bible readings held.....	172
“ persons attending readings.....	313
“ subscriptions obtained for periodicals...	63
“ periodicals distributed.....	4,709
“ pp. books and tracts distributed.....	79,571

Cash received on books, tracts, and periodicals, \$272.99; on subscription books, \$95.36; on fourth-Sabbath donations, \$51.09; on membership and special donations, \$1.00; on first-day offerings, \$47.39.

LIZZIE A. STONE, *Sec.*

Special Notices.

TO DIST. NO. 4, NEBRASKA.

DEAR BRETHREN AND SISTERS: Please notice that the place and time of this camp-meeting have been changed from Alma, June 18-24, to Oxford, July 23-29. We feel anxious that there should be a good attendance of our people at this gathering, for throughout the district we need the reviving influence of a good camp-meeting, and we have reason to believe that this will be such a meeting.

Since our meeting at this place one year ago, what remarkable developments we have witnessed. A glance at our times and the prophetic page is truly enough to inspire our hearts with courage and zeal for the Master's work. None in this part of the State can afford to miss this meeting. Let those of good courage come to help and inspire others. Let the discouraged and backslidden come to this

spiritual feast, that they may be strengthened for the severe conflict which is now just before us. Let the lonely ones come that they may hear how the work is advancing, and be better qualified to let their light shine in the darkness around them. Let us all come, determined to seek the Lord with all our hearts, and make this camp-meeting one of the bright spots in our Christian experience to which we can ever look back with satisfaction when tempted to forsake the Lord and his truth. Please read Bro. Hyatt's article in REVIEW of June 4.

W. J. WILSON, *Director.*

NOTICE FOR DAKOTA.

CERTIFICATES will be issued over all roads to the Madison camp-meeting, giving the usual reduction of fare to those desiring to attend.

W. B. WHITE.

LOCAL CAMP-MEETING FOR NORTH-WESTERN NEBRASKA.

We shall hold a local camp-meeting in North-western Nebraska, at Chadron, July 2-8. We are very desirous of making this meeting a most profitable one for all our brethren in that part of the State. We are aware that the notice is short, and you may wish for more time; but we did the best we could under the circumstances.

It is the design to give as much practical instruction in church, tract and missionary, and Sabbath-school work as we can. There will be tents for rent on the grounds. However, let all bring their own tents who have any; also bring bedding such as you need. There will be no boarding tent or grocery on the grounds. If any come over the T. E. & Mo. Valley Railroad, let them take a receipt of the agent where they purchase their tickets, and if any reduction can be obtained they will stand a better chance for getting it. Come, bringing the blessing of God with you, and then you may be able to lead the unconverted to Christ.

NEB. CONF. COM.

TO CANVASSERS IN NORTHERN MICHIGAN.

We wish to say to those living in the northern part of the State, that in consulting with the Conference committee, it has been thought best for me to attend the Wexford camp-meeting; and if there are any in that part of the State who desire to engage in the canvassing work, I hope to meet them at that meeting. If a class can be formed who will enter the work at once, I will remain a few days after the meeting, and give instructions and a thorough drill. We hope there will be a goodly number from that part of the State who will take hold of this important part of the work. A good degree of prosperity is attending the work in the southern part of the State, and I see no reason why the same cannot be accomplished in the northern districts. It seems the time has come for our books to go, and it is really encouraging to see the success attending our workers in scattering the printed pages. So I repeat again, I hope a good class may be formed, who will prepare, and give themselves to this part of the work.

J. N. BRANT, *State Agt.*

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 26.—SUGGESTIONS FOR QUARTERLY REVIEW.

(Sabbath, June 29, 1889.)

[NOTE.—It is not expected that the teachers will use just these questions in their review. They are only suggestive, and do not cover nearly all the ground. Some lessons are not even referred to. It would be an impossibility for any teacher to cover in one lesson all the principal points that have been passed over during the quarter, and therefore each teacher should carefully review all the preceding lessons, and select just those points which impress him as being the most important, or containing thoughts most necessary for that special time, and confine his attention to them. Points that received insufficient attention in the first instance may now be dwelt upon at greater length.]

We would advise that the superintendent or division leader do not go over the same ground that the most of the teachers do, but take up some other portion of the review, as by so doing much more ground can be covered.]

Questions, with Notes and Comments.

1. By what means was the sanctuary built?
2. Tell how it was repaired?

3. What was the result when the people gave willingly?

4. What enabled them to give so willingly?

5. In order to have our gifts of money acceptable to God, what must we first do?

“Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.” 2 Cor. 8: 5.

6. What is the only kind of giving that God loves or will accept?

7. What was the tabernacle for?

8. In what part was God's presence specially manifested?

9. What was represented by the ark, with the cherubim of glory overshadowing it?

10. What was signified by the fact that underneath the cherubim of glory was the law of God?

11. What is sin?

12. What is indicated by the fact that immediately above the law which had been transgressed, was the mercy-seat, and the cherubim between which the glory of God appeared? Ans.—That God sits upon a throne of grace and delights in mercy, and that wherever there is sin, there is the remedy. “Mercy and truth have met together; righteousness and peace have kissed each other.” Where sin abounds, grace does much more abound. Whenever a sin is committed, the remedy is immediately at hand.

13. By what various judgments did God show that it is not a light thing to speak against his servants?

14. On what various instances did the Israelites show their wicked unbelief of God?

15. What is the foundation of all goodness?

“And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge.” 2 Pet. 1: 5.

“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” Jude 20, 21.

16. Then what must be the universal besetting sin?

17. To what, then, must we take heed?

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.” Heb. 3: 12, 13; 4: 1, 2.

18. What evidence have we that God will not make the slightest excuse for sin, even in his most highly honored and best-beloved servant?

19. By what were the people in those days saved, when they sinned?

News of the Week.

FOR WEEK ENDING JUNE 15.

DOMESTIC.

—Two hundred teamsters at Duluth, Minn., struck on Monday for higher wages.

—Fire at Grinnell, Iowa, Wednesday, destroyed forty-one buildings, causing a loss of from \$150,000 to \$200,000 partly insured.

—At a crossing in Canton, Ohio, Wednesday, an express train killed four persons who were attempting to cross the track in a carriage.

—The arrest is announced of Ulric Dulac, chief of a band of outlaws, who has been a terror to the towns and villages on the Maine-Canadian border.

—Reports from Minnesota are to the effect that forest fires are doing much damage. At Ely from twelve to fifteen buildings have been destroyed.

—Near Sugar Notch, Pa., Monday morning, a Lehigh Valley train was thrown down an embankment, causing serious injuries to sixteen passengers, some of whom may not recover.

—A thunder-storm in New England, Monday, caused heavy damage, especially in New Hampshire towns. Roads were washed out, wires leveled, and houses wrecked by lightning.

—“The American Executing Company, of Chicago,” is the name of a concern that was incorporated on Monday, with a capital stock of \$25,000. Its business will be the killing of persons legally sentenced to death.

—A cave-in at Wilkesbarre, Pa., Wednesday, made cracks in some of the principal buildings, and caused gas to escape in great volumes. The men and boys in the mine underneath the city narrowly escaped. The loss to the coal operators and the owners of property on the surface is placed at \$800,000.

—A desperado, heavily armed, rode into Carthage, Mo., Monday, announced his purpose of capturing the

town, and opened fire indiscriminately on the citizens. After emptying his weapons, without effect, he retreated, but was followed, severely wounded, and captured.

—A Territorial convention has been called to meet at Guthrie, Oklahoma, July 17.

—One hundred and seventy doctors were graduated Thursday night by Columbia College.

—The Cambria Iron Company has ordered 2,000,000 feet of lumber with which to build homes for their workmen.

—Kidnapping children has become so common in Illinois that a special law against it has been enacted by the legislature.

—Secretary Blaine received information Friday afternoon, that the Samoan difficulty had been settled by the commissioners in Berlin signing what is termed an "agreement."

—The loss to property by the flood at Williamsport, Pa., is said to be \$12,000,000. Fifty lives were lost by the sudden sweeping away of the bridge over the Susquehanna while covered with sight-seers.

—Recent advices from Maryland indicate that next to Pennsylvania that State has sustained the heaviest losses from the late floods. A dozen lives were lost, many families made homeless, and over \$2,000,000 worth of property destroyed.

—With the clearing up of the wreckage at Johnstown, and the registering of the names of the survivors of the disaster, there has been a great reduction in the estimation of the death list, it being now thought that not more than 3,000 persons lost their lives.

—At New York, Tuesday, Drs. Irwin, Ferguson, and Hance, indicted for illegally performing an autopsy on the body of W. I. Bishop, the noted mind-reader, were held in \$500 each for trial. It is asserted by some that Bishop was not dead, but in a trance, at the time of the operation, and that his death is due to the surgeon's knife.

FOREIGN.

—The resignation of the Brazilian ministry is announced.

—Another Emin Bey relief expedition is about to start from East Africa.

—A great national temperance fête is to be held at the Crystal Palace, London, on Tuesday, July 9.

—The Standard Sugar Refinery of Boston has secured 25,000 tons of sugar in Cuba, at five cents a pound—said to be the largest purchase of sugar ever made.

—The works of the Canada Powder Company, near Brockville, Ontario, were blown up Friday morning, killing a number of sheep and horses, and wrecking windows in the town.

—Dead cattle and wreckage recently drifted ashore between Lockport and Liverpool, Prince Edward's Island, indicating that a steamer had foundered. A dense fog prevented investigation.

—A dispatch from Belgrade states that Metropolitan Michael will soon grant a decree nullifying the divorce obtained by King Milau from the queen, after which the latter will return to Serbia.

—A rebellion has broken out among the tribesmen in Morocco, who have captured Prince Hamed, heir to the throne, and several members of his escort. The Sultan of Morocco is raising an army to crush the revolt.

—A "World's Temperance Petition," addressed to the governments of the world, and praying for the entire abolition of the traffic in opium and liquor, has received more than 150,000 signatures, though it is only of recent origin.

—Missionary letters to the Anti-slavery Society say that the Mahdists have converted Western Abyssinia into a desert. Flocks and herds have been destroyed, thousands of Christians have been thrown into slavery, and thousands more have been killed.

—The latest news from explorer Stanley reports him as being at Ururi, on the southeastern shore of Lake Victoria Nyanza, having met with great losses in his force through sickness and famine. He had left Emin Pasha at Unyara, on the northwestern shore of the same lake.

—A terrible railway disaster is reported from the vicinity of Armagh, in County Down, Ireland. A section of an excursion train loaded with Methodist Sunday-school scholars and teachers was carelessly detached on a steep grade, and, running back at great speed, collided with another train, making a complete smashup, and causing an instant loss of seventy-two lives, with the usual proportion of serious and fatal injuries. The engineer, fireman, and guard of the excursion train, and the traffic managers' clerk, were arrested as being responsible for the disaster.

RELIGIOUS.

—Over 10,000 people are attending the Dunkards' annual convention at Harrisonburg, Va.

—The courts at Sydney, N. S. W., have decided that no Sunday newspaper can sue for advertisements, the contract being illegal.

—Randolph Uncles (colored) is soon to be ordained a priest by Cardinal Gibbons at Baltimore. He will be the second colored priest in the country.

—Ohio has 6,753 Sabbath-schools, but there still remain in the State half a million youth outside of them, with which about an equal number more might be formed.

—Mayor Mitchell, of Racine, Wis., has notified the saloon-keepers of that city that he intends enforcing the Sunday closing law, and that they must close their saloons on Sunday or suffer.

—Thomas B. White, a Cincinnati bar-keeper, was sentenced, Friday, to twenty days in the work-house, and a fine of \$100 for keeping his saloon open Sunday, May 26. An appeal will be taken.

—The statistics of the United Presbyterian Church, read at the last church assembly, show a membership of 101,858 with 753 ministers, and 903 congregations. The increase in membership for the year is 2,866.

—At the thirty-fourth biennial session of the Lutheran Church of the United States, opened Thursday at Pittsburgh, Pa., a resolution was passed unanimously indorsing the prohibition amendment to be voted on in Pennsylvania on June 18.

—As a consequence of the Sunday law prohibiting base-ball playing on that day in most of the Southern cities, the clubs in the South are going to pieces, the attendance not being large enough on other days to make the game financially profitable.

Obituary Notices.

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

DEAN.—Died at West Plains, Howell Co., Mo., May 15, 1889, Elisha Dean, aged 69 years and 22 days. Bro. Dean first heard the truth in 1860, at Greenville, Mich. He loved the truth, and was always ready to defend it. He was a kind husband and father. A wife, two daughters, and one son are left to mourn. Mrs. MARY F. DEAN.

FLYGER.—Lewis Leroy, son of L. P. and Annie Flyger, died at East Portland, Oregon, May 17, 1889, aged 1 year, 8 months, and 17 days. He was born in Spring Valley, Turner Co., South Dakota, Aug. 31, 1887. It is sad to lose our little one; but he rests sweetly, and we mourn not as those without hope, for we know that if faithful, we shall meet again when the Lifegiver comes. Words of comfort were spoken by Eld. Isaac Morrison. * * *

BREWER.—Died in Wheeler, Stenben Co., N. Y., of diabetes, on his fourteenth birthday, Smith, youngest child of T. J. and Martha Brewer. Smith had been sick some time, but his disease was such that he was able to be about. The Sabbath previous to his death, he went to church and took part in the social meeting. He was a good boy, and will be greatly missed. Not being able to get a Seventh-day Adventist minister, Eld. Ziegenfuss, first-day Adventist, preached the funeral sermon. Mrs. M. BREWER.

DECREMER.—Died at Oshkosh, Wis., May 22, 1889, of paralysis, after an illness of only four days, my sister, Mrs. Camille Decremmer. She was about forty-five years of age. For several years her mind was somewhat affected by the disease which finally ended her life. She began the observance of the Sabbath about seventeen years ago, through reading, and as far as I know she kept it to the last, though under peculiar and trying circumstances. She is the first of our family of six children to succumb to the terrible enemy Death. But thank God that not only is the time coming when we can meet again, but that that time will soon be here. Funeral services were held at the Algoma Methodist Church, the pastor officiating. M. ENOCH.

JOHNSON.—Died at Yankton, South Dakota, May 27, 1889, of a complication of difficulties, Sr. Jane P. Johnson, wife of Bro. Thomas Johnson, aged fifty-seven years. Sister Johnson was a native of Ireland. She was converted at an early age, and ever remained faithful to her profession, belonging to the Methodist Church for many years, and afterward, upon coming to Dakota, ten years ago, uniting with the U. B. Church. About eight years ago she listened to some preaching upon present truth, at Milltown, and readily acknowledged the Sabbath. Eventually she and her husband fully embraced the views of S. D. Adventists. Her life was consistent, and her last hours were peaceful, although attended with much suffering. She is mourned by a husband and five children, but with bright hope. Her funeral was attended from the Methodist church, and we laid her beside their little daughter Jennie, who died of scarlet fever in the winter. S. B. WHITNEY.

WHITNEY.—Died at her home near Bridgewater, Dak., April 16, 1889, of diphtheria, sister Calista Whitney, wife of Eld. S. B. Whitney, in the fifty-third year of her age. Calista Coburn was born at Rochester, Vt., Oct. 31, 1836. Her parents were connected with the Adventist movement under the first angel's message, and at the age of twelve she was converted and gave her heart fully to God. At fourteen she received baptism, and during her youth humbly followed her Saviour, although sorely pressed by unconverted friends to surrender her faith, and go with the world. In 1862 she was married to S. B. Whitney, he subsequently entering the gospel ministry. In 1878 the General Conference invited Eld. Whitney to make Dakota his field of labor, and in 1879 he entered this field, sister Whitney and the children coming in 1881. During the past winter and spring her strength was taxed to the utmost, and at different places in the vicinity of Bridgewater, she ministered to the sick and suffering, overtaking her strength and continually wearing upon her vitality. While nursing one afflicted with diphtheria, she contracted the dread disease, and

after a valiant struggle was forced to succumb to the last enemy. She retained her consciousness almost to the last, and calling her family around her dying bed, gave them an affectionate farewell. When asked if Jesus was precious to her, she replied, "O yes; my trust is in him, and I hope he has forgiven all my sins and my unfaithfulness." Her death was peaceful. The nature of the disease was such that restrictions were placed upon the afflicted family and neighborhood, thus in a measure preventing loving and sympathizing friends from ministering to them in their hour of affliction. Sister Whitney was a faithful Christian, and her love for her family was deep and broad. It was reciprocated by them, and in her death a void is made which this world cannot fill. She leaves a husband, two sons, and many other relatives and friends to mourn her loss. She sleeps in bright hope of a part in the first resurrection. Discourse by the writer. W. B. WHITE.

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 home in some good S. D. A. family, for an orphan girl. Address Lillie C. Rhodes, Richland, Mo.

WANTED.—To correspond with a brother who wishes a partner or assistant in some kind of legitimate business. Address L. T. Ayers, 32 1/2 Manchester St., Battle Creek, Mich.

TO THE CHURCHES IN KANSAS.

DEAR BRETHREN: The health and temperance work having assumed such vast importance as a part of the third angel's message, it is necessary that we should redouble our diligence, and to this end we propose the following plan:—

Let every church appoint a committee of active workers, to look after the interests of the health and temperance reform. Talk it up among your neighbors, get them interested in the subject, and arrange for a course of lectures in your church or neighborhood. Then correspond with me.

The people are anxious to hear upon these subjects, and wherever we have been in the past the lectures have been well received, and some have been led to embrace the truth through this means. Brethren, God is giving us more and more light upon these important subjects, and we cannot escape the responsibility of using this light to the glory and honor of his name, and to the advancement of present truth. The gratification of morbid appetites and passions is destroying thousands of our fellow beings daily. Then shall we not raise the voice of warning? The people are groping for light, and will quite willingly help pay the expense of the lectures; so that, if properly managed, this branch of the work may be made almost self-sustaining, and thus the Conference be relieved of much of the burden, and at the same time keep the work moving.

We want to double the amount of work done last year. Then let us buckle on the armor and go forth in the strength of Israel's God.

Who will be the first to move in this matter? Let us hear from you. Address me at Wamego, Kan. R. DOBBINS.

June 11.

VIEWS OF NATIONAL REFORM.

PACKAGE NO. 1, THIN PAPER EDITION, 112 PAGES, SIZE 6 1/2 x 3 3/4, 10 CENTS.

This package contains thirteen tracts treating upon the various phases of the National Reform movement, as follows:—

NO.	PAGES.
1. Evils of Religious Legislation,	4
2. Religious Liberty,	8
3. National Reform and the Rights of Conscience,	8
4. The American Papacy,	8
5. Bold and Base Avowal,	8
6. National Reform Is Church and State,	8
7. Parity of National Religion,	4
8. The Salem Witchcraft,	8
9. What Think Ye of Christ?	4
10. National Reformed Constitution and the American Hierarchy,	16
11. The Republic of Israel,	4
12. National Reformed Presbyterianism,	24
13. The National Reform Movement an Absurdity,	8

The same matter printed on a better quality of paper, 184 pages, 5 1/2 x 3 3/4 inches, 20 cents.

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BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pages, 20 cents.

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Its Past, Present, and Future, and what the Scriptures say of it.

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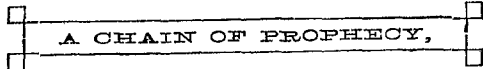
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This is a new and popular work on a subject of the deepest interest to all American Citizens. It takes a brief but comprehensive view of our Government from a

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It also shows that the United States is a subject of prophecy; that an outline of its history was written nearly two thousand years ago. It calls the attention of the reader to



Of which our Government is an important link, and shows that the location, the time of its rise, the nature of its constitution, and its wonderful growth and subsequent influence, as well as its future attitude, were all clearly foreseen and followed out by the Prophet of God, hundreds of years ago. Other great nations of the world are subjects of prophecy, and WHY NOT OUR OWN?

THE SUNDAY QUESTION, MODERN SPIRITUALISM, and THE NATIONAL REFORM MOVEMENT

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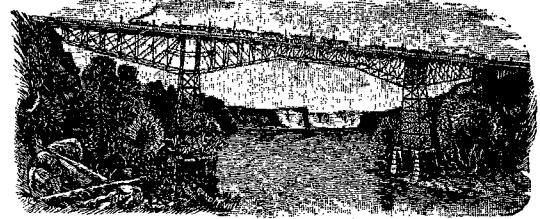
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pm 12.45	5.55	7.15	8.55	4.10	pm 10.20	1.15	7.36
7.28	8.31	9.08	10.20	5.40	6.40	11.58	6.17
2.25	3.59	9.10	9.48	10.57	6.20	11.27	10.15
8.48	9.35	10.36	11.35	7.15	7.15	10.58	6.03
3.45	10.00	10.30	11.40	12.37	8.32	11.27	6.40
10.37	11.00	12.11	1.09	9.08	9.08	11.27	6.40
44.56	11.30	11.45	12.55	1.55	10.05	A	6.55
45.00	am 12.05	1.00	2.00	pm D	BATTLE CREEK	A	6.05
.....	12.50	1.48	2.50	.....	Vicksburg	A	6.15
6.15	.....	1.00	42.00	.....	Schoolcraft	A	6.25
6.50	.....	2.30	2.50	4.25	.....	Cassopolis	6.35
.....	3.30	3.35	4.25	South Bend	6.45
.....	3.40	4.52	Valparaiso	6.55
8.10	3.55	5.10	5.55	6.55	7.00
10.10	6.26	7.30	8.10	9.45	11.20

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The Review and Herald.

BATTLE CREEK, MICH., JUNE 18, 1889.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in *Italics*.]

Poetry.
 The Unrequited Love, *Rev. George H. Johnson*..... 385
 Take a Look at the Cross, *FANNIE BOLTON*..... 387
 The Lowly Duties, *Christian Advocate*..... 389
 Now and Then, *Rev. E. G. Westley*..... 394

The Sermon
 The Necessity of Dying to Self, *Mrs. E. G. WHITE*..... 385

Our Contributors.
 Obedience or Disobedience, *ELD. E. R. JONES*..... 386
 America as a Missionary Field, *ETHAN LANPHEAR*..... 387
 Neither Spirit nor Letter, *W. A. COLCORD*..... 387
 Principles by which to Interpret Prophecy.—No. 26, *ELD. D. T. BOURDEAU*..... 387-388

The Home.
 The Arrows of Judgments, *Christian Union*..... 389
 A Time for All Things, *Christian at Work*..... 389
 Be Content, *The Christian*..... 389
 A Low Tone, *Philadelphia Ledger*..... 389

The Mission Field.
 Japan as a Missionary Field, *s. n. n.*..... 390
 The Mission at Ilamburg, Germany, *L. R. CONRADI*..... 390

Special Mention.
 The Samoan Agreement, *Boston Advertiser*..... 391
 A New Miracle by the Virgin Mary, *A. F. BALLENGER*..... 391

Editorial.
 This Week's Paper..... 392
 Blackguardism..... 392
 How it will Work..... 392
 A Damaging Analysis..... 392
 Mr. Crafts as an Exposer of National Reform, *L. A. S.*..... 392
 The Blessedness of the Sabbath, *G. L. B.*..... 392

Progress of the Cause.
 Reports from South Africa—Ohio—Minnesota—Wisconsin—Texas—Indiana..... 394-395
 Maryland as a Canvassing Field, *M. W. LEWIS, State Ag't.*..... 395
 An Appeal in Behalf of the French-speaking People of America.—No. 4, *ELD. D. T. BOURDEAU*..... 395
 North Pacific Conference Proceedings, *H. W. REED, Sec.*..... 395
 Kansas Tract Society Proceedings, *L. DYO CHAMBERS, Sec.*..... 396

Special Notices..... 397
The Sabbath-school..... 397
News..... 397
Obituaries..... 398
Editorial Notes..... 400

CAMP-MEETINGS FOR 1889.

WESTERN.			
*Wisconsin, Mauston,	June	18-25	
*Dakota, Madison,	"	25 to July 2	
EASTERN.			
Maine,	Aug.	20-27	
Vermont,	"	27 to Sept. 3	
Canada,	Sept.	3-10	
CENTRAL.			
Michigan (Northern), Wexford,	June	25 to July 2	
M'ch. (Southwest'n), Kalamazoo,	Aug.	13-20	
*Ohio, Mt. Vernon,	"	6-13	
M'chigan (Eastern),	"	27 to Sept. 3	
*Illinois,	Sept.	17-24	
*Indiana,	"	24 to Oct. 1	
SOUTHWESTERN.			
*Missouri (general),	Aug.	13-20	
*Arkansas, Rogers,	"	20-27	
*Texas,	"	27 to Sept. 3	
*Colorado,	Sept.	3-10	
*Nebraska,	"	10-17	
SOUTHEASTERN.			
Nebraska, Chadron,	July	2-8	
" Oxford	"	23-29	
*Georgia,	"	31 to Aug. 6	
North Carolina	Aug.	6-13	
Virginia,	"	13-20	
West Virginia,	"	20-27	
Tennessee,	Sept.	24 to Oct. 1	
PACIFIC COAST.			
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.

Quite a large class of students are to enter the canvassing field during the summer vacation. Bro. F. E. Belden has been giving them instruction for their work.

Our brethren in Northern Michigan will be much gratified at the announcement, which we are now able to make, that Sr. White and Eld. A. T. Jones will attend the Wexford camp-meeting, June 25 to July 2.

Bro. Kolvoord informs us that the Dutch (Holland) paper, issued at this Office, is doing a good work in Holland, and the cause is prospering there, notwithstanding a bitter opposition is being waged against it. The word of God has a vitality

in it that nothing can destroy. Misrepresentation may seem to prosper for a while, but it cannot accomplish any permanent work. It will sooner or later stand exposed, and the word of the Lord will not return unto him void.

On the day of the date of this paper, Battle Creek College holds its closing exercises for the school year of 1888-89. The school year has been one of progress and prosperity, such as can be looked back upon with a good degree of satisfaction. The prospect is that the patronage will largely increase in the future; and the fact that the College will not be able to meet all the demands upon it, when the interest in our educational work becomes as general as it should be, is what has led to the proposition to establish a school in the Northwest, as noticed in last week's REVIEW.

The editor of the *Sabbath Recorder* appears to be a little remiss in that part of his editorial duties which is comprised in noting the contents of his exchanges. We say this because in an editorial item in the last number of the *Recorder* he appears to be much mystified over an item which has been going the rounds of the papers, and a letter from the Sandwich Islands, in which allusion was made to the Pitcairn Islanders, who, it was stated, now held the Seventh-day Baptist faith, and were waiting for tidings from the vessel chartered by persons of the same denomination for a missionary voyage to the islands south of them. Can it be possible that the editor has not yet learned of the conversion of the islanders to the Seventh-day Adventist faith, several years since? We refer him to back numbers of the REVIEW.

Bro. Duffie's little work, "Those Tent Meetings," is meeting with deserved success. Laurence Elkus, of New York City, writes to the author: "You have written a book whose sincerity and earnestness must command the respect of all, and whose truth will convince many." The Michigan *Christian Herald* (Baptist) says: "It gives an interesting, and at times quite comical, account of the missionary methods of the denomination." The first edition is already exhausted, and a second edition is now on the press.

Clinton B. Fisk, the prominent Prohibition advocate, quotes the statement of a prominent official of the city of Philadelphia, that "it would be just as easy to enforce prohibition in Philadelphia on all the week-days as on Sunday, and easier, as the vast multitude of the working class who frequent open saloons on Sunday are, on the week-days, in their places of employment during the day, and many of them at their homes in the evening." This being true, as Gen. Fisk believes, what must be the reason for the persistent demand for Sunday closing, which allows the saloons to run as they please during the remainder of the week? If it is just as easy to close the saloons on all the week-days as on Sunday, and easier, why close them on Sunday alone, unless for reasons that are based upon religious rather than on social grounds of necessity?

Bro. La Rue, of Hongkong, China, sends us a copy of *The China Mail* of May 3, 1889, published in that city, containing an account of the continued agitation of the question of enforcing Sunday rest in that port. The governor of the colony is indifferent to the matter, so much so that he is charged by the friends of the movement with being guilty of a "heartless materialism." But the ministers are persistent in their agitation of the matter, and the English papers appear to be helping them. Thus the Sunday spirit seems to be walking in dry places, and distant places as well as near places, seeking rest and finding none. And what is peculiar about it is, that it seems determined to give nobody any rest, unless it can compel everybody to rest.

HEALDSBURG COLLEGE.

FROM a report of the sixth annual meeting of the Healdsburg (California) College Association, in the *Signs* of June 10, we gather the following encouraging items:—

The resources of the institution are \$53,094.33, and the liabilities \$29,999.78, showing the present worth to be \$23,094.55. They have received on donations and stock the past year, \$610.00; and this with the working income lacks only \$120.27 of meeting running expenses. This is a very encouraging showing.

The resolutions presented at the meeting embodied an expression of thanksgiving for the prosperity of the past year, an appreciation of the labors of the teachers, thanks to the California Conference for the labors of Eld. McClure, a recommendation to all who contemplate entering the field, to take a course at the College first, approval of the department of cookery by Mrs. McClure, and an invitation to the friends of the College to exercise all possible liberality in the purchase of stock.

The following persons were elected trustees for the coming year: W. C. White, J. N. Loughborough, R. S. Owen, W. C. Grainger, Jos. Leininger, N. C. McClure, and James Creamer.

CHANGE OF ADDRESS.

ON account of the renumbering of the streets, the address of our branch Publishing House in Canada, also that of G. W. Morse, is now 62 Spadina Ave., Toronto, Ont., instead of 56. Let all govern themselves accordingly.

"CHART OF CHURCH HISTORY; or Progress from Rome."

THIS is the title of a little chart by Loyd Caldwell, just issued at this Office. As its name implies, it is a presentation in tabular form of the leading features of those denominations which have broken away from Rome. It aims to give the main points of the Romish faith, and then show how far other denominations have progressed therefrom, marking such points as these: the time when they arose, and why; the leading features of their faith; the leaders in the movement; their more prominent papers, schools, and statistics. Bro. Caldwell has bestowed a great amount of labor on this work, and taken great pains in his researches, interviewing and corresponding with representative men of these various bodies, when accessible, in order to secure a correct statement of facts. It gives us a general view of the present theological status of Christendom. The reader will find information here which he was not aware of, and which all should be interested to know. We doubt if ever a larger amount of important facts were condensed into a smaller compass. Two pages, nine by fourteen inches, printed on bond paper. Price, 10 cts. Address REVIEW AND HERALD.

THE PASTOR'S LEDGER.

OUR attention has been called to a blank book for the use of ministers, which we judge they would find a work of great convenience. It is entitled "The Pastor's Ledger, arranged upon a convenient and original plan, for the recording of all pastoral labor, including a department for Sermons, Prayer-meetings, Baptisms, Church Accessions, Marriages, and Funerals; also a Church Directory." Bardwell and Blackmer, Boston, Mass. The pages are ruled for conveniently recording all the important items of labor, giving names, dates, places, etc. Though designed for those who are located with particular churches, yet traveling ministers would find it useful for a permanent record of their work. Price \$2.25. May be had at this Office.

NOTICE.

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