

The Advent REVIEW AND HERALD And Sabbath



"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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AND GOD WAS THERE.

BY M. A. STEWARD.
 (Battle Creek, Mich.)

I saw the first faint dawn of light,
 That soon would dissipate the night;
 And in the gorgeous crimson band
 I traced the Master-artist's hand;
 For God was there.

I saw the forest's leafy shade,
 The flowery nook, the sunny glade,
 And in the path where way-winds meet
 I heard a voice that murmured sweet,
 "Our God is here."

I saw the mountain, tall and dark,
 Whose snow-capped peaks, so grim and stark,
 Are ever pointing toward the sky,
 Proclaiming thus eternally
 That God is there.

I saw a brooklet ceaseless flow
 O'er shiny pebbles lodged below;
 And rippling on, it wandered long,
 Till joined by ocean's grander song;
 And God was there.

I lingered on the ocean strand,
 Walked up and down the silver sand,
 And prayed that I might be among
 The seed of Israel, countless throng,—
 God will be there.

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.

RESISTING TEMPTATION. *

BY MRS. E. G. WHITE.

THE people of God have allowed many things to come in between their souls and God, and their thoughts of God have been far below what it is their privilege to have. They are not on the high vantage ground where God would have them, and they should realize this keenly, that they may repent and turn to God with all the heart. It is sad to think that though they have professed the truth for these many years, many have failed to understand how to take God at his word, that they may be strengthened in the time of temptation.

Temptation will come upon all the children of God. James writes: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." The word does not say that we are to count it all joy when we fall under temptation, but when we fall into temptation. It is not nec-

essary to fall under temptation; for temptation comes upon us for the trying of our faith. And the trying of our faith worketh patience, not fretfulness and murmuring. If we put our trust in Jesus, he will keep us at all times, and will be our strength and shield. We are to learn valuable lessons from our trials. Paul says, "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Many seem to think that it is impossible not to fall under temptation, that they have no power to overcome; and they sin against God with their lips, talking discouragement and doubt, instead of faith and courage. Christ was tempted in all points like as we are, yet without sin. He said, "The prince of this world cometh, and hath nothing in me." What does this mean?—It means that the prince of evil could find no vantage ground in Christ for his temptation; and so it may be with us. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

As a people, we are looking for the coming of the Lord in the clouds of heaven; and how carefully should we examine our hearts that we may know whether or not we are in the faith. There seems to be a mist before the eyes of many, for they fail to discern spiritual things, and do not recognize the workings of Satan to entrap their souls. Christians are not to be the slaves of passion; they are to be controlled by the Spirit of God. But many become the sport of the enemy, because when temptation comes, they do not rest in Jesus, but worry themselves out of his arms, and in perplexity lose all their faith and courage. They do not remember that Jesus has helped them out of difficulties in the past, that his grace is sufficient for the daily trials, and that he can help in the present trouble. We make failures in our little, daily difficulties, and allow them to irritate and vex us; we fall under them, and so make stumbling-blocks for ourselves and others. But blessings of the greatest importance are to result from the patient endurance of these daily vexations; for we are to gain strength to bear greater difficulties. Satan will press upon us the most severe temptations, and we must learn to come to God in any and every emergency, as a child would come to its parents.

We profess to be Bible Christians, and we are not left in the dark to take step after step in uncertainty. We are to know where we are going. We cannot be in darkness if we are following Christ as our leader; for he says, "He that followeth me shall not walk in darkness, but shall have the light of life." When the way seems beset with difficulty, and clouded with darkness, we must believe that there is light ahead, and not turn to the right or left, but press forward, notwithstanding all our trials and temptations.

Take courage, tempted soul; for the Lord knoweth them that are his. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer

you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Keep talking faith, and the victory is yours; for "this is the victory that overcometh the world, even our faith." Jesus has said we should not walk in darkness, but should have the light of life, and we believe it. We are to keep talking of the light, to keep praying and believing, and the light will break upon us when our faith has been tried and patience has had its perfect work.

We are not to be like the man who said, "I have prayed and prayed, but I do not receive." A companion said to him, "Let us pray together then, and claim the promise of God." So they bowed in prayer; but when they rose from their knees, the man said, "I do n't feel any different, and I did n't expect I should." This is the way that many present themselves before God; they would be surprised if God should answer their prayers. They do not expect the Lord to answer their prayers, or think that the Lord will hear them, and their petitions are in vain; for they go away as they came.

We must have faith in God. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Our faith is to be tried by trials and temptations, that patience may have her perfect work, and we may be perfect, wanting nothing. We know nothing about the strength of our faith until it is tried. You may not understand the way in which God is leading you, you may not be filled with joy, but may be in heaviness because of temptation; but in all this it is your privilege to say, "I believe the Lord will give me the things I have asked for. I can and will trust God." When you have done this, be thankful, knowing that the trying of your faith worketh patience. Do not become restless, full of fault-finding, under the test and proving of God. Do not fret and talk discouragement and grieve the Holy Spirit of God from you. That which you sow, you will reap; and you will not find that a harvest of doubt is a pleasant thing to reap. You must be careful what kind of seed you sow; for it will bear a harvest after its kind. Talk light and faith and hope, and educate yourself to see light when God reveals it to you.

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." If you feel that you lack wisdom in this, plead the promise of God. He says, "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." Come to God with all your needs. Don't go to others with your trials and temptations; God alone can help you. If you fulfill the conditions of God's promises, the promises will be fulfilled to you. If your mind is stayed upon God, you will not go from a state of ecstasy to the valley of despondency when trial and temptation come upon you. You will not talk doubt and gloom to others. You will not say, "I do not know about this or that. I do not feel happy. I am not sure that we have the truth." You will not do this, for you will have an anchor to the soul both sure and steadfast. When we talk discouragement and gloom, Satan listens with fiendish joy; for it pleases him to

*Morning talk at Grand Rapids, Mich.

know that he has brought you into his bondage. Satan cannot read our thoughts, but he can see our actions, hear our words; and from his long knowledge of the human family, he can shape his temptations to take advantage of our weak points of character. And how often do we let him into the secret of how he may obtain the victory over us. O that we might control our words and actions! How strong we would become if our words were of such an order that we would not be ashamed to meet the record of them in the day of judgment. How different will they appear in the day of God from what they seem when we utter them.

What harm is wrought in the family circle by the utterance of impatient words; for the impatient utterance of one leads another to retort in the same spirit and manner. Then come words of retaliation, words of self-justification, and it is by such words that a heavy, galling yoke is manufactured for your neck; for all these bitter words will come back in a baleful harvest to your soul. Those who indulge in such language will experience shame, loss of self-respect, loss of self-confidence, and will have bitter remorse and regret that they allowed themselves to lose self-control and speak in this way. How much better would it be if words of this character were never spoken! How much better to have the oil of grace in the heart, to be able to pass by all provocation, and bear all things with Christlike meekness and forbearance.

Home religion is greatly needed, and our words in the home should be of a right character, or our testimonies in church will amount to nothing. Unless you manifest meekness, kindness, courtesy, in your home, your religion will be in vain. If there was more genuine home religion, there would be more power in the church. We may have a great deal more faith than we now have, by living up to the light God has given. Says the apostle, "Now faith is the substance of things hoped for, the evidence of things not seen." As you would believe in a friend, so you are to trust God. If your friend has never denied your requests, you will not doubt his promise to favor you in some new desire. You are to believe that Jesus knows just what you need, and will supply all your wants; so you can go on in faith, saying, "I have laid my burden upon the Lord, and I will not lay it upon any human being. God will hear and answer my prayers." Satan may say, "You do not feel any better, you are just as miserable as ever." But tell him you believe that God will do just as he has said, and rest your whole weight on his promise.

We must have a practical faith, a faith which works by love and purifies the soul. This genuine faith has a purifying, refining influence upon the Christian's character. Those who have this faith will not be careless and rough in word or deportment. They will realize that they are of value in the sight of God, his sons and daughters, and they will be circumspect in deportment, careful in habits and dress. They will realize that they are a spectacle unto men and angels, and will feel the necessity of having a pure mind, of speaking choice words, of acting in a refined manner. They will keep before them the fact that they are preparing for the society of the heavenly angels.

Brethren and sisters, do not let every one know your thoughts and emotions. Do not manifest impatience, keep yourself under control, master yourself. Satan will take advantage if you give him the least chance. You must fight the good fight of faith, and lay hold on eternal life. You may gain one victory, but this is not enough; you must gain victory after victory, going from strength to strength. We are to occupy some place in the Lord's spiritual temple, and the important question is not as to whether you are a large or a small stone, but whether you have submitted yourself to God that he may polish you, and make you emit light for his glory. If we are in the Lord's temple, we must emit light. Are we permitting the heavenly Builder to hew and square and polish us? Have we faith to rest in him?

We must have a faith that is not dwarfed and sickly, but one in keeping with the great truth committed to us. O, let us come up to the help of the Lord, to the help of the Lord against the mighty! We have a truth that will sanctify the soul, if we will only allow it to work in us and make us holy. Shall we be sanctified through the truth? May God help us to let his grace and light into our souls.

THE PRAYER-MEETING.

BY W. E. CORNELL.
(Des Moines, Iowa.)

It has always seemed strange that so small a per cent. of the average church-goers and professors of religion attend the prayer-meeting. There is practically no excuse for it. It would seem that after a sin-sick soul had once tasted the sweets of the pardoning love of God, he would be found in the appointed place where expression of his gratitude could be heard for the edification and encouragement of those of like faith. And not only for this reason, but the habitual attendant of the prayer-meeting, who in the right spirit engages in the exercises of the hour, will find, unconsciously perhaps, that there will come a molding influence that will prove a tower of strength in the day of temptation.

The prayer-meeting affords an oasis, a real green pasture, and at the opportune time, to the man wearied with the perplexing cares of life. Here for a short time he can lay aside these burdens, and in simplicity commune with Him who has bought us with the precious blood of his life. Hope and courage will take the place of despondency, and new strength will come to faltering steps. Aside from the good that can come to himself and to others, a man owes it as a duty to his Redeemer to "praise him in the congregation." Ingratitude is the basest of all sins. When the hopelessly doomed lepers were healed of their loathsome malady, only one of the ten returned to show any gratitude for his healing; and so men sometimes, yea, often, forget that they owe, as a debt of gratitude, praise to him who has redeemed them. Some one has said that a drop of praise is a very unsuitable offering for an ocean of mercy; and how appropriately true with reference to what we owe to God!

But says one, "Our prayer-meetings are dry—uninteresting." Possibly so. Why is it?—It is simply because the spirit of prayer and communion with God is not present. "Teach us to pray" was the disciples' request, and the Master gave them a model; and what a wonderful prayer it was—so simple that any child can understand it, yet so comprehensive! It breathes out the spirit of simplicity manifested by the child asking his earthly parent for something that he expects to receive. Short, yet it covers all the points of our needs. No vain repetitions are indulged in. Cannot a hint here be gleaned that will help to make the prayer-meetings interesting?

Again: Many in their testimonies live in the past. They feast on the blessings they experienced years ago. They seem to forget that they are now face to face with the *present*, and it is present help that they stand in need of. How refreshing and inspiring it is to hear the devoted child of God recite *present* victories gained. There is something in this that is a feast to the soul. Others tell the same story at every meeting, of how in their weakness they are striving to overcome, and hope to gain heaven at last. That may be all right in its place, but it is the privilege of the Christian to be free in God, and instead of continually sounding his weaknesses, to say, "I feel that God has forgiven my sins, and helped me to overcome my failings, for which I bless and praise his holy name."

Many go direct from their work to the prayer-meeting, without giving it a moment's thought, and hence are not in a proper frame of mind to engage in the spirit of devotion. We like to feast upon mental luxuries as well as physical, and to this end it is well to treasure up any gems of

thought that come to us in our weekly reading, and, if appropriate, let them serve as a nucleus around which to weave our own thoughts and experiences in such a way as to edify. By carefully preparing for this, the most important of all meetings, it can be made a season of refreshing, a place where holy angels shall delight to linger.

"LORD'S DAY" IN THE DICTIONARIES.

BY ELDER C. A. WASHBURN.
(Box 518, Mt. Pleasant, Iowa.)

WHILE in the western part of Iowa, some time since, I had the privilege of examining the work known as a "Theological Dictionary, by Charles Buck." In vol. 2, pp. 386, 387, Mr. Buck gives seven reasons for the sacred observance of the first day of the week. He says (in his third reason) it is called "the Lord's day." Rev. 1:10. This might surprise the reader somewhat if he should turn and read Rev. 1:10, and find this text as silent as the grave as regards the "first day of the week." We quote it, as follows: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Can the reader discern anything about the first day of the week in these words? Yet this learned man, Mr. Buck, says the first day of the week is called "the Lord's day" in Rev. 1:10! Let us quote still further from this noted author. He says:—

These arguments [referring to the seven reasons for Sunday-keeping], however, are not satisfactory to some, and it must be confessed that there is no law in the New Testament concerning the first day.

We will now quote Paul alongside of Mr. Buck's statement: "For until the law sin was in the world: but sin is not imputed when there is no law." Rom. 5:13. And again: "Because the law worketh wrath: for where no law is, there is no transgression." Rom. 4:15. Then comparing Mr. Buck's admission with the above texts, there can be *no sin* "imputed" to one who might not see fit to observe the first day of the week as a sacred day. "For where no law is, there is no transgression."

But is there no way to tell what day is referred to by the term "Lord's day"?—We think there is:—

1. Christ was with the Father when all things were made. *Proof*: John. 1:1-14. From these verses we quote the third verse, speaking of Christ: "All things were made by him; and without him was not anything made that was made." Again: The Sabbath was among the many things made at the "beginning." Mark 2:27, 28 compared with Gen. 2:1-3. So we see from the above, that Christ wrought with the Father in the creation of the world, and also in the making of the Sabbath. "Without him [Christ] was not anything made that was made." "The Sabbath was made for man;" therefore Christ must have wrought with the Father when the Sabbath was made.

2. Christ claims to be Lord of the Sabbath. *Proof*: "For the Son of man is Lord even of the Sabbath day." Matt. 12:8. (See also Luke 6:5.)

Then that day is Christ's over which he is Lord. Christ says: "I and my Father are one." John 10:30. Therefore it is not strange that God the Father should claim the Sabbath as "My holy day," as in Isa. 58:13. See also Ex. 20:10: "But the seventh day is the Sabbath of the Lord thy God." And in connection with this statement, the reasons are given why the seventh day was to be remembered and kept holy. Ex. 20:8-11.

From the foregoing it is evident that the day designated in Rev. 1:10 is the *Sabbath day*, and *not* the first day of the week. "The seventh day is the Sabbath of the Lord thy God." The word "Lord" may be used to designate either the Father or the Son. May we all see to it that we observe the *Lord's day* in a scriptural manner. (See Rev. 1:10; Isa. 58:13, 14; Ex. 20:8-11.)

WHOM HAVE I BESIDES THEE?

BY ELDER W. C. WALES.
(Chicago, Ill.)

CLOSE from all earth's pride and pleasure,
Both my heart and chamber door:
Of the world's illusive treasure,
I grow weary more and more.

From my heart of hearts expelling
All the vain delights of earth,
I would fit it as the dwelling
Of a Friend of rarest worth.

In my universe of living
There is one effulgent star,
Light above the sunshine giving
On my pathway from afar.

From afar? Thus oft it seemeth,
Yet he's near, this heavenly Friend:
For his promise on me beameth:
"I am with you to the end."

Often clouds obscure the glory
Of the noon-day and the night;
But, as sung in prophets' story,
Christ is ever-present light.

Precious Friend, so dear and tender,
To my oft transgressions kind:
Be my tempted soul's Defender,
Calm my over-burdened mind.

Thou who formed each starry cluster,
And upholdest each in place;
Thou, the soul's all-wise Adjuster,
Full of loveliness and grace,—

Come and make my heart thy palace,
Of its chambers choose the best;
Drive away its sin and malice,
And remain its royal Guest.

Other shrines are left decaying;
All my heart is at thy feet:
Every wish of thine obeying
In a happiness complete.

ANCIENT SABBATH-KEEPERS.

A Valuable Fact.

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

At the Council of Tarragona, Spain, held in 1242, it was decreed that those who were suspected of heresy should be required to take the following oath: "*Juro per Deum quod non sum vel fui Inzabbatatus Waldensis, vel pauper de Lugduno, nec hereticus, etc.*" (I swear by God that I am not and have not been an *Inzabbatatus* Vaudois [or a Vaudois *Inzabbatatus*] nor a pauper of Lyon, nor a heretic, etc.) (See "Histoire Litteraire des Vaudois du Piemont, pp. 124, 125, edition of 1885, by Edward Montet, Doctor of Theology of the University of Geneva, Switzerland.)

If we give to the term *Inzabbatatus*, found in the above oath, the sense that certain writers have given it; if we make it mean a singular shoe that was worn by the Vaudois, we will have: "I swear by God that I am not and have not been a Vaudois in singular shoes!" What inconsistency! Swear that they were not in singular shoes at the very moment they were being tested by their persecutors! Could not these see for themselves whether those that they were looking over with an eagle-eye, had on singular shoes or not? The persecutors of these Christians did not make them swear about such trifles; but they did require them to swear concerning cardinal points of doctrine.

The Sabbath was the great point about which there was contention. These ancient Christians were called *Sabbati* or *Sabbatati*, and *Insabbatati* or *Inzabbatatus*, etc. These names come from the Hebrew word "Sabbath." The Vaudois, or Waldenses, kept the ancient Sabbath, but did not keep the Sundays and other rest days of the Catholic Church. And the fact that they were called *Insabbatati*, etc., is proof that they kept the ancient Sabbath; for the great reason why they did not keep the rest days of the Catholic Church was because they kept the ancient Sabbath, the only Sabbath enjoined by the Lord under the new covenant.

But taking some of our opponents on their own ground, granting that the prefix "in," before *Sabbatati* or *Sabbatatus* means *in* or *into*, as it sometimes does in Latin, what then? Do we lose anything by so doing?—Nay, verily. In that case we would have *Sabbati* or *Sabbatati*, answering to Sabbatarians, and *Insabbati*, *Insabbatati* or *Inzabbatatus*, meaning persons in the Sabbath or into the Sabbath. This would be as proper as to say persons in the truth.

VINDICATION OF THE LAW AND SABBATH.

BY ELDER J. F. BALLENGER.
(Conert, Mich.)

[A SISTER who has commenced the observance of the Bible Sabbath, received a letter from her brother in opposition to her views, advocating the no-law position. She requested Bro. Ballenger to reply to it, which he does in the following communication.—ED.]

DEAR SIR: A letter was handed me by your sister, Mrs. H., written by you, in which you try to prove her in error in the keeping of the Sabbath "according to the commandment," with a request that I answer it. I do so with no other motive than that the truth may be sustained, and God be honored.

You start out by saying, "In the name of Jesus Christ I declare the ten commandment covenant given on Sinai *abolished*." Cruden defines "abolish" to mean, to do away, make void, destroy. How any person could ever declare in the name of Christ that the ten commandments are done away, made void, or destroyed, is more than I can tell. If there was no Scripture to prove the immutability of the decalogue, enlightened reason would teach us that such moral precepts as "Thou shalt have no other gods before me;" "Thou shalt not make unto thee any graven image;" "Thou shalt not take the name of the Lord thy God in vain;" "Honor thy father and thy mother;" "Thou shalt not kill;" "Thou shalt not commit adultery;" "Thou shalt not steal;" "Thou shalt not bear false witness;" "Thou shalt not covet," could never be done away, made void, or destroyed. If Christ did not refer to such commandments as the above when he said, "Think not that I am come to destroy the law" (Matt. 5:17), or "It is easier for heaven and earth to pass, than one tittle of the law to fail," pray tell us, what law he did refer to? Do not the heavens and earth continue? If so, is not every jot and tittle of the law in force?

Again: You say the New Testament is to be the rule of judgment for sinners. True, but do not both Testaments present the same law as the rule of judgment? or does God have different rules of judgment for different dispensations? but if so, would it not prove that with God there is variableness and more than a shadow of turning? James 1:17. Solomon says: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. Paul says: "As many as have sinned in the law shall be judged by the law; . . . in the day when God shall judge the secrets of men by Jesus Christ according to [or in harmony with, see Webster] my gospel." Rom. 2:12-16. Both of these writers show that God "hath appointed a day, in the which he will judge" the secrets of men, by the law according to the gospel, the gospel being the same in all ages. (See Gal. 3:8; Heb. 4:2.)

Right here let me ask an important question: Will the rule of judgment which shows the secrets of men living in the past dispensation to be bad, show the same secrets in this dispensation to be good, and *vice versa*. Or, to make it still plainer, Will those living in the past dispensation who had the ten commandments written in the most secret recesses of the heart, and loved

them, in the judgment hear the welcome "Well done," while those living in this dispensation who have the same commandments written in their hearts, and love them, hear the words, "Depart from me, ye cursed;" "I never knew you?" (See Jer. 31:33; Heb. 8:10.)

You refer us to Gal. 3:10, and say Saturday-keepers are of the works of the law, hence under the curse. But why single out the fourth commandment, and say "Saturday-keepers." If keeping the fourth commandment brings us under the curse, then keeping any of them will do the same. If keeping the ten commandments brings us under the curse, to get out from under the curse we must break them; then we must have other gods, worship idols, blaspheme, break the Sabbath, kill, steal, commit adultery, etc., to be free men and women in the gospel. How unreasonable some people will talk, rather than accept a plain commandment that is contrary to the carnal heart. Rom. 8:7.

You mistake the meaning of Gal. 3:10. Paul does not say that they that keep the ten commandments are cursed, but those who seek justification by works instead of by faith. (See chap. 2:16.) But if while we seek to be justified by faith we ourselves are found sinners, is Christ therefore the minister of sin? Does he save us *in* our sins or while we continue to break the law? God forbid! Verse 17. Faith does not abolish, destroy, or make void the law, but establishes the law. Rom. 3:31. Faith brings the Spirit which writes the law upon our hearts. Heb. 8:10. Faith keeps the commandments of God the Father, as well as the testimony of Jesus Christ. Rev. 12:17.

You say we teach the validity of the ten commandments, and claim that the rest of the law is abolished; but God's word makes no such division of the law. Indeed, we do teach the validity of the ten commandments. We cannot see how any one could do otherwise, unless he loved sin and crime; for "by the law is the knowledge of sin." Rom. 3:20; 7:7. Christ and the apostles taught that the law was as valid as the heavens and earth, as we have already shown. But you say that the Scriptures make no distinction between the two laws. Here is just where you, and all who believe as you do, make an inexcusable blunder. You may think these words seem harsh; but I cannot conceive of anything more wicked than to destroy the law that shows what wickedness is. Jesus says that whosoever "shall break *one* of these least commandments, and shall teach men so, shall be called the least [or of *no esteem*, as some translate the text] in the kingdom of heaven." But what must the pure and holy beings in heaven think of a man that not only breaks one and teaches others to do so, but destroys the entire law?

Would space permit, I could give you fifty texts to show a plain distinction between the law that was done away, and the one that should endure as long as heaven and earth endures; but I will confine myself to four or five. In Eph. 2:15, Paul says that Christ *abolished* (Greek, *katargeo*) in his flesh the law of commandments contained in ordinances. Now turn to Rom. 3:31, where the same apostle says: "Do we then *make void* [Greek, *katargeo*] the law through faith? God forbid." You see that the words for "make void" and "abolish" are the same in the original. Can a law be abolished and not abolished at the same time?

Again: In Rom. 7:14, Paul says we know the law is *spiritual*, and you admit that he is speaking in this chapter of the law of ten commandments. (See verse 7, which you quote.) Now turn to Heb. 7:16, where Paul is speaking of the law that made the Levites priests, and he calls the commandment carnal. Can the same law be both carnal and spiritual?—Yes, if black can be white and white black. In Heb. 7:18, 19, the apostle speaks of a law which was weak and unprofitable, that could make nothing perfect. Would not a law that is holy, just, good,

and spiritual, if obeyed, make a man perfect? David says it will. (See Ps. 19:7.) If these scriptures do not convince you that there are two laws, it would be a waste of time to quote further.

(Concluded next week.)

CHRIST THE "WONDERFUL."

BY LEE S. WHEELER.
(College, Battle Creek, Mich.)

WE may adore, but cannot explain, the mystery of godliness. How dim is the lamp of human wisdom in these deep and silent halls! We may well step softly. It is the holy of holies. The shekinah alone must lighten it. Only the ages to come may suffice to unfold to us the exceeding riches of his grace. "Of which salvation the prophets have inquired and searched diligently who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1:10, 11. Not they only, but Paul also prayed, that the God of our Lord Jesus Christ, the Father of glory, might give unto us the Spirit of wisdom and revelation in the knowledge of him; that the eyes of our understanding being enlightened, we might know what is the hope of his calling and the riches of the glory, and the exceeding greatness of his power to usward who believe, according to the working of his mighty power. Eph. 1:17-19. "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." Chap. 3:5.

How slowly wore away the ages toward the long-heralded day when a fountain would be opened to the house of David for sin and uncleanness. "I will declare the decree: the Lord hath said unto me," said the Holy Spirit by the prophet, "Thou art my Son; this day have I begotten thee." Ps. 2:7. And to Mary, the angel spoke, saying: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." Compare with Gen. 1:2: "And the Spirit of God moved upon the face of the waters," where "the Hebrew implies the tremulous fluttering or brooding of a bird over its nest, infusing life from its own vital warmth."—*Spirit of Life*, p. 14. And "when he cometh into the world, he saith, Sacrifice and offerings thou wouldest not, but a body hast thou prepared me." So in our fleshly nature he took part of the same. In this wondrous combination of his being, is seen that of the Father, the Son, and the Holy Spirit; and to complete the golden chain that should unite earth to heaven, humanity was so blended that the "holy thing" thus born was called by inspiration, "Wonderful" (Isa. 9:6), being at the same time "God manifest in the flesh," the "child of the Holy Ghost" (Matt. 1:18), the "I AM," and the "Son of man."

How truly had the prophet said, "He hid as it were his face from us," or "as the hiding of faces from us," margin. Isa. 53:3. "For it pleased the Father that in him should all fullness dwell." Col. 1:19. "For in him dwelleth all the fullness of the Godhead bodily." Chap. 2:9. "And the Word," thus made flesh, "dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father,) full of grace and truth." "In him was life; and the life was the light of men." "He that hath seen me hath seen the Father," saith he. For he was God manifest in the flesh,—God with us, Emanuel. To him God gave not the Spirit by measure, for he was "the child of the Holy Ghost," and "needed not that any should testify of man; for he knew what was in man." John 2:24, 25. In his life we hear him saying, "If any man thirst, let him come unto me, and drink;" and this, we are told, "spake he of the Spirit, which they that believed on him should receive." John 7:37-39.

The desire of all nations appeared in him; a

fountain for sin and uncleanness was opened. And the Spirit and the bride say, Come. Come ye to the waters.

"Bid the trembling soul be still,
Christ on earth has come to dwell,
Jesus, our Emanuel."

WALKING WITH GOD.

BY MRS. J. E. SWIFT.
(Cleveland, Ohio.)

It is the privilege of all to walk with God. Many are the gracious invitations that God has sent his people, to walk life's probation with him; and those who have heeded the offer, have found help sufficient in every time of need. He gives wisdom and discernment to those who lack, freedom to the oppressed, rest to the weary, peace to the dying, comfort to the mourner. There is *not one* circumstance in which one may be placed in this life, but Jesus knows just how to relieve; and we can look up amid all the perplexities around us, and say:—

"In the secret of His presence, how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me, to the secret place I go."

Then why are there so few who desire the presence and companionship of such a helper, such a friend?—Because so many times we are not willing to yield all our ways and wills to his; it is so hard for self to die, we want our way and the Lord's too.

Naturally, "the heart is deceitful above all things, and desperately wicked." It loves sin because it is its nature; but when we are really born again,—born of the Spirit and the water,—then the Lord can lead us, and subdue *all* our iniquities; can keep us by his mighty power, give us minds to love what he loves, and to despise all that is offensive in his sight. While believing just what he has said, that he *will* do this work for us, yes, that he *does* do it, we can confidently walk with him day by day. In Amos 3:3, we find the secret of so many failures: "Can two walk together, except they be agreed?" Union must exist, and when this is the case, the Saviour can be our constant companion.

Jesus is the light of life; in him is no darkness, and if we are walking with him, we shall be in the light as he is in the light, and reflect its beautiful rays to those around, "as when the bright shining of a candle doth give thee light." Jesus will appear instead of self.

In John's Gospel we learn that as Jesus was teaching the people precious truths regarding himself,— "I am the bread of life," the "living bread which came down from heaven: if any man eat of this bread, he shall live forever," etc.,—the people murmured at his words; but Jesus said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. . . . This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. . . . Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?" "From that time many of his disciples went back, and walked no more with him."

Oftentimes we think we are walking with God, willing to be led where he would be pleased to have us go, and so often we sing,—

"Oh to be nothing, nothing,
Only as led by his hand,
A messenger at his gateway,
Only waiting for his command;"

but when he calls us to forsake all and follow him, to give our lives to his service, to go and declare the gospel of Jesus to souls who know it

not, or asks us for our means to send others to spread the light of truth, many excuses are found by which to free ourselves from the requirement. Then, again, light is brought out regarding some point of truth, and it is made so plain from God's word that it burns its way into our hearts; but it requires self-denial, it may be a loss of friends, so we turn away from the light, and, like the disciples, become offended because of the straitness of the way, and walk no more with him.

There are many precious examples in the Scriptures of truth, of those who have walked with God, of the glorious victories gained; and these inspire other hearts to be noble and true like them. Noah's life stands out as a striking illustration of what faith and obedience will do for all who are led by God. Notwithstanding the prevailing iniquities surrounding him, he stood like a rock amid a mighty tempest; and when "God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth; make thee an ark of gopherwood," he obeyed, and the record says: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." "Noah was a just man and perfect in his generations, and Noah walked with God." Many may say the world was not as wicked then as now, and Noah did not have so many evils in himself to overcome; he was not so weak in resisting temptation as we are. But human nature is ever the same in all generations. Noah did not cope with Satan alone; if he had, he would have fallen as we do when not connected with Heaven; but his weakness was made strong in God's strength, and by his power he was enabled to rise above the prevailing iniquities abroad in the land. Though the word of God says "that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," the same God declares that "where sin abounded, grace did much more abound;" and with this blessed assurance, if we let the Lord guide us, what can hinder his children from walking with him?

Enoch walked with God 300 years. "He lived in a corrupt age, when moral pollution was teeming all around him; yet he trained his mind to devotion, to love purity. His conversation was upon heavenly things. He educated his mind to run in this channel, and he bore the impress of the divine. His countenance was lighted up with the light which shineth in the face of Jesus. Enoch had temptations as well as we. He was surrounded with society no more friendly to righteousness than is that which surrounds us. The atmosphere he breathed was tainted with sin and corruption, the same as ours; yet he lived a life of holiness. He was unsullied with the prevailing sins of the age in which he lived. So may we remain pure and uncorrupted. He was a representative of the saints who live amid the perils and corruptions of the last days. For his faithful obedience to God, he was translated. So, also, the faithful, who are alive and remain, will be translated."—*Testimonies for the Church*, vol. 2, p. 122. We can walk with him now, he is our leader, the victory is sure. He has said: "Lo, I am with you always, even unto the end of the world," if we constantly look "unto Jesus, the author and finisher of our faith;" "that wicked one toucheth him not," but he "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

Will our walk with him end then?—Oh, no; if faithful a little longer, we shall have the privilege of being among that blessed number "which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb." "And they shall walk with me in white; for they are worthy." If we would walk with him throughout eternity, we must begin now.

The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND W. C. WHITE.

"HE COMETH!"

BY WORTHIE HARRIS.
(Battle Creek, Mich.)

ABOVE the strains and murmurs
That daily reach my ear,
Methinks I hear a chorus
Proclaiming, "Christ is near!"
'Tis sung by many voices;
The childish lips join in,
And oft they lead their elders,
Who soon their parts begin.

Where'er I roam, I listen,—
As louder swells the strain,—
To hear the glorious anthem,
"He cometh back to reign!"
It cheereth those in sadness
As balm for grief or loss.
'Tis comfort for the laborer
Who bears a heavy cross.

This song that now is sounding
Ere long will ended be;
When Christ doth come in glory,
'T will close with "Victory!"
Those who while here uniting,
Have raised their voice to sing,
Will join the song triumphant,
In presence of their King.

MOVEMENTS OF MISSIONARIES.

THE White Star Line steamer "Tentonic," which sailed from New York May 6, bound for Liverpool, bore five of our missionaries to the Old World. Elder O. A. Olsen goes for a three months' visit to the British, Scandinavian, and Central European missions. John Nelson accompanies him as his assistant and stenographer. Elder H. P. Holser returns to his work in Switzerland. A. T. Stroup and S. J. Thomas go to England to labor in the canvassing work.

P. T. M.

GLIMPSES OF MEXICAN HOME LIFE.

COME with me and see the lowly in their homes of mud and thatch. 'Tis there you see the fruit, dry, bitter fruit of three hundred years' allegiance to the pope of Rome. The dirt of generations makes a mound before the door, in which the pigs root, the chickens scratch, and children play. The donkeys, too, stand about it, like sentinels of stone, so quiet are they. No flower or shrub or thing of green relieves the abounding dirt. You might almost think from what you learn by sight and smell, that cleanliness is counted by them among the seven deadly sins, or bathing a rite only fit for pagan, Protestant, or Jew. Upon the lintel of the door, if door there be, a cross is painted, to keep the Devil out, or render harmless any of his wicked plans. On the unpainted wall of dirt, the home of some of Egypt's plagues, and others, too, that Pharaoh did not suffer, there hangs a picture of the virgin, or some saint of great renown, the protector of the home. To it their prayers are said, for heaven is far away, and God only stoops to hear the chanting in the sanctuary; and then you know the sacred tongue is Latin, and who would dare offend the majesty of heaven with prayers of lowly words of common use?

The mother, the angel of the house, they call her, is kneeling on the earthen floor, with arms and breast all bare and grimed with dirt, grinding the daily dole of corn; the same as Indian women did 500 years and more ago, and all that may follow will doubtless do the same. And why not grind it so? Housewifely cares are few. Water is too scarce to waste it on the faces of the children. There is no bed to make, for God made it once for all when first he formed the world. Let her grind; it keeps her occupied. She cannot read—she does not care to. Ask her how old her boy is, and she will say, "Two summers since he changed his teeth."

Leaving the angel with her unending grinding, turn to the father. You find him doubled down upon the sunny side of what he calls his house. He lives and has a being, but moves not save on great occasions. He never went to school and never read a paper, and the chances are, he never heard one read; but he has often gone to mass, and has heard more Latin than you or I. He keeps the feasts, observes the fasts, and is good authority on witches. No vexed problems of Church or State disturb the calm serenity of his mind. The tariff may be high or low, if only rain falls upon his corn. And yet he has a suit at law, an inheritance from his father. From the hill behind the house comes forth a spring that can irrigate a garden. But whose garden? His or neighbor Juan's? For five and twenty years the question has been asked and has not yet been answered. Now, if you wish to win his heart, sit up till midnight and listen to his story. It is a blessing in disguise; it gives him food for thought and keeps him from stagnation.

Ask him about his children, and he will tell you they have been baptized, and only lack the confirmation vows to make them finished Christians like himself. In a few years, perhaps in three, maybe in four, they hope to have a school, and if at last the school is not—why, 't is the will of God and nothing can be done.

The plow that serves the father was used by Laban and his love-bound boy in old Chaldean days; now rendered sacred by the unnumbered cycles of the years. It must not now be lightly thrown away for some new-fangled thing that's made of steel. The ambition of the son is not to change his lot, go west or even to the city, but to have a horse and pistol and a hat, higher in the crown, and broader in the brim than other boys can have. He does not like to work, but should the black tobacco fail, he would ride ten leagues across the barren plains to buy a pound.

As for the girls, what shall we say of them? Nothing but good, you hope, and so do I. They carry water from the spring as did Rebekah outside the walls of Nahor, when she gave drink to Abraham's servant and the camels with him. They learn to sew and weave a little, and to care for other children. In the month of May, the month of Mary they will tell you, they gather on the mountain side bright flowers for the altar of the virgin, and to her confide their childish fears and cares. A little wooden chest painted in bright colors, upon a wooden frame to keep it off the ground, holds all their fine attire. A dress of calico, a skirt or two of white, a pair of high-heeled shoes, some tinsel jewelry that with great sacrifice was purchased from a wandering peddler's pack, is the list of all their treasures. And what need they more? Their neighbors have no better, and so ambition is satisfied and envy dies for lack of food to feed upon.

They are gentle-mannered all, and while you stay with them the best of all they have is yours. There is a dignity about them that to foreign eyes but emphasizes the sadness of their lot. The sons and daughters pay reverence to their parents with kisses, bows and genuflections that savor of the court and not of barren fields; and those love tokens are received with a lordly condescension that would grace a star and garter man. There is no great amount of sunshine in their lives, no ecstasy of joy; and when the whirlwind comes, they bend before it, and so it passes over them, leaving them not crushed or broken, but bowing closer to the ground.

The Latin races, they say, are fiery, volcanic, quick; that Southern suns have burned their skins and warmed the springs of life to rapid motion. I know not how it is across the way in Europe, but here in Mexico, among the lowly, it is not so. Patient as the donkeys that they drive, and just as hungry, our poor friends and brothers plod on and on, year after year, crushed down by loads piled high by both Church and State. They never turn upon their masters, nor seek for better things.

The injustice, wrong, and shame of it lie at the

Church's door. The warp and woof of all their ills is spun by Tiber's yellow waters far across the sea.

To-day in every land where the power of Rome yet obtains, are living martyrs, great armies of them, whom no man can number, condemned to hopeless ignorance. You have taken away their Saviour, and left them with an empty tomb. The skies are brass above them, and nothing but a priestly whine can favor win from heaven. They asked for schools, and swarms of monks did settle on the land, blasting as they went. The half of Catholic people the wide world over, can neither read nor write. Is it true that Rome believes that ignorance and devotion go hand in hand? Or is it that 500 years is all too short a time in which to teach the children of the church the mysteries of reading. The Devil, they tell us, does above all things else, dread holy water, whose magic potency makes him both fear and tremble. So, judging from the church's strife against the bulwark of all liberty, the public school to her is the analogue of holy water to the Devil.—*Rev. Marion E. Beall.*

THE MISSIONARY OUTLOOK.

DELANAN L. PIERSON, a student in Edinburg, makes the following comment on Professor Drummond's lecture on "Christian Evolution."

The lecture was a fine one in every particular, and he seemed to be thoroughly in sympathy with the missionary movement; to have observed keenly on the subject in his tour; and he urged all to consider carefully if their lives could not be best used for Christ in the foreign field. He lamented the fact that there seemed to be so much misdirected effort by well-meaning Christian missionaries, because the problem of missions, in connection with the special countries in which they worked, was not more thoroughly studied and understood. He contrasted Australia and the South Sea Islands, Japan and China, especially, as presenting entirely different kinds of fields, which were to be sown with the same seed but in different ways, according to the nature of the ground, and the growth already planted there. One thing he said about Japan was pretty well put—Japan is ready for anything new and European; she has taken from France a system of law; from Germany an organization for an army; from England a navy; from America a public school system; from the civilized world in general a fine system of railways and electric telegraph, etc. At present she is in the unique position of prospecting for a religion. There are, too, on the islands many missionaries prospecting for converts: they include Episcopalians of every degree of light, Presbyterians of every degree of breadth, and Methodists of every degree of warmth.

—We are living at the eventide of the world, when all things point toward the second coming of our King. God has placed the English-speaking people in the forefront of the nations. They number one tenth of the human family, and I believe God calls them to do the work of the last times. The wealth of the world is largely in Christian hands. There never have been such opportunities for Christian work—never such a harvest as awaits the husbandman. You may tell me of difficulties and dangers. We have only one answer. Sin, sorrow, and death are not the inventions of a Christian priest. "There is none other name under heaven given among men, whereby we must be saved."—*Bishop Whipple.*

—The command of our ascended Lord, the voice of an enlightened conscience, the impulse of the new nature, the leading of the providential pillar, the working of transforming grace, the grandeur of the opportunity, and the peril of delay,—all these converge like rays in one burning focus, urging us onward and forward to the outposts of civilization and the limits of human habitation, with the word of life.—*A. T. Pierson, in Crisis of Missions.*

—China has now eighty-two medical missionaries, the majority of whom are from the United States; and there are mission hospitals and dispensaries in several cities. A large part of the expense of these hospitals is borne by the better classes of Chinese, who highly appreciate the work.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 19, 1891.

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COUNTER QUESTIONS.

OBSERVERS of the Sabbath sometimes, and very properly, ask the zealous advocates of Sunday-keeping to show where there is one instance of any divine being resting on Sunday, to make it a rest-day; where there is one text which states that that day was ever blessed and made holy time, one text which contains the first intimation of a law for its observance, and one text which shows that Christ or his apostles ever observed it as a Sabbath.

These are all essential elements in a sabbatic institution, and where they do not exist, as not one of them does exist in connection with Sunday, it is folly to claim a Sabbath.

But some Sunday advocates are verdant enough to think that they can offset these decisive facts by some counter questions, not indeed on the Sunday question, but in reference to the seventh day, to show that that day is not binding on Christians, as if this would establish the Sunday institution, even if it could be proved. And they seem to have given the subject so little thought as to suppose that they can ask some unanswerable questions in reference to the Sabbath, as damaging to that institution, as the questions above suggested are to the Sunday. One O. A. Newton tries it in the *Ohio City Times*, of April 23, 1891; and the following is the result:—

"1. Please show in the Holy Scriptures where any man from Adam to the exodus of the children of Israel out of Egypt, was commanded to keep the seventh-day Sabbath."

Easily enough. Did he ever read Gen. 2:3? That plainly states that "God blessed the seventh day, and sanctified it." Will he now take any common dictionary, and look up the meaning of the word "sanctify," so as to learn what God did to, with, and about, the seventh day? He will find that to sanctify anything is to set it apart to a holy and religious use. To sanctify a day as God sanctified the seventh day in Eden, to religious uses, would and could be nothing else than to tell man (for whom the Sabbath was made, Mark 2:27) not to use the day for secular purposes, but in the service of the Lord. And this was a command for him to keep the Sabbath; for the fourth commandment (Ex. 20:11) assures us that the day which God thus dealt with in Eden, was the *Sabbath day*, when this blessing and sanctification were placed upon it. Therefore Gen. 2:3 is a record, just as plain as need be given, that God *commanded* Adam to keep the seventh day as the Sabbath. God having rested during the seventh day, the day thereby became the Sabbath, or rest day, of the Lord; then he blessed and sanctified it; and it is exactly as if the record had been worded as follows: "And God blessed the Sabbath day, and commanded Adam to keep it holy." So much for our friend's first question,—a conclusion to which any one must come upon a little candid consideration of the subject.

His second question reads as follows:—

"2. Show me where, by divine authority, any nation or people, except the Jews or their proselytes, was commanded to observe the seventh-day Sabbath."

Indeed! Was Adam a Jew? This question is sufficiently answered by the answer to the first. The Sabbath being given to Adam, the father of the human family, was of course given through him to all his posterity. And what does our Lord say on this point?—"The Sabbath was made for man." "Man" is here used in its generic sense—

the whole family, all men. Are there no men in the world but Jews and their proselytes? And as we have seen, it rested on a commandment; hence all men were under commandment to keep it.

But further, the fourth commandment itself shows that the Sabbath is of universal obligation. It says, "Nor thy stranger that is within thy gates." Were these strangers "Jews or their proselytes"?

—Certainly not. They might have come from every nation under heaven, but the command was the same. Now, if it was their duty to keep the Sabbath whenever they came in contact with that people whom God had set apart for himself, were they not under just as much obligation to keep it everywhere? In other words, did any moral obligations originate from association with the Jewish people, so that men would be bound by them while they were with the Jews, but be released from them when they were away? Therefore Gen. 2:3; Ex. 20:11; and Mark 2:27, to say nothing of Isaiah, chapter 56, answer the second question. The third and last deals with a familiar sophism, as follows:—

"3. Put your finger on the passage that tells us when and where God took away the penalty for the violation of the seventh-day Sabbath, and did not abolish the day itself; and still further, if the penalty still remains in force, what would be the result now as regards 'Sabbath-day keepers' in general?"

It is strange that the enmity men bear to the Sabbath is so all-absorbing that they can think of nothing else. We might retort by saying, "Put your finger on the passage where God took away the penalty for idolatry (as in Deut. 13:6-10), and did not abolish the law itself." Does Mr. N. believe that men are now just as much at liberty to violate the law against idolatry, as they are to violate the law for the seventh-day Sabbath? He must, according to his own reasoning. And so of all the ten commandments; for the penalty of death was attached to them all under the Mosaic system. Will he take the ground that men may now go after other gods, worship idols, blaspheme, lie, steal, commit adultery, etc., because the death penalty against these things is not now inflicted? If not, let him not argue thus about the Sabbath.

But he wants a passage. We can give it to him. Will he please put his finger on Col. 2:14-17. The death penalty was attached to the violation of the commandments simply as they were made a part of the civil constitution of the Jewish people, under the theocracy. But the accessories of the law in this relation, did not affect the law at all as the moral law of God, nor the relation of the people thereto as such. Col. 2:14-17 states that that whole Mosaic economy has passed away, the ceremonial and civil constitution of that dispensation with all that was shadowy connected with it. But that did not affect the moral law at all, nor our relation to it; for no part of that law was, or is, in any degree typical and shadowy.

IN THE QUESTION CHAIR.

HEB. 6:4, 6. THOSE WHO FALL AWAY.

How are we to understand Heb. 6:4, 6? Does it refer to the ordinary backslider? C. L. G.

Answer.—This passage evidently refers to a condition of spiritual apostasy from which there is no recovery. But people often do backslide to a greater or less degree, and are again revived and recovered from that condition. To such cases this cannot, therefore, refer. "There is a sin unto death" (1 John 5:16); that is, a depth of sin into which one may fall, from which there is no recovery; and the natural conclusion would be that Heb. 6:4, 6, belongs under that head. And if the Pharisees who had perhaps never known much of the grace of God, could commit this sin (Matt. 12:23-31), it would certainly be as great a sin in one who had once been enlightened and been a partaker of the Holy Ghost. Heb. 10:29 doubtless refers again to the same class.

2 PET. 1:5-7. ADDING THE CHRISTIAN GRACES.

How are we to add the Christian graces mentioned in 2 Pet. 1:5-7: "Add to your faith, virtue; and to virtue, knowledge," etc.? Do we acquire them all at one time? or may we possess some while lacking others? J. B.

Ans.—The Christian graces stand together as a community, not as isolated and independent acquisitions. It would hardly seem possible for one to have a portion of the graces mentioned by Peter and not possess the remainder,—to have, for instance, the first seven, and not possess the last, "charity." And yet we are to add them, one to others, as he says. The term "add" we understand implies a growth; and from this point of view we can see how one could possess them all to a degree, and yet the work of addition be going on through the whole series, which would be a growth or increase in them all. A good illustration on this point may be drawn from the musical scale. A singer goes through the gamut once from the key-note to its octave. But he need not stop there. He can go right on repeating the same notes only an octave higher. So when we have gone through the scale of the Christian graces once, we may go right on repeating them all an octave higher, acquiring more faith, more virtue, more knowledge, more temperance, and so on, over in the ascending scale, till we reach perfection.

OPENING PUBLIC SCHOOL WITH PRAYER.

Should a Seventh-day Adventist who is teaching public school open the school with prayer, if the patrons of the school do not object? A. W.

Ans.—Paul writes to Timothy (1 Tim. 2:8), "I will therefore that men pray everywhere." We see no objection to one's opening a secular school with prayer, if he has opportunity. Of course if the patrons object, it should not be done. Let the teacher be governed by the circumstances and his own judgment in the matter.

THE WORKERS' MEETING.

It has become a very general thing to precede the camp-meeting by a week's workers' meeting; indeed it has been the experience of many Conferences that the workers' meeting was an absolute necessity to the success of the camp-meeting proper. There may be those that do not value the importance of the workers' meeting, but the reason for this can only be that they have not learned how to utilize its opportunities, and for this reason a few words in reference to the manner of conducting the workers' meeting may not be out of place.

THE WORK TO BE DONE.

The work to be done is to prepare for the camp-meeting proper. This preparation is a two-fold one: first, there is the work of arranging the camp, pitching the tents, seating the meeting tents, and everything incident to getting all things ready for the meeting. These things must be done. But some have thought that this is all there is to a workers' meeting. This, however, is a mistake. While all this is important, there is another line of work which is of no less importance, for it forms the basis of success for the camp-meeting proper. The second line of work is the religious preparation; and to understand that more fully, we inquire, Who should be present at the workers' meeting? First, all the ministers and licentiates, Bible workers, and as many canvassers as can consistently should be there; second, as many of the delegates and as many of the brethren and sisters generally as can come. If any think of entering any line of work in the Conference, such should by all means be present. We need not mention the Conference committee and the camp-meeting committee, for they will be on the ground from the very first, even before the workers' meeting opens.

At the appointed time for the first meeting, the president of the Conference opens the meeting, and sets before those present the program and nature of the work that is to be done. He also appoints com-

mittees for the different lines of work that are to be carried on, such as clearing the ground, pitching tents, and getting lumber, straw, etc. The program will generally be about like this: 1. Devotional meeting, 5:30 A. M.; before the close of this meeting each day, the president will announce the program for the day. 2. Breakfast at 6:30. 3. A religious service at 11:00 A. M. This should be instruction on some line of the religious work. 4. Dinner at 12:30. 5. Evening service at 6:30. This should also be of an instructive nature, taking up some line of work most adapted to the situation. Under ordinary circumstances, we do not think it best to announce preaching in the evening before the camp-meeting proper commences, unless it be that tent-meetings or other series of meetings have been in progress previous to the beginning of the workers' meeting. 6. Retire from 8:00 to 9:00 P. M. The work hours come from 7 to 11 A. M. and from 1 to 6 P. M.

In organizing the religious work, one of the first things to be done is to organize or arrange for a reception committee to begin work at once, and to continue to the close of the camp-meeting proper. The work of this committee is to give attention to visitors who come on the ground during the workers' meeting and during the entire camp-meeting. We have not in the past done justice to these visitors, and have thus lost many opportunities for doing much good. We are apt to think that all these persons visit the grounds out of mere curiosity. Well, what if many of them do? That is not the question with us. It is our business to meet them kindly, and entertain them as if they were honored guests. Take them around, show them all about the camp, tell them where the different tents will be located, or if located, for what purpose they are used. Tell them when the camp-meeting will be open, and invite them to come again, and bring their friends with them. But some one may question, Shall we treat young people that way, who may be strolling around the camp? We answer most decidedly, Yes; every one that may come. You will find that such treatment will be some of the best advertising that can be done for the meeting; and that is not all, but as we have come to the place to do good, let us begin this way, and show our object by our works. Then these persons, whoever they are, will return to the city and to their homes, and report the treatment they have received at the camp, and tell all what they have seen and learned about the camp; and they will add that those people are the most courteous of any they have ever met! As a result, they will return and bring many more with them, and thus our courtesy will work for the best interest of the camp-meeting in causing many to attend who would not otherwise be there. We have seen this matter worked out on several occasions, and in every case result in complete success. It cannot be otherwise. In several instances it has resulted in creating a permanent interest, and even in the conversion of souls to the truth. As before stated, this work of looking after the people that come to the camp should continue during the entire camp-meeting.

The committee should also look after mothers who come to the meeting with children. In many cases they can take the children to the reception tent, and care for them, and thus allow the mothers to attend the service. All this is real missionary work, and will not soon be forgotten nor be ineffectual for good. But we shall not attempt to outline all that the reception committee may find to do, feeling assured that when they begin to work, they will find enough to keep them fully occupied.

We also mention another line of work, and that is the work for our brethren and sisters that come to the meeting. Some of the committee should always be on hand to meet our people as they come on the ground, take them to their tents, assist them in getting settled, and give them information in reference to water, straw, wood, or any other thing that may be needed; make inquiries about their

home church, and learn who are coming; get acquainted with all the company, the young people especially; tell them when and what the next meeting will be, and thus show a real interest for them. You cannot appreciate how much good such care and interest will do for them, and also for yourself. But your work is not to stop with the first visit; call as often as time will permit, and if there be those that need special encouragement, do not fail to interest yourself in them. Brethren, as well as sisters, should be on this committee. The number should be according to the size of the camp, from twelve to fifty. We also recommend that the president hold a special meeting with this committee once each day. The best time during the camp-meeting is from 12 to 1 o'clock. At this meeting he should call for reports from the members. In this way he can be fully informed in reference to the interest and the work, and at the same time give such counsel and instructions about the work as he may deem necessary. After the leaders have been appointed and the district meetings have commenced, these should meet with the reception committee at the noon meeting, when the president will call for a report from them, and likewise give them such instruction about their work as their circumstances may call for.

During the workers' meeting, the reception committee should be fully instructed in their work; otherwise they will not work to the best advantage. Much is also lost in not properly instructing the leaders of district meetings. Many times the leader takes up altogether too much time. We have known leaders to occupy three fourths or four fifths of the time themselves. This is wrong, entirely so. Five minutes should be the longest, and even less rather than more time would generally be better. The district meetings cannot, under ordinary circumstances, continue more than forty-five minutes, and many times there are from twenty to thirty, and sometimes even more to take part in them, and all should have an opportunity. These district meetings are of the greatest importance to the success of the camp-meeting, as it is in these that the spiritual condition of each can be learned. For this reason the leaders should be very fully instructed as to how to conduct them. The leader of a district meeting should do much personal work during the day, for the people in his district. Then he will not find it necessary to give so much exhortation during the meeting. The importance of this personal work cannot be overestimated, and much is lost where it is neglected.

We have suggested at different times to choose for leaders of district-meetings, elders of churches rather than the ministers; for the instruction and experience that the leader himself gets in connection with these meetings, is just what he needs to learn, and will be a help to him in his work at home as well as at the camp-meeting.

Much more might be said, but it is hardly necessary to enlarge. We hope that these few suggestions may be a help in making the workers' meetings this season a success. If your workers' meeting is a success, your camp-meeting will also be a success.

O. A. OLSEN.

UNION COLLEGE.

We arrived at Lincoln, Nebr., at noon on Friday, April 24. In the afternoon we visited College View, and took in a little of the work that is going on there. Everything bears an aspect of thrift and prosperity. Where one year ago was an open prairie, now stands, to all appearances, a thriving village.

The work on the college is being pushed forward with energy; the foundation to the foreign dormitory is now being laid. This makes the third of the group of college buildings which it is expected to have in readiness for the opening of the school by the first of October next.

The beauty of the location is acknowledged by all who visit the place. The people of Lincoln show

a very marked interest in this enterprise, and we are sure that this college enterprise will exert a telling influence in favor of the work of God with which we are connected.

Bro. A. R. Henry and W. C. Sisley have been very successful in managing the business and building interests of the college, and the able and unselfish manner in which they are carrying it out has won for them the highest esteem and confidence of all with whom they have had any business relations. This is just as it should be, and gives a surance of success and stability to the work, which so far has been very prosperous indeed. But it is very apparent that we shall have to put forth every effort possible in order to get the buildings in readiness for the opening of the school in October. There must be no delay in the furnishing of funds. We urge upon the States which have not as yet made up their quota of contributions for the college, to use every opportunity to furnish what is lacking, so that the work may not be hindered. If there should be any delay in the forthcoming of necessary funds we shall not be able to accomplish what we have set out to do. We therefore ask for prompt action on the part of each and every one concerned in the matter.

The real estate or land property that was donated to the college has proved to be even more valuable than we dared to hope, and there is still good opportunity in this line for such as may wish to locate at College View on account of the privilege that will be afforded by the school.

Union College will have complete schools in four different languages; viz., English, German, Swedish, and the Danish-Norwegian, thus affording privileges that heretofore have not been offered to young people of foreign nationalities. But this is just what is needed. Our work has suffered much in the past for want of just such opportunities. We have in our country a large foreign population, and quite a number of this population have already embraced the truth, and are rejoicing in its light today. But we have been greatly circumscribed in every way in our work among the foreign nationalities, for the lack of laborers that can speak their own tongue. We have had no schools in which to educate the young people in their own tongue. By attending the English schools they learn the English, but lose the use of their own language, and thus become lost to the work for their own people. But the erection of Union College will open a new era in our work. Here we shall have complete schools in all the languages above alluded to; and located, as it is, in the very center of a large foreign population, we may expect a large attendance. For more than two years we have been preparing and planning for this very thing. We have now a number of students at Copenhagen, Denmark, and also at Stockholm, Sweden, where they are taking special course, that when they return they may be prepared to give instruction in these languages at Union College. We have also German teachers preparing themselves for the conducting of the German school. We would therefore urge that our German and Scandinavian brethren and sisters take a special interest in this subject of school work, and that those who are now laboring among these nationalities take much pains to encourage the young people to attend, as well as those who are older, so that when the time comes for the school to be opened we may have a full attendance. This is important to the best interest of the work. A catalogue will be issued which will give full information regarding courses of study, terms, and kindred subjects.

We also feel deeply the importance of the English school at Lincoln, and from the interest that has been manifested in the Conference schools in those districts, we shall expect a large attendance at Union College from the very first. We cannot overestimate the importance of the educational interest to our work, and we hope that our people everywhere will put a proper estimate on the benefits to be derived by improving the facilities that are now being provided.

O. A. OLSEN.

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.

PSALM 137.

O SWEET Jerusalem above,
Dear motherland of all the free!
My tongue and hand prefer thy love,
And far from home remember thee.

How shall we sing Jehovah's praise
In this strange land of Babylon?
We can but broken music raise,
Till our captivity is done!

But joys untold shall breathe and burn
Thro' Zion's blest and holy throngs,
When all the ransomed shall return
With shouts and everlasting songs.

—M. Woolsey Stryker.

ONTARIO.

SINCE April 23, I have accepted thirteen invitations to assist in religious services in the Methodist churches on a circuit about fifteen miles east of St. Thomas, Elgin Co. A revival was in progress when I went into the place, and the pastor of the circuit was being assisted by an evangelist of some note; but they kindly invited me to preach to their congregation, and I did so with a sense of gratitude in my heart that the Lord was thus opening a way for the truth to be proclaimed in that place. The people listened attentively, and the power of the gospel was manifest in the assembly; for many were moved to tears as they discerned the voice of the Good Shepherd speaking to their hearts through his own word, and pastor and evangelist could say nothing in opposition to words which produced such a wonderful effect. On Sunday morning, May 3, the superintendent of the circuit left me in charge of one of the regular appointments, while he attended another meeting. At that place, also, the people listened attentively, and seemed to enjoy hearing important truths for these last days. The larger Bible class in Sunday-school, and the reviewing of the school also, were given into my hands by those who had charge. The Lord is going before us even here, and we praise him and rejoice. Bro. E. J. Evans has called me to Bothwell, in the adjoining county on the west, where there is an opening for us in a country school-house. We see other openings also.

E. J. HARVEY.

IOWA.

ROME.—We visited the company of Sabbath-keepers at this place April 30 to May 3. Four discourses were given, and one social meeting was held. Two young people have lately joined their number, and all seemed of good courage. It was with pleasure that we again mingled with these dear friends after an absence of nearly two years.

May 6. R. M. AND ELLA CAVINESS.

WISCONSIN.

ALBANY AND LA GRANGE.—I spent ten days near Albany, in Green County, in the neighborhood of sister Silver. There are six that now keep the Sabbath. They will have their Sabbath-school at sister Silver's house for the present. I expect to visit them again as soon as I can, as some wish baptism. The last Sabbath and first-day in April I was with the La Grange church, at their quarterly meeting. Fourteen were baptized, twelve united with the church, and still we hope for others. The enemy tried hard to confuse some, but was defeated by the power of God, for which we praise the Lord. Last Sabbath, May 2, we organized a Sabbath-school in Sparta, with twenty members. Next Sabbath and first-day we expect to have public service. This will be the occasion of the opening of our new church. We ask for the prayers of the faithful, that the Lord may greatly bless our efforts in this city, that many souls may be saved.

I. SANBORN.

KANSAS.

PALERMO, OZAWKIE, LEAVENWORTH, ETC.—On my return from the General Conference, I arrived at the Palermo church April 3, where I remained till April 14. The church was greatly in need of help, not having been visited by a minister for

nearly a year. A very commendable zeal was manifested by the brethren in attending the meetings, although the roads were exceedingly bad. The enemy had succeeded in planting some seeds of discord among brethren who had long dwelt together in harmony; but when the rich blessing of God came into our meetings, they resolved that with God's help they would still walk together in union.

April 15 I went to Ozawkie, where I met Bro. Thorn, who had been holding meetings a few days before my arrival. We had a good attendance here when the weather and roads would admit of it. Some who had felt discouraged were led to rejoice in the Lord. Two were baptized and united with the church.

April 23-26 I was with the little church at Leavenworth. I visited and held meetings as much as time would permit while there. We had much of God's blessing in our meetings, and all seemed to appreciate the privilege of attending them. The ordinances were celebrated, and one was baptized and united with the church. April 27 I again met Bro. Thorn at Holton, where our visit and the meetings were highly appreciated. One person was baptized.

OSCAR HILL.

ILLINOIS.

WYNOOSE AND ST. FRANCISVILLE.—Since my last report, I have labored as follows: I was at Wynoose from Feb. 23 to March 9, where I preached fourteen sermons and made many family visits. The interest here for awhile appeared fairly good, considering the weather and the fact that meetings had been held all winter, etc., until the Christian church held a three days' meeting in the same school-house, after which I could not revive the interest.

I then went to St. Francisville, in Lawrence County, a small town on the Wabash River, where I labored from March 13 to April 27, preaching thirty-eight discourses on the different points of present truth. Here the Lord blessed with some apparent success, nine persons, all heads of families, promising to keep the Sabbath. Three were baptized; six united in covenant organization, all being free from the habit of tobacco-using, etc. There are several others for whom we have great hope. The opposition here was quite marked, personal violence being threatened in two or more instances. The house where we began our meetings (the U. B. church) was closed against us; twice we had to change the place of meeting. God be praised that he makes the wrath of men praise him, and restrains the remainder! I am of good courage in the Lord.

J. W. BAGBY.

April 30.

MINNESOTA.

AMONG THE CHURCHES.—Since my last report, I have spent most of my time among the churches. I have visited St. Cloud, Fair Haven, Kingston, Dassel, Hutchinson, Litchfield, and New Auburn. At each of these places we had several meetings, usually holding two or three each day. We enjoyed a good degree of the presence of the Lord in all these meetings, and in some places very deep feeling was manifested; and as we dwelt upon the times in which we live, and the holy character which we need to enable us to stand in the great day, also the means by which this may be secured (by living faith in the Lord Jesus Christ), many seemed to rejoice, and resolve to dedicate themselves anew to God and his work.

While at the last-named place, I was called home because of the sickness of my wife. She was and is very low, and personally we are trying to look to the Lord for strength to enable us to calmly submit to anything he has in store for us. The truth of God's word never looked more precious to me than now; and I see, as I never did before, Christ magnified in every part of the message.

BYRON TRIPP.

WORTHINGTON.—By the help and blessing of the Lord, the good work continues to be onward at this place. Since last reporting for the REVIEW, our work has been attacked by a Christian minister of Iowa. He expected to extinguish the light of truth in this place in a short time, and did not hesitate to tell me that there would not be enough left in two weeks to let us know what we ever came here for. This did not frighten us at all, for we knew this was not man's work, but was directed by the One who made the heavens and the earth. He put forth every effort to prejudice the minds of the peo-

ple, and especially the little company who were waiting for organization. His main efforts were in the line of showing the mistakes of sister White; but his help was not from God, and consequently is proving disastrous to his own cause. We thank God for the evidence we have that this is the truth, and that it will triumph in spite of everything Satan may bring against it.

May 2, 3, Elders Grant and Curtis were present and baptized eleven, and organized a church of fourteen members. An elder was elected and ordained, and a clerk and treasurer were chosen. All are of good courage, and are striving to let their light so shine that others will come to a knowledge of the truth. We thank God for his help, and take courage to go on.

J. W. COLLIE.

NEW YORK.

AMONG THE CHURCHES.—Since the General Conference, the writer has been busy visiting churches. A report of the visit to each individual church cannot be given, but I am happy to state that I found the brethren and sisters in good spirits. At Syracuse, two united with the church, and some money was raised to make a payment on the church debt. The church at that place now numbers some eighty members. The two churches in St. Lawrence County which I have visited, are of good courage. The church at South Russell are taking steps to erect a meeting-house the coming fall. The outside attendance at South Russell and West Pierpont was so large that the houses were well filled, and at times all could not be seated.

The work in the State generally is in a very encouraging condition. The friends of the cause are very hopeful on account of the general favorable outlook. The debts of the Conference and tract society are being all the time steadily reduced, so much so that what was once a large debt has become a very moderate one. The canvassing work is in a flourishing condition, our book sales ranging from \$500 to \$800 worth for some weeks in the past. We are to spare some of our workers in the canvassing field for Scotland, including our State agent, which at first seemed to many a severe blow to our well-established work; but others are coming in, and our numbers are growing, and by the blessing of God our work will move right along. To the Lord's name be the praise!

S. H. LANE.

NORTH CAROLINA.

CLARK CREEK, BETHEL, AND GRANDFATHER.—We left home April 3, to fill our appointments at the above-named places. The interest at Clark Creek and Bethel is increasing. The people seem to be very anxious to hear, and as we see the hard seats filled with earnest listeners hungering for the word of the Lord, it makes us feel very solemn; and as we think of the judgment, we realize the great responsibility resting upon us to give meat in due season. We are glad in our hearts that the Lord has promised to be with us, and we can say in truth that he fulfills his promise. Let us ask largely, and then trust him in the hour of need; he will not fail us. This has been our experience ever since we started in the message. We can see among our people in this State, a coming up on a higher plane, for which we thank God; they begin to see that they have something to do for their fellow-men. And as we see them take an interest in the work, and draw near to God, and do their duty, we see omens of good, their neighbors and friends becoming interested and inquiring after the truth.

At Bethel we baptized five on Sabbath, the 28th, and celebrated the ordinances of the house of the Lord. The Holy Spirit was present with us. We held a ten days' meeting on the Grandfather Mountain. The people being so far behind with their spring work, there was a small attendance; but we feel well paid for holding the meeting at this place, and we expect some fruit from this effort. On our return to Clark Creek, we held two meetings, and at the last meeting the house was literally packed full for two hours, and the people would have gladly remained an hour and a half longer, if we had thought best. We feel very near to this people, and are willing to labor on till Jesus comes. We can say,—

"T is sweet to work for Jesus,
There's resting by and by."

April 27.

D. T. SHIREMAN.

AMELIA SHIREMAN.

INDIANA.

WALDRON, HOMER, AND GLENWOOD.—I visited the above-named places from April 15 to May 6. The Lord was merciful to bless the efforts put forth. The church at Waldron has some earnest members. All showed an earnest desire that the meeting should prove a success. The attendance was good, the church was much revived, and outside parties were interested. One united with the church, to be baptized in the near future; others expect to follow soon. The church at Homer is reduced by removals and some apostasies, but those who remain rejoice in the work. Some here are much interested who we hope will decide for the right before it is too late.

At Glenwood the interest was good, though the attendance was not large. Four were baptized. At all these places we endeavored to hold up Jesus as the light of the world, our righteousness and sanctification, and present the truth as it is in him. We praise his name for his willingness to forgive, and that he rejoices to receive us.

VICTOR THOMPSON.

LANDESVILLE, MARION, AND FARMERSBURGH.—From March 31 to April 12, I labored at Landesville, Grant Co. For a number of years one lone sister here, by quietly living out the truth, has held up its banner, until quite an inquiry has been awakened in the minds of many in regard to it. I presented the principal points of our faith as fully as I possibly could in so short a time. The good Spirit of the Lord came in in all our meetings, and some, seeing their craft in danger, sent for a Campbellite minister, who, as soon as he was on the ground, began to challenge me for a discussion, stating how he had vanquished Seventh-day Adventists in other States. When he found there would be no discussion (a thing he did not desire), he preached one sermon against us on the state of the dead, and one on the Sabbath question, both of which helped the people to see the weakness of his position. I realized as never before how the wrath of man can be made to praise the Lord, and how the Lord restrains that which would injure his cause. I reviewed both of the opposition sermons with good liberty, after which three good, substantial souls took their stand for the truth. Several others are fully convinced of the truthfulness of the message, and I think they will soon obey.

April 16-20, I was with the Marion church in their quarterly meeting. We had a profitable time together. One brother, a Friend (Quaker), came to our meeting, became interested in the truth, and before the meeting closed fully identified himself with us, participating in all the ordinances for the first time. Also our new brethren from Landesville were present, and three of them united with the Marion church. I had the privilege of burying two of them in baptism. My next appointment was at Farmersburgh, in the southwest part of the State. We had an excellent meeting. The interest awakened while we were here in the early part of the winter, had not entirely abated. I was suffering from throat trouble, but the Lord helped me very much. All this church now seem to be in harmony. One backslider was reclaimed and reunited with the church, one was baptized and also received as a member, and others are keeping the Sabbath who have not entirely given up all for Christ. O that all would realize that before we can be saved we must put the life we now possess, into the hands of Christ, allowing him to make of us what he desires, whether it be to live and labor for him, or to die for him; if we only submit ourselves to him, all will be well. My daily prayer is that I may be able to lift the Saviour before the people higher and higher. I now go to the Grass Creek church, where I labored just before the General Conference, and where nine are awaiting baptism. Surely the work is onward, and my only desire is to keep pace with its advancing light.

J. M. REES.

ORA, AKRON, ROCHESTER, ETC.—It was my privilege to visit the recently organized church at Ora, April 17-26. This was my first visit to this place, and it was gratifying indeed to see this new company manifesting so good a degree of interest in the Master's cause. On account of other meetings being held in the house, we could not have the use of it all the time; but we held eleven meetings there, and the Spirit of the Lord was evidently present to bring hearts nearer to him. We celebrated the ordinances, and on Sabbath afternoon,

April 24, a meeting was held in the special interest of the young people, with evident good effect. Quite a number of this new company are actively engaged in the canvassing work, and more are about to enter it. Much bitter opposition is manifested, but still there is a desire on the part of others to investigate. Bro. Craig was with me a part of the time, and gave much appreciated instruction to the canvassers.

On my way to Ora I held two meetings at Akron, and two at Rochester. I would gladly have yielded to the request to stay and labor longer at these places, had circumstances permitted.

Our work at Indianapolis is in an encouraging condition. I think the prospect never seemed better than at the present. Our canvassers especially are having good success.

I wish to express myself in regard to blessings experienced at our recent General Conference. It seemed to me that I had never attended one of our large meetings where there was such a tender spirit of brotherly love manifested as on that occasion. My own soul was so overwhelmed at times with this feeling, that it would seem that we were living now in the Philadelphian state of the church, instead of in the succeeding one; and the thought that "before we rise to the immortal state," we shall experience in its fullness the brotherly love known to the church in the first message, is gratifying indeed. The unity and love of believers is not only a powerful testimony to unbelievers, but an unspeakable source of consolation to the believer himself.

April 29.

F. D. STARR.

COLORADO.

PUEBLO, WETMORE, CANON CITY, ETC.—At the close of the Ministers' School, I returned to my home and spent a few days with my family. March 17 I started for the southwest part of the State, holding one meeting in Pueblo. I next visited a few lonely Sabbath-keepers at Wetmore, with whom I held four meetings and endeavored to encourage them in the good way. March 25 I stopped off at Canon City, and held one meeting. I found two Sabbath-keepers in this city, who are holding up the light of present truth by sustaining their little Sabbath-school.

March 26 I arrived at Villa Grove, in the San Louis Valley, and spent one day with the family of lone Sabbath-keepers here. The 27th they all took me twenty miles off the railroad, to Saguache, where I got the scattered ones together, and had some good meetings over Sabbath and Sunday. I remained here over three Sabbaths, visiting the lone Sabbath-keepers in this part of the valley, and holding meetings and Bible readings here in Saguache. The Methodists kindly gave us the use of their church, which I occupied several times. The last Sabbath, I preached three sermons, assisted in the Sabbath-school, and conducted a social meeting, which proved too much for me, and Sunday night, as I was holding my last meeting, I came near fainting during the sermon. Through the influence of the meetings and the faithful labors of Bro. and sister Hartman, one family took their stand for the truth.

The 15th of April I came on over the Continental Divide to Delta, my old home, and the next day I was taken quite sick, and have been unable to get about for over a week. I now intend to spend the time until camp-meeting, on this side of the range. I expect to be obliged to spend some time at manual labor on my farm, in order to recuperate my health, and in the meantime I expect to visit all the lone Sabbath-keepers in this part of the State. I desire the prayers of our brethren and sisters in Colorado, that I may so recover my health that I may be able to carry the truth to the honest ones scattered through this valley.

GEO. O. STATES.

MONTANA.

VIRGINIA CITY AND CHICO.—During the winter I have made Virginia City my head-quarters, holding meetings at that place and other places in surrounding neighborhoods. Bro. J. W. Watt had finished, or almost finished, a course of lectures at Virginia City when I went there; hence I began a series of meetings at a little place called Adobetown, about two miles from Virginia City. I have also tried to hold the interest created by Bro. Watt, and to finish as far as possible the work which was begun by him. Mrs. Williams and myself have both given Bible readings to those interested; also have en-

deavored to interest others, and have held public meetings from time to time, as we had opportunity.

We have had some difficulties to meet, but God, who always causes us to triumph in Christ, has turned all to his glory. The total number who have signed the covenant at Virginia City and vicinity, was fourteen. A tract society and Sabbath-school were organized, and the brethren are growing into the work.

Meetings are held at Adobetown, that being the most central place for all. Arrangements were nearly completed before I left, for the purchasing of a little house of worship. The hardest fight which some will have, will be the giving up of tobacco. May the Lord give them grace to put away this idol from before him. I left Mrs. W. at the above place to help forward the work for a time, while I should go to other fields of labor.

I arrived at Chico April 14, and began meetings the same night. I have spoken fifteen times during the last two weeks, also given several Bible readings. My heart is full of praise to God for the abundance of his Spirit which has been present. Five have already made a start in God's service, and the interest is still deepening. My soul cries out for more of God from day to day, and a true sense of the responsibility which the truth imposes upon the one who carries it to a lost and ruined world.

E. WILLIAMS.

OHIO.

THINKING perhaps the brethren in Ohio would be interested to know what disposition of the laborers was made at the recent meeting of the Conference committee to lay out work until camp-meeting, I will give a brief report of what was done. In the first place, it was decided to use all four of our preaching tents this season, with companies and locations as follows: Elder J. G. Wood and C. H. Keslake, Spring Valley, Greene Co.; Elders J. S. Iles and J. D. Rice, Bowling Green, Wood Co.; Elder H. H. Burkholder and A. C. Shannon, Kirkwood, Shelby Co.; Elder E. T. Russell and H. M. Mitchell, near Piedmont, Harrison Co. These points are all represented as being good openings, and we have reason to believe that a goodly number of souls will be gathered in as a result of these meetings. Some of our young men whom we hope to see enter the ministry, will be connected with these companies, as tent masters, to aid in singing, and will develop their gift by speaking occasionally. Elder H. U. Miller will take the place made vacant in the Cleveland mission by Elder Rice going into the field. Elder C. P. Haskell will assume the duties of director of Dists. Nos. 3 and 8, in place of A. C. Shannon. On account of the feeble condition of Elder Guilford's wife, he could not take any permanent work, but it was thought that he might visit the Columbus church occasionally, and assist them some. Elder E. J. Van Horn and the writer will visit the churches and attend general meetings.

It was decided to hold the camp-meeting at Mt. Vernon, Aug. 18-25, to be preceded by a workers' meeting of one week. The following persons were appointed as camp-meeting committee, and their various departments assigned them, as follows: H. M. Mitchell, Chairman and Gen. Supt.; Locating and Pitching Tents, Stephen G. Haughey; Carpenter, J. S. Fisher; Commissary, W. H. Gilmore; Camp Supplies, A. L. Stephens; Sanitary, Wm. Woodford; Police, D. K. Mitchell. Chairman Reception Committee, Frank C. White; Supt. of Book Tent, L. A. Spring; Auditing Committee, B. B. Francis, J. F. Robbins, J. N. Watrous, Thos. Thornton, E. C. Penn, A. J. Vaughan. We trust the above-named committee will plan to be present the first week of the meeting, so we can have the work all done and be ready to enjoy the meetings when the camp-meeting proper begins. It is expected that those living near where the tents are to be pitched, will give the companies their moral support and such temporal aid as they can consistent with their circumstances; and all are requested to remember these companies in their prayers, that God may bless their efforts in the salvation of many precious souls.

GEO. A. IRWIN.

IMMEDIATELY after our last camp-meeting I labored in connection with Bro. A. C. Shannon in holding a series of tent-meetings at New Burlington. The interest was not what we would have liked to see, yet three took a stand for the truth. I believe, too, that seed has been sown there which will yet spring up and yield fruit to the glory of God, for it was sown in faith. I also held two dis-

trict meetings,—one at La Grange, for Dist. No. 4, and the other at Lima, for Dist. No. 6. Elders G. A. Irwin and E. J. Van Horn were present, and rendered good assistance at both these meetings. The attendance was small on account of the unfavorable weather at the time, but those who had the courage to come were blessed and greatly strengthened.

The rest of my time until April 9 was occupied in visiting the following churches and companies: Elgin, Mendon, Van Wert, Walnut Grove, Piqua, Covington, Delaware, Marion, Caledonia, Spencer, and Fostoria. I spent from one day to three weeks at each place, according to the needs of the work, and tried with God's help to labor faithfully for the spiritual interests of the members. My heart was rejoiced to see many doubting and discouraged ones made free in God by turning away from their sins, and laying hold of the promises of God by faith. The Sabbath-school and tract and missionary work also received their due share of attention. I have reason to believe that our dear brethren will be better missionaries and true to God in every respect in proportion as they accept the righteousness of Christ by faith.

In harmony with the advice of the General Conference, I finished my work in Ohio, and have made Illinois my field of labor. I regret to leave my native State, and the brethren with whom I have associated so long and loved so dearly; yet I cheerfully respond to the call of my Master to labor elsewhere in his vineyard, and trust that he will give me wisdom and strength to perform the work acceptably to him, so that his name may be glorified in all that I do. I pray that my dear brethren in Ohio may be faithful, and that we may meet again in the kingdom of God when our toils are ended, and the saints are rewarded with everlasting life.

My address is 125 West Monroe St., Springfield, Ill. O. J. MASON.

MASSACHUSETTS.

AMONG THE CHURCHES.—During the past six months I have visited the churches in Eastern Massachusetts, holding meetings, visiting, and giving Bible readings, as was recommended at our last Conference. First, I visited the church at Danvers, and found them hungering for the bread of life. I tried to set before them the blessings of the gospel, and nearly all began to seek the Lord anew. A few weeks later sister White visited them, when the Lord came very near, and that to bless; on Sabbath almost the whole congregation came forward for prayers. A new interest was manifested in the tract and missionary work; weekly meetings were organized, and a leader was chosen for each of the different departments of the missionary work,—health and temperance work, religious liberty work, home and foreign work. A few weeks later I was told by one of the members that the meetings were quite well attended, and that something of a missionary spirit had been aroused among them. I am sure that if all will take hold of the work with earnestness and faith, the weekly missionary meetings may be made profitable and interesting. There is plenty of good matter in the *Home Missionary* and our other journals, combined with the daily experiences gained by missionary efforts, to make such meetings a blessing to all our churches that will take hold in faith.

A short time ago Bro. C. H. Edwards spent some two weeks with this church, and the Lord blessed his labors to the good of all. The church here may become one of the strongest in the Conference, if all will heed Paul's exhortation to the Ephesians, found in chap. 6: 10-18, especially verse 16.

In November I visited the church in Lynn for a short time, and worked in connection with Elder Fifield, who has labored here a part of his time during the past year. At this place he, in company with others, held a tent-meeting last summer, and a goodly number embraced the truth, so that the church has now about forty-five members. Sister White spent a few days here, and her labors were much appreciated by all. There is no better field for home missionary work than that surrounding this church; there is every reason to believe that they will become a strong body of believers.

I next went to North Dartmouth, and held several meetings. The Lord came very near, and good impressions were made. This is a small church; two of its members have gone into other fields of usefulness, which will necessitate faithfulness on the part of every remaining member in order that this may become a live and growing church.

The instruction of Paul to the Hebrews (chap. 10: 25) should be carefully heeded by every one here.

Christmas Day I went to New Bedford, expecting to meet with the church that evening; but just before the time appointed for meeting arrived, a faithful sister was brought in dead. This caused sorrow and sadness to come upon all. Since then another one of their number has passed away, and some have removed to other fields, so that this church is somewhat reduced in numbers; yet there is help in God for them. If those remaining will take heed to the words of Holy Writ found in Heb. 10: 25; 12: 5-11; Rev. 3: 19, 20, and let the Saviour come into their hearts and abide with them, they may gain great victories in the Lord. They have already secured a piece of ground upon which to erect a church, and if those who can help with their means will do so, a house of worship may soon be built. A large field of usefulness is open to this church for missionary work.

About the middle of January I went to Lowell, in company with Bro. M. W. Harris, to make arrangements for Elder Fifield to lecture on religious liberty. A few months before this, the American Sabbath Union had organized a branch society here. This opened the papers for discussion, so that when we went there the way was prepared before us. A brother there had secured a large hall free of expense, making us welcome to his home, besides doing all he could in other ways to make the meeting a success. The leading paper of the city reported the lectures quite fully and very correctly. Several other papers gave us space for articles, so that we were sure that the Lord had gone out before us. The weather was very unfavorable when the lectures were given; two of the worst storms of the season came at that time; yet there was a fair attendance. Bro. Harris remained to follow up the work with N. R. L. literature, and by writing for the papers. This is an important work, and will become more so as we near the end.

From here I went to Newburyport, and labored about five weeks, holding meetings and giving readings. The weather was very stormy, and as the church had no public meeting-place, my work was from house to house. As a result, one who had been misled by a no-law tract, was reclaimed, and fully established on the Sabbath question. One was added to the church, and two to the tract and missionary society. Steps were taken to free the society from debt. This church has had some additions the past year, and there are others still interested who we believe will yet obey the truth. Since the General Conference I have met with this church twice, and the Spirit of God came into every heart.

April 8 I met with the Ipswich and Rowley church. Here death, apostasy, and removals have left but a small company, still there is hope for them; peace, love, and unity prevail, and where these graces abound there is every reason to hope. We had an excellent meeting with them, and we trust they will take hold of the work anew.

I have visited the Boston church several times during the winter, attending quarterly meetings with them, and visiting them at their homes. Other ministering brethren have also visited them. There is a marked improvement in the church at Boston; a much better spirit prevails everywhere, and it may increase more and more if all will forget the past, and press forward unitedly, carrying out the instruction of Paul to the Philippians. Phil. 3: 13, 14. Then Christ will come into their hearts and sup with them, fulfilling to them Eph. 3: 16-20 and Phil. 4: 7. There are great victories to be won by this church through our Lord Jesus Christ. More than half of the above-named churches are situated in large cities where there are the most favorable openings for home missionary work; this kind of work is sadly neglected in all our churches.

I notice that those who are the most spiritual and seem to prosper best, are those who devote the most time to the work of God, and make the greatest sacrifices for it. Those who are always faithful in paying their tithes, always have enough and to spare, while those who do not are most sure to be a little short of what they desire. And why should it not be thus, when the Lord says: "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine"? In looking over the reports of the churches in this field for the past year, I find in nearly every case an increase in the tithes; this is as it should be, and I am glad to say that as a Conference, New England has one of the best records in proportion to its num-

bers. And still there is room for improvement on the part of some. If all will prove Mal. 3: 1 by faithfully carrying out that instruction because they love to do so, God will fulfill to them the promises of verses 10-12. If we do these things because they are privileges which God has bestowed upon us, through which we may reap greater blessings, then our life will be a life of joy and peace. The summer's work is just before us, and there are tents to be repaired and other outlays of means which will necessitate faithfulness on the part of every one. We expect that the coming summer work will be the most successful season that we have ever had; and if ministers and people will pray and labor to this end, it will be so.

April 30.

H. J. FARMAN.

TENNESSEE RIVER TRACT SOCIETY.

Report for Quarter Ending March 31, 1891.

No. of members.....	10
" reports returned.....	4
" letters written.....	8
" " received.....	8
" missionary visits.....	48
" Bible readings held.....	8
" persons in attendance at readings.....	19
" subscriptions obtained for periodicals.....	13
" periodicals distributed.....	27
" pp. tracts and books distributed.....	77, 68
Cash received during the quarter, \$110.56.	

J. H. DORTCH, Sec.

COLORADO TRACT SOCIETY.

Report for Quarter Ending March 31, 1891.

No. of members.....	20
" members added.....	2
" " dropped.....	1
" letters written.....	28
" " received.....	8
" missionary visits.....	58
" Bible readings held.....	7
" persons in attendance at readings.....	45
" periodicals distributed.....	2, 34
" pp. books and tracts distributed.....	222, 14
Cash received on fourth Sabbath and other donations, \$202.43; first-day offerings, \$81.38. Total, \$283.81.	
Four societies failed to report.	

LEAH E. VANDEMARK, Sec.

THE WORK IN NEW ENGLAND.

SINCE my return from General Conference, I have spent one Sabbath at South Lancaster, two in Boston, Mass., one in Norwich Town, Conn., one in Brighton, New Brunswick (the old home of my childhood which I had not visited before for fifteen years), and am now in Truro, Nova Scotia, where our meeting is in progress. We have shared at times, of the good blessing of the Lord at these meetings, and the hearts of our brethren and sisters have been greatly encouraged to press forward in the good way. We have also met some of the schemes and devices of Satan, in his efforts to overthrow the work of God. But we are more and more convinced that every such scheme, instead of defeating the Lord's work, only creates an opportunity for a fresh revelation of God's abundant grace, and that in the end it will be demonstrated to the universe that nothing has been really done against the truth, but that grace has so overruled every such attempt that it has advanced, rather than hindered the great purpose of God. "Where sin abounded," says the apostle, "grace did much more abound."

Elder Haskell returned to his home in Massachusetts after the General Conference, and we have had the benefit of his labors at some of the meetings above referred to; and those who have had the privilege of seeing him, and hearing his words of counsel and admonition, have been greatly benefited thereby.

An expression of pleasure at seeing Elder Haskell once more among us, was given a few evenings after his arrival, by some fifty or more of his old friends and co-laborers giving him a surprise visit, at his home; on which occasion, after fitting remarks, an original poem, by Mrs. S. J. Hall, a member of the faculty of the South Lancaster Academy, was read in which was set forth the rise and progress of the Conference, the tract society, and the educational work in New England, with which Elder Haskell was so intimately connected.

We hear most cheering reports of the work in Worcester, So. Amherst, and Danvers, where Bro. C. H. Edwards has been holding meetings. Bro. Whittier has left a few keeping the Sabbath at Conway, Mass. Bro. M. W. Harris is having a good interest in the N. R. L. work in the city of Lowell.

Bro. J. W. Dorrington reports some keeping the Sabbath, and a good interest in his work at Torrington, Conn. Bro. S. L. Edwards is at work under the direction of the Conference committee, in the circulation of the journal *Good Health*, the book "Household Monitor of Health," and the new book by sister White, "Christian Temperance and Bible Hygiene." Our people have almost dropped the *Good Health*. A few years ago it was a rare thing to find a home among our people where this valuable journal did not make its monthly visits. Why is this not so now? Is it because our people have become so fully educated on the subject of health that no further instruction on that line is necessary? Is it because the light on health reform is of less importance now than a score of years ago?—No, no. Brethren, the Lord has spoken to us by his Spirit, to "gather up the rays of light that have been given, and cherish and walk in them." Diseases and epidemics peculiar to the last days are coming upon the people, and as these things increase, hundreds and thousands of our people will be cut down by them, who, had they heeded the light which has been shining out during the past forty years, might have preserved their bodies in a healthful condition, and glorified Him who created all things for his pleasure, and who says, "I have no pleasure in the death of him that dieth." We cannot trifle with this momentous question, except at the peril of our souls. We hope Bro. Edwards will bring this valuable line of literature within the reach of all of our own people, and that all who possibly can do so will become subscribers to *Good Health*, and also secure these valuable books. I am glad to note that as the result of a few days' work, Bro. Edwards reports some sixty subscribers to *Good Health*, most of whom took one or both of the books above referred to. A. T. ROBINSON.

Truro, Nova Scotia, May 6.

IN THE SOUTH.

AFTER the General Conference and the committee meetings which followed, I left Battle Creek and arrived at Graysville, Tenn., April 10. On our way, we stopped at Harriman and Emory Gap. The former is a new, thriving town, composed mostly of Northern people, and is destined to be a city of no mean proportions. The latter is a suburb, and we have reason to believe that in both these places the time will come when the truth will find an entrance there, for we believe it is good missionary ground. At Graysville we remained over three weeks. The condition of things in the church was such that we could not see our way clear to leave sooner. The trials which existed seemed to threaten a division of the church; but God interposed, and by his blessing the unity of the church is preserved. It is always Satan's scheme to produce division,—separate and alienate hearts. The quarterly meeting was postponed. There can be no fitness in celebrating the ordinances of the Lord's house, when union and love do not exist among those whose hearts and minds should be one in Jesus Christ. I can but praise the Lord for what he has wrought; and now that union and love are restored and wrongs are righted, I can go with a light and cheerful heart to other fields, feeling that God has not only greatly blessed the brethren and sisters, but that my own heart has been greatly benefited by the experience gained while there. When mistakes are made, and wrongs are committed, which always bring darkness upon the soul, the only way to obtain light and freedom is through confession, with contrition and faith in Him whose arm is able to save even to the uttermost.

By letters received from other portions of the field, we are glad to note that encouragement prevails all along the line. Bro. and sister Shireman, in their labors on the Grandfather Mountain, in North Carolina, are much encouraged with the prospects before them. They are hopeful and much interested in that field, and are working hard for the advancement of the cause in that State. Bro. W. C. Dalby is at work about seven miles from Graysville, and reports a good attendance, a little opposition, and a good degree of interest on the part of many friends whose ears he has gained. Bro. Adkins and wife are still keeping up their interest with the company north of Graysville, who have recently embraced the truth under their labors. A regular Sabbath-school is maintained, and as fast as light is brought to them the little company seem ready to embrace it. We rejoice with them in the fruit of their labors thus far. Good reports are also received from Brn. Pardham and Crisler, who are

now preparing to enter upon tent work in Louisiana and Florida. Elders Wilson and Heacock, also, will soon be at work with their tents in Georgia and Tennessee. So far as we have heard from the canvassing work, success is attending it.

The friends of the cause in this field express their gratitude for the help sent by the General Conference, and still the demand for efficient and consecrated workers is greater than the supply. There is one class of missionaries we wish could be stirred up, and that is good fathers and mothers who have had long experience in connection with some of our large churches in the North. These could be a great blessing to the small churches (which are composed largely of women) in some of our cities and towns in the South, if they would settle in their midst, and labor among them as parental guardians in Israel. New Orleans is calling for just such help; other places are in crying need of it, and we believe some of our worthy and devoted brethren and sisters would receive a great blessing by doing this missionary work. There are, in many of our large churches, those who are capable of doing good work in this direction, but who are now inactive, and whose powers are not recognized because they have no opportunity for spiritual development in the places where they are. There are also many of our brethren and sisters in the North who are suffering from disease and the cold wind of the Northern winters, who would be greatly benefited by a change of climate, and would thus regain their health and lengthen out their lives; and their talents and experience might be used in the cause to the great benefit of those whose debtors they are. We believe we are warranted in saying that in some portions of the South the climate cannot be excelled. My permanent address will be Cor. So. Boulevard and Byran St., Atlanta, Ga.

R. M. KILGORE.

NEBRASKA STATE MEETING.

THE State meeting was held at Lincoln, April 21-28, 1891. The week previous to this, a canvassers' institute was held by F. L. Mead, assisted by the State agent from South Dakota. During the State meeting, evening services were held at College View and with the Lincoln church. Elder Nettleton conducted the meetings at the college. The interest and attendance at both places were good.

We were favored with several sermons by Elder O. A. Olsen, and his words of advice and encouragement were much appreciated by those in attendance. A. R. Henry spoke in the interests of Union College, and pledges were taken amounting to \$600. Instruction was given in the Sabbath-school work and in health and temperance principles. All the Conference laborers were present. A spirit of harmony and brotherly love was manifested during all the meetings, and all felt refreshed and strengthened and better prepared to work for the Lord. The following resolutions were considered and adopted:—

Whereas, We have seen the prospering hand of God in carrying forward the work; and,—

Whereas, God has gone out before us and prepared the way for the truth to go to the people; and,—

Whereas, The people are found hungering for the bread of life; therefore,—

1. *Resolved*, That we do hereby express our heart-felt thanks and gratitude to God for his manifold goodness, and the privilege he has given us to have a part in carrying the gospel to the world.

Whereas, Experience has taught us that it is not for the best interests of the work that the State district (or list) be continued; therefore,—

2. *Resolved*, That it be discontinued, and that its members unite with their local tract societies.

3. *Resolved*, That we adopt the following recommendations of the International Tract Society in reference to reporting: (1.) The librarian shall collect from the members weekly, when practicable, and at least quarterly, (a) the number of missionary letters written, (b) number of letters received, (c) and number of Bible readings held. (2.) The librarian shall report the above items quarterly to the State secretary, and in addition thereto, the retail value of all books, pamphlets, tracts, and leaflets furnished to members during the quarter. The State secretary shall render each quarter to the Corresponding Secretary of the International Tract and Missionary Society, a report compiled from the reports of the librarians, together with the following items to be collected from her books: (a) The retail value of all publications furnished to individuals not included in the reports of the librarians, (b) the value of all periodicals ordered for missionary purposes throughout the State society, (c) the retail value of all subscription books sold by canvassers during the quarter.

Whereas, Through the agency of the canvassing work, a large amount of printed matter containing present truth has been carried to the homes of the people, resulting in the conversion of many honest souls; therefore,—

4. *Resolved*, That we recognize the canvassing work as God's means of reaching many who would not otherwise be impressed with the truth, and that we pledge our hearty sympathies and support to those engaged in this work, and will follow these workers with our prayers.

5. *Resolved*, That thirty per cent. of the society's profits on subscription books be used in advancing the canvassing work, under the direction of the president, secretary, and State agent.

W. B. WHITE, *Pres.*

MARY F. BEATTY, *Sec.*

SPRING CAMP-MEETING IN TEXAS.

ACCORDING to appointment, we held our workers' meeting at Oak Cliff, Tex., from April 7 to 21. The ministers and nearly all the canvassers were present, besides quite a number of others. Although we were together two weeks, and a portion of the time the weather was bad, still we heard many say it was the best meeting, and the most profitable one for the work in Texas, ever held in the State. The time was all devoted to earnest work in social meetings, instruction to canvassers, and Bible study. I wish to speak especially of the Bible lessons and the results of the study. There were about eighteen lessons given on the book of Romans, and God blessed far beyond our expectations. Captives were liberated, and sad, aching hearts were made to rejoice in God. Many left the meeting knowing that the gospel is the power of God unto salvation to every one who believes.

Elder Underwood was with us the last few days of the meeting. We were very thankful that, although feeble in health, he was able to be with us. His words of counsel and cheer were appreciated by all; and we hope he will be able to return at no far distant day, and remain longer, and thus become better acquainted with the work in this State.

During the meeting, the Conference committee held daily meetings, and we believe the Lord blessed as we planned for the work. There will be but one tent in the field this spring, and that will go to Corpus Christi; but meetings will be held by three other companies, in school-houses where there are openings. The calls for labor are many, and we will fill these as fast as possible with our force of workers. About thirty well-trained canvassers have gone out to work this spring, believing that God will bless their efforts as never before. We firmly believe that the Lord will go with both canvassers and ministers to the work, and that the cause in our vast field will move onward. The bond of perfectness binds the hearts of the workers together as one. To God be all the praise for our good meeting!

W. S. HYATT.

CENTRAL CALIFORNIA CAMP-MEETING.

THIS meeting was held at Tulare, Cal., April 9-20. There were forty tents on the ground, and about 115 campers. This attendance was only fair for this section, but the backward spring was probably the cause of many staying at home who had expected to attend. The weather was very pleasant for the time of year. We had some rain, but not enough to hinder the work. The camp was located within the city limits, on a pleasant tract of land. The absence of shade trees seemed strange to Eastern people, but the brethren in California prefer their camp-meetings held on the open ground.

The laborers who took part in the preaching services were Elders McClure, St. John, Ings, and Cook, and the writer. The Spirit of God was manifested at the beginning of the meeting, and the interest increased until the close. The first Sabbath was a good day; about two thirds of the camp were seeking the Lord for a closer connection with him. The blessings received prepared many who came to this meeting backslidden, to work for others. This move opened the way to labor for the young the last few days of the meeting, and the Lord gave his help to those who sought for his blessing.

One brother brought two of his neighbors— young men—to the meeting. He had been working for them, and felt a deep burden for their conversion, and he was made happy by seeing both take their stand for the truth. This shows that it is a good work to get our neighbors to attend our camp-meetings. There were only three baptized,

but others expect to receive baptism at home. The little church at Tulare was much strengthened by this meeting, and a good influence was left in the town. The outside attendance was good every night. Two or three persons of the town began to observe the Sabbath at the close of the meeting.

J. H. DURLAND.

THE GENERAL MEETING AT VILAS, S. DAK.

This meeting was held May 1-7. The busy season prevented many from attending, but nearly all the active workers in the State were present. An admirable program, embracing papers upon the special features of the work, and instruction to agents, interspersed with religious and devotional exercises, had been prepared and was closely followed throughout. The subjects treated upon in these papers were ably handled, and the discussions of them were animated and profitable. The preaching was pointed and spiritual, the special burden being to present the power of faith in God and his word, and to impress the necessity of obtaining this power in order to increased efficiency and usefulness in the work of God. It was manifest from the spirit of the social meetings, that the instruction given was appreciated. The Lord came very near, and an unusual degree of faith and consecration was apparent. It was the uniform testimony that this was the best meeting we have ever held.

The results of the canvassers' school held during the winter were eminently satisfactory, all feeling that it had been a success. During the meeting, daily instruction was given by Bro. Mead to a class of thirteen, who go out to the work full of zeal and courage. On account of the change in the officers of the Conference, special attention was given to its condition and workings, which, considering the effect of the drought, are excellent. Both the Conference and the tract society have funds sufficient to meet all their demands, with a surplus of several hundred dollars, and the amount received for Union College exceeds our apportionment to a like amount.

The present season opens with an entirely changed condition in the prospects of the country, an abundance of snow and rain having fallen during the last few months, and the present outlook is very flattering.

The brethren feel deep and sincere sadness in view of Bro. White's leaving the State, but they readily acquiesce in the decision of the General Conference as the voice of God through his people, and are grateful that if he must go, Bro. Johnson has been sent in his place. S. B. WHITNEY.

CHEERING NEWS FROM OUR FRENCH CANVASSERS.

We now have a company of five French canvassers in Massachusetts, of which Bro. E. P. Auger is leader. The reports from this company are most cheering. The first week one of this company, a sister, took twenty-eight orders of *La Vie de Christ* (*The Life of Christ*) in four days. Another sister took twenty-four orders for the same work in five days. The entire company took over ninety orders in one week. Lately the company have had to divide up, so as to find French people from whom to take orders. One division of this canvassing class secured sixty orders in one week, while the other division was having a harder time. Catholic priests were being aroused, and were making use of the fact that the book did not have the approbation of the doctors of the Catholic Church; and one of our canvassers came very near being pitched down in the street from the third story of a house, by a person who was actuated by the mob spirit.

All these canvassers seem to be of good courage, yet they crave the prayers of our people that their work may be a success, and that they may open many doors for the living preacher.

God bless our French canvassers, and make them a mighty host in his hand to do a great and glorious work; to the encouragement of all those who have at heart the furtherance of the cause among the French! D. T. BOURDEAU.

THE SOUTHERN FIELD.

As the wants of the work in the South will be brought to the attention of the readers of the REVIEW from time to time, while we try to select from the large corps of canvassers in other States those who will leave their homes and former associations and go to this destitute field, it is well for all to

stop and count the cost before making any plans for a change.

Here is Bro. Jones. The State agent comes along and tells him that he should be in the work. Bro. Jones at once begins to count the cost. He has but very little of this world's goods, and if he sells what little stock he has, and uses the money in preparing to enter the work, he has no prospect of ever replacing it again. He may have a large family to support, and debts to pay out of his limited means. On the other hand, he may have houses, lands, and money, which he has worked and toiled for all his life, and which have become almost a part of himself. As he finds himself cutting loose from an occupation that he has worked at almost constantly, to take in its place a new line of work, to him it seems like beginning anew in this life, and so it is. All of these things run through his mind in quick succession.

Brethren, this is right; let us count the cost and respond to the call. Christ has left this work in our hands. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." Mark 13:34. He has left his work in the hands of his servants. May each one ask himself, Am I a servant of Christ? if so, what am I doing to advance the message?

The South is a rich canvassing field. But few have counted the cost and offered themselves to labor in this field. In seven of the Southern States; viz., North and South Carolina, Georgia, Florida, Alabama, Mississippi, and the Cumberland Mission Field, there are but twelve canvassers, while we should count them by the hundreds in this vast territory. The cry is raised for workers to cross the seas, to work in other destitute fields, and this is as it should be. But, dear brethren and sisters, we have a mission field close at home that is ripe, ready to harvest. Will not some of our young people offer themselves unreservedly for this field? Here is room also for the older ones who would love to work for the Lord, and are not able to canvass. We have several cities that have been canvassed; viz., Shreveport, Clinton, and Baton Rouge in Louisiana; Woodville and Natchez in Mississippi; Anniston and Birmingham in Alabama, besides other places in this great field where we need some one to carry on the work begun by the canvasser. In nearly all of these places there are those who have embraced the truth by reading, and others are deeply interested who need help and encouragement. Why cannot some of our good old people from the North locate in these places, and carry on this work? I am sure the Lord will bless you in so doing, and his promise in Matt. 28:19, 20 will be just as precious to you as to the minister or canvasser. Let us not only begin to count the cost, but let us cut loose from our houses and old associates, and hunt a new field where each day we may have a new experience, and can feel that the Lord is blessing our efforts in laboring for him. The way may not be smooth, but what of that? This is not our home, and we have but a few more days at best in which to do this work. Let us not be saying with the scoffers (by our actions), "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3:4.

Let us think on these things, and count the cost, remembering that the Lord will bring us to account for the talents he has given us.

A. F. HARRISON, *Agt. Dist. No. 2.*

OFF FOR EUROPE.

YESTERDAY, at 3:20 P. M., the White Star Line steamer "Teutonic" loosed her cables which held her to her dock in this city, and slowly and grandly moved out into the stream amid the loud cheers and shouts of "Good-by" from hundreds of passengers on board and thousands of spectators on the pier. She carried away five of our brethren who go to labor in foreign lands; namely, Elder O. A. Olsen and Bro. J. Nelson, who go to Scandinavia; Elder H. P. Holser, who returns to Basel, Switzerland; and Bro. A. T. Stroup and S. J. Thomas, who go to enter the canvassing work in England.

As there are quite a number of our brethren going to and fro across the waters, and we are all more or less anxious about them, we have thought that a brief description of some of these ships on which they float over, might not be without interest to the readers of the REVIEW.

The "Teutonic" and "Majestic" are White Star Line steamers, and are what they call "sister ships." They are as nearly alike as two peas; and although each has a gross tonnage of some 500 tons less than either "The City of New York" or the "City of Paris," of the Inman Line, they are the longest ships afloat, and the tonnage of each is 10,000; that is, each displaces that many tons of water; or in other words, 20,000,000 pounds of material was used in building each one. The "Teutonic" is 582 feet long, fifty-eight feet wide, and forty feet deep, with two propeller screws driven by two independent sets of triple expansion engines of a total of 16,000 horse-power. With these she is enabled to make her journey of some 3,000 miles in about six days, and attain a speed, at times, of more than twenty-four miles an hour. It takes a crew of nearly 300 to properly man one of these vessels. About ninety men are employed as firemen, who shovel into the ravenous furnaces some 300 tons of coal per day. It costs from \$60,000 to \$75,000 to make a round trip, from New York to Liverpool and return, with one of these ships.

In building these fine passenger steamers, nothing is spared in making them durable and safe and comfortable for passengers. Nothing but the best kind of steel and lumber is used in their construction, and the workmanship is perfect.

On this trip over, the "Teutonic" had 290 saloon passengers, 195 in the second cabin, and 817 in the steerage, and with the crew there were about 1,600 people on board.

By looking at one of these elegant ships, she seems so noble, so grand, and almost a thing of life, so well deserving the appellation, "Queen of the Ocean," that much of the terror one might have of a trip over the rolling billows is taken away; and we have even heard timid ones expressing a wish, after visiting one of these ships, that one day they might have the privilege of crossing the "great deep" in one of them.

We would say in closing, that we would be glad to assist any one who desires to cross the ocean, by giving information regarding the different lines of steamers, the time of sailing, rates of passage, etc., and in securing berths and tickets. The sooner berths are secured the better, as the ships fill up their passenger lists at this season of the year very early.

T. A. KILGORE.

43 Bond St., N. Y. City, May 7.

Special Notices.

REDUCTION OF FARE FOR THE WISCONSIN CAMP-MEETING.

REDUCTION of fare has been secured for our meeting at Fond du Lac, covering the time from May 30 to June 26, so it will be good for the canvassers' institute, which convenes June 2, and the workers' meeting, which begins June 9. Buy tickets to Fond du Lac at the regular price, and take a receipt of the ticket agent, certifying that you have paid full fare to our meeting, and then by having it signed by our secretary, return tickets can be purchased at one cent per mile. Unless this is done, reduction cannot be secured. We trust that our ministers, directors, elders of churches, and those who are acquainted with railroad matters will explain the certificate plan to our brethren and sisters who are not conversant with it, so perplexity and loss will not be sustained by them. We would especially emphasize this point, for every year there are those who make mistakes and fail to secure the reduction. Full directions for reaching the place of meeting will be given later. M. H. BROWN.

WORKERS' MEETING FOR WISCONSIN.

We are to have a workers' meeting on the camp-ground at Fond du Lac, commencing June 9, at 9 A. M., and continuing one week. We desire the attendance of all our ministers, directors, Bible workers, and other laborers; also all those who desire to engage in the work this season, under the direction and approval of the Conference. A cordial invitation is extended to all our brethren and sisters, to attend this meeting and share its privileges and blessings with us. There will be two interesting and important features of our workers' meeting which we believe will prove a blessing and a source of help and encouragement to our people; viz., Bible study and a cooking school. We especially urge upon all our churches the great importance of having one or two sisters attend from each church, and receive the excellent and practical instruction which will be given by an experienced and competent instructor in healthful cookery. It will be a privilege that should be prized. Those should come, if possible, who not only have some love for the art of cooking, but who can impart to others the knowledge gained on the subject.

As our camp-ground is a clean, beautiful grove, there will be but little labor, comparatively, in making preparations for the meeting, and so we shall have more time for Bible study, devotion, instruction, and counsel. The auditing committee will do its work during the workers' meeting, and the directors' meetings will also be held. We would make special mention of the Bible study. The importance of this feature of our meeting cannot be overestimated. Precious light is now shining forth from the sacred page, and we trust that a large number will be so hungry for the bread of life that they will make the effort and sacrifice necessary to avail themselves of this means of grace. Brethren and sisters, pray that the Lord may greatly bless our workers' meeting and camp-meeting.

M. H. BROWN.

GENERAL MEETING AT BOWLING GREEN, KY., AND CROSS PLAINS, TENN.

It has been decided, the Lord willing, to hold a general meeting at Bowling Green, Ky., commencing Friday evening, May 22, and continuing over the following Sunday; also at Cross Plains, Tenn., beginning May 29, and continuing over the following Sunday. We hope that there will be a general attendance at these meetings. We wish to become acquainted, and to counsel together, and lay plans for our summer work. Invite your neighbors, and bring your unconverted children. Let all come seeking the Lord and his blessing.

CHAS. L. BOYD.

MINNESOTA CAMP-MEETING.

This meeting will be held on the same ground as last year. The place is known as Pleasant Park. To reach it, take the First Avenue electric motor at the corner of Washington and First Avenues South for Washburn Park, and leave the car at Forty-fourth Street. Those coming June 1, 2, 3, will be met at the depots by a man wearing a camp-meeting badge. He will assist you in getting to the street-car, and will take baggage checks, and see that the baggage is delivered on the ground. To avoid mistakes, do not give your checks to any one not wearing a camp-meeting badge.

Tents will rent the same as last year: size 9 x 10, for \$1.75; 10 x 12, \$2.00; 12 x 14, \$2.25; 14 x 16, \$2.50. Those desiring tents should send in their orders at once to D. W. Emmerson, Box 989, Minneapolis, Minn. Do not forget to state the size you want.

The health and temperance work will be conducted by Elder Wakeham, and a cooking school will begin May 26, conducted by sister Evora Bucknum. We expect this will be attended by a goodly number of our sisters throughout the State.

All delegates are requested to be present ready for the first meeting of the Conference, June 2, as we desire to have all business finished before the Sabbath. Bro. Woodward gives notice about reduced rates of fare to the meeting. We hope all those laboring in the employ of the Conference will be present at the commencement of the workers' meeting. Please make out your report of labor, closing the year with June 1, and send it to the Conference secretary, Elder D. P. Curtis, Hutchinson, Minn., by May 23. This will enable the auditing committee to begin their work the first day of the workers' meeting.

We hope these suggestions will be carefully read and heeded.

MINN. CONF. COM.

REDUCED RATES FOR THE MINNESOTA CAMP-MEETING.

We wish to make some suggestions regarding reduced rates for those who will attend our camp-meeting. We are glad to be able to announce that the rate of a fare and one third for the round trip has been granted us on all the Southern and Western roads, also the St. Paul and Duluth. We are corresponding with the Great Northern, Soo Line and the Northern Pacific, and hope to receive a favorable reply from each, but cannot announce it at this writing. All other roads in the State, except the Duluth, Redwing, and Southern, over which our people must travel in coming to the camp-meeting, have granted the reduction.

Certificates must be obtained from the agent of whom tickets are purchased, showing that full fare has been paid in coming to the meeting. When two or more roads are used, a separate ticket must be purchased over each road, and a certificate obtained with each ticket. This does not apply to those coming from points on the Chicago and Northwestern Railroad, via Kasota and the Omaha Line. Those coming by this route may purchase a through ticket, taking a certificate from the agent of the C. & N. W. R. R., which will be honored by the Omaha agent in Minneapolis. Great care must be taken to have the agents fill out these certificates properly, and especially to see that they are stamped with their office stamp. A little care and watchfulness of this kind will prevent delay and possible loss at this end of the route.

We would urge upon all the necessity of obtaining certificates; for unless these are secured, the roads positively refuse to return any one for less than full fare. Persons coming via the Great Northern, Soo Line or Northern Pacific, would do well to demand a receipt for their ticket, or a printed certificate (if it could be ob-

tained), so that in case the reduction is secured they can take advantage of it.

These rates have been secured for the workers' meeting as well as for the camp-meeting proper, so that certificates can probably be obtained by those coming on the 24th and 25th of May. If these directions are followed carefully, we can see no reason why there should be any trouble.

C. N. WOODWARD.

The Sabbath-School.

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

EPISTLE TO THE PHILIPPIANS.

LESSON IX.—KNOWING CHRIST. PHIL. 3: 1-7.

(Sabbath, May 30.)

1. *With what exhortation does the third chapter of Philippians open?* Phil. 3: 1.

2. *How important does this admonition seem to be?* Phil. 4: 4; Heb. 3: 6.

3. *Who only can rejoice in the Lord?* Rom. 5: 1-3, 11.

4. *What was necessary for the safety of the disciples?* Phil. 3: 1.

5. *Against what did he warn them?* Verse 2. (See note 1.)

6. *What is meant by the "concision"?* Ans.—The circumcision, i. e., the Jews. (See verse 3.)

7. *Why was the church warned against them?* (See note 2.)

8. *Who are the truly circumcised?* Phil. 3: 3.

9. *Where else are we plainly told what constitutes true circumcision?* Rom. 2: 28, 29.

10. *What alone did circumcision indicate?* Rom. 4: 11.

11. *Were circumcised people counted as children of Abraham if they had not righteousness?* Rom. 4: 12; Matt. 3: 7-9.

12. *If an outwardly circumcised person had not righteousness, how was his circumcision counted?* Rom. 2: 25.

13. *Who alone is man's righteousness?* 1 Cor. 1: 30; Jer. 23: 5, 6.

14. *Then in whom must all who were ever really circumcised have trusted?* Phil. 3: 3; Col. 2: 10, 11.

15. *If outward observances would avail for anybody, how did Paul stand?* Phil. 3: 4.

16. *What were the things in which he once trusted?* Verses 5, 6.

17. *How could he trust in his zeal in persecuting the church?* Acts 26: 9.

18. *Why was he not perfect, since he was blameless "touching the righteousness which is in the law"?* Rom. 3: 20. (See note 3.)

19. *Notwithstanding all these things in which men trusted, how did he count them for the sake of Christ?* Phil. 3: 7.

20. *Why was this necessary?* Acts 4: 12.

NOTES.

1. "Beware of dogs." The word "dog" is used in the Bible as a term of reproach. (See 1 Sam. 17: 43; 2 Sam. 3: 8; 9: 8; 16: 9.) From the connection of 2 Sam. 3: 8 and Deut. 23: 18, we gather that it is used to signify a shameless, corrupt person. (See also Rev. 22: 15.) Men who were guilty of nameless crimes against nature were very common among the heathen (Rom. 1: 27), so much so that many of their wisest philosophers, as Socrates, made no secret of these crimes, and commended them. There was, therefore, great need of such warning.

2. "Beware of the concision." From the matter-of-course way in which the apostle goes on to explain what the concision is, as contrasted with that which is only outward, we conclude that by the word "concision" he means "circumcision." This was a term used synonymously with Jews, but is here used with special reference to those Jews who trusted in circumcision as the means of justification. These were classed with dogs and evil workers as equally dangerous, for they would turn all who listened to them away from the simplicity of the gospel, a proceeding classed with the beguiling of Eve by the serpent. 2 Cor. 11: 3, 4.

3. "Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." Besides his birth and his orthodox training, the two

points above mentioned were perhaps the things on which Saul, the Pharisee, depended most for salvation. Believing that the traditions of the fathers were the commands of God (see Mark 7: 7, 8), he was "more exceedingly zealous" for them than any other man in the nation. Therefore the more he persecuted those who opposed traditions, the more favor he thought he was finding with God. Then, too, he was a Pharisee of the strictest sect; that is, he was more punctilious in the outward observance of the law than were most even of the Pharisees. So fearful were the Pharisees of violating some of the commandments, that they added many things not required by the law. Many of the Pharisees were hypocrites, but Paul was not. If we may take the seventh chapter of Romans as portraying some portion of his own experience before his conversion, we shall conclude that his religious life was something like that of Luther in the monastery of Erfurt. Extremely conscientious, he never knowingly did a wrong act, and never did anything in which another could detect any wrong. He had all the righteousness that a man can possibly get out of the law. But when he saw the righteousness of the law as it is in Christ, he acknowledged that all the self-righteousness upon which he had been building his hopes of salvation, was so far short of perfection that it was sufficient to condemn him; and he gladly counted it worse than useless, that he might receive the free gift of Christ's perfect righteousness.

News of the Week.

FOR WEEK ENDING MAY 16.

DOMESTIC.

—Boston proposes to pension all disabled firemen.

—Twelve inches of snow fell at Sherman, Wyo. Friday.

—The money gifts to Yale College last year exceeded \$1,150,000.

—There are over 10,000 miners on strike in Iowa, and the supply of coal is running short.

—The Democratic compulsory education bill passed the Illinois House Friday—seventy-nine to sixty-three.

—Thursday the home of Robert Duke, a Montmorency County, Mich., farmer, burned, and two of his children perished.

—The Illinois Senate, Thursday, passed the bill providing for the punishment of "false materialization" of the spirit of any deceased person.

—The house of Daniel Morgan, a reputable citizen of Oak Grove, Mo., was demolished by dynamite Thursday night. Morgan, his wife, and a step-son were seriously hurt.

—Losses by forest fires in five counties of Michigan are estimated at \$2,000,000. Hundreds of families in the State are destitute, and many persons are suffering from severe burns.

—Business failures throughout the country during the past week numbered 237, as compared with a total of 242 the previous week, and 212 for the corresponding period one year ago.

—Fire at Hardy, Nebr., Thursday, destroyed nine business buildings, causing a loss of \$50,000. Daly's plaster mill at Grandville, Mich., burned, causing a loss of \$15,000; insured for \$10,000.

—A Senate committee, Tuesday, after hearing the estimates of the State Board of Agriculture, decided informally upon an appropriation of \$1,000,000 for the Illinois exhibit at the World's Fair.

—Six hundred colored laborers from St. Louis passed through St. Paul Tuesday night and Wednesday, en route to the State of Washington, for the purpose of breaking a strike now on there among white laborers.

—The condition of the growing wheat crop in Michigan is reported by the State department to range from ninety-nine to 104 per cent., which is much above the average. Fruit was only slightly injured by the cold wave.

—Over 100 square miles of virgin forests in Wisconsin are reported to have been destroyed by fires which are yet beyond control. St. Paul was enveloped in heavy smoke all day Wednesday, from forest fires 100 miles distant.

—Two boys at Prairie du Chien, Wis., died a few days ago from the effects of excessive cigarette smoking. A *post-mortem* examination showed the presence of phosphorus, together with nicotine of the arsenic solution used in preparing wrappers.

—The Chief of the Government Bureau of Statistics reports that the total value of the exports of domestic mineral oils from the United States during the month of April, was \$3,898,259. The value of beef and hog exports for April was \$9,289,781.

—The schooner "W. C. Kimball," of Northport, with all on board, was lost in the gale of Friday night, off Point Betsey, north of Frankfort, Mich. There were four persons on board,—the captain (James Stevens), two sailors, and one passenger (W. P. Wolff, a Northport correspondent who was taking a pleasure trip). The loss to cargo and boat was \$1,400.

—Reports from Bellefonte, Pa., state that forest fires have been raging in that vicinity for four days. Several lumber camps, farm houses, saw-mills, and an immense amount of lumber have been destroyed. The damage to property is estimated at \$50,000, with incalculable loss to growing timber. The fires are still raging along the Alleghenies at Huntingdon, Warren, Bradford, and Mechanicsburgh.

FOREIGN.

—It is reported that all Jews are being expelled from beyond the Caspian.

—Two Hebrews were killed and several injured recently at Corfu, by the Greeks.

—King Humbert has sent \$100 to each child left an orphan by the steamship "Utopia" disaster.

—Natural gas has been discovered in the Argentine Republic, and proves to be equal to that of the United States.

—Professor Alexander Edmund Becquerel, the well-known French physician and author, died in Paris Wednesday.

—In Rochester Township, Ont., John Stinson, his two sons, his hired man, and his housekeeper have been found guilty of counterfeiting American silver coin.

—The Duke of Veragua, who now resides in Madrid, is the only living descendant of Columbus, and a project is on foot in Chicago to induce him to open the coming World's Fair.

—The Society of Friends of the Rose in Germany will hold an international rose fair at Trier, June 27-30. There will be complete collections of roses from every land where the rose grows.

—Donna Isidora Causino, of Chili, it is stated, is supposed to be the richest woman in the world. Her monthly income is \$80,000. She is a stately widow of thirty-five years, and a famous horsewoman.

—The Transafrican Railroad has been completed from Loanda to Ambaca, 160 miles in the interior. It is the only railroad in operation in Equatorial Africa. It has been built by native workmen, and daily trains are run over the line.

RELIGIOUS.

—The American Bible Society celebrated its seventy-fifth anniversary at New York, Wednesday. The Rev. Dr. Thomas E. Vermilye, one of the forty delegates present at the organization of the society, pronounced the benediction.

—The eighth annual convention of the Women's General Missionary Society of the United Presbyterian Church of North America was called to order Wednesday morning, at Pittsburgh, Pa., by President Mrs. J. P. Cowan, of Indianapolis.

—German papers express serious alarm at the spread of irreligion in the fatherland. The number of Germans in the large cities, receiving neither baptism nor confirmation, amount to hundreds of thousands. In Prussia alone there are 80,000 irreligious persons who have never been baptized.

—The priests and pastors of Moscow are overwhelmed with requests from Jews for baptism in order to avoid expulsion. The law prevents such conversions, except in the case of Lutherans and Catholics, and then permits conversions only in limited numbers. The flight of Jews continues. The expelled Jews are cruelly treated, being marched out of the city afoot, chained in bands by the wrists. The Russians afterward pillage the deserted shops and houses.

Appointments.

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

APPOINTMENTS FOR THE BATTLE CREEK CHURCH.

PROVIDENCE permitting, Elder A. O. Tait will be with the church at Bedford, Mich., Sabbath, May 23.

BRO. C. B. HUGHES will attend the Sabbath-school and meeting at Ceresco, May 23. Preaching at the usual hour.

BRO. W. A. COLCORD will speak at Pine Creek, Mich., Sabbath, May 23.

SOME of the ministering brethren will meet with the little company at Maple Grove, Sabbath, May, 30, 1891. Would be glad to have some of the brethren from Hastings and Vermontville attend. Preaching at half past ten.

APPOINTMENTS OF STATE MEETINGS, CAMP-MEETINGS, ETC., FOR 1891.

DISTRICT NUMBER ONE.

GENERAL meeting at South Lancaster, Mass., May 20-25
 Pennsylvania camp-meeting, Elmira, N. Y., June 2-9
 New York " " Fulton, " " 9-16
 Canada Conf. " " Fitch Bay, P. Q., " " 24-30
 Vermont " " Aug. 25-Sept. 1
 Maine " " Sept. 1-8
 N. E. Conf. at So. Lancaster, Mass., Oct. 2-11
 Ministerial institute for Dist. No. 1, " " 13-Nov. 15

DISTRICT NUMBER TWO.

Tennessee River Conf. camp-meeting, Sept. 1-8
 Southern council and institute, " " 11-Oct. 12

DISTRICT NUMBER THREE.

*Ohio camp-meeting, Aug. 18-25
 Indiana " " 25-Sept. 1
 Michigan " " 27- " 8
 Illinois " " Sept. 8-16

DISTRICT NUMBER FOUR.

*Minnesota camp-meeting, Minneapolis, June 2-9
 *Iowa " " Des Moines, " " 9-16
 *Wisconsin " " Fond du Lac, " " 16-23
 So. Dakota " " " " 23-30
 Nebraska " " Aug. 25-Sept. 1

DISTRICT NUMBER FIVE.

*Texas camp-meeting, Oak Cliff, Aug. 4-11
 Arkansas " " " " 11-18
 Missouri " " " " 18-25
 Colorado " " Sept. 1-8
 Kansas " " " " 16-23

DISTRICT NUMBER SIX.

Upper Columbia camp-meeting,
 Walla Walla, Wash., May 19-26
 North Pacific camp-meeting, East Portland, Oregon, " " 26-June 2

Appointments marked by a star will be preceded by a workers' meeting. GEN. CONF. COM.

No providence preventing, I will be with the Spencer Creek church May 30, 31; meetings as Bro. Harriman may arrange. D. E. WELLMAN.

THE Pennsylvania Tract Society will hold its annual session in connection with the camp-meeting in Elmira, N. Y., June 2-9. E. J. HIBBARD, Pres.

THE next annual session of the Wisconsin Health and Temperance Association will be held at Fond du Lac in connection with the camp-meeting, June 16-23. B. J. CADY, Pres.

THERE will be an annual meeting of the Iowa Sabbath-school Association held in connection with the camp-meeting at Des Moines, June 2-11, 1891. All friends of the Sabbath-school work are cordially invited to be present. J. M. WILLOUGHBY, Pres.

THE Minnesota Tract Society will hold its next annual session in connection with the camp-meeting at Minneapolis, Minn., June 2-9, 1891. Election of officers and other important business matters will be considered. R. C. PORTER, Pres.

THE next annual session of the Iowa Tract Society will be held in connection with the camp-meeting at Des Moines, June 9-16, 1891. The usual business of the annual meeting will be transacted, and such other business as may seem proper. J. H. MORRISON, Pres.

THE next annual session of the Minnesota Conference will be held in connection with the camp-meeting at Minneapolis, June 2-9, 1891, to elect officers and transact such other business as may be necessary. All delegates are requested to be present the first day of the meeting. R. C. PORTER, Pres.

THE next annual session of the South Dakota Tract Society will be held in connection with the camp-meeting at Madison, S. Dak., June 23-30. All the librarians, directors, and agents are requested to be on the grounds on Tuesday, June 23. The first meeting will be held on Wednesday, June 24. O. A. JOHNSON, Pres.

THE next annual session of the South Dakota Conference will be held at Madison, S. Dak., June 23-30. A workers' meeting will be held, beginning Tuesday, June 16. The Conference committee, the camp-meeting committee, and all the workers are requested to be present on June 15. All the church delegates are requested to be there on June 23. The first meeting of the Conference will be held on Wednesday, June 24, at 9 A. M. CONF. COM. per O. A. JOHNSON, Pres.

THERE will be a general meeting and Sabbath-school convention for Dist. Nos. 1 and 2 at Hillsdale, beginning Thursday evening, June 4, and closing on the Monday following. We expect our brethren and sisters in these districts will improve this opportunity to become more fully instructed in spiritual things, as well as in the Sabbath-school work. Let all our churches see that as many as possible of their officers attend this meeting. W. C. HEBNER.

D. E. WELLMAN.

THE next annual session of the Iowa Conference of Seventh-day Adventists will be held in connection with the Iowa camp-meeting at Des Moines, Iowa, June 9-16, 1891. Churches will see that their delegates are properly provided with credentials. Officers will be elected, and such other business will be transacted as pertains to such meetings. J. H. MORRISON, Pres.

THE Lord willing, I will meet with the churches in Dist. No. 8, Mich., as follows:—

St. Charles, May 22-25
 Freeland, " 25-31
 Edenville, June 1-7
 Chessaning, " 9-15

In each of the above-named places there will be preaching in the evening of the first day of the appointment, at 7:30; also each evening and on the Sabbath and first-day while we remain. We hope, with the help of God, to make these meetings a real spiritual blessing to our people. Come, brethren, meet with us, and let us seek God together. R. C. HORTON.

LABOR BUREAU.

WANTED.—A good farm hand, a man that can drive team and do all kinds of farm work, desires to hire by the month or by the year. Address Josiah Curtis, Box 99, Elk Rapids, Mich.

WANTED.—A boy about fifteen years old, to take as one of the family. Will send him to school in the winter. A country boy preferred (Adventist family). Address Mrs. S. S. Schell, Normal, McLean Co., Ill.

ADDRESS.

THE P. O. address of Elder Geo. W. Page is Heber, Cleburne Co., Ark.

THE address of Elder N. W. Kauble and wife is West Thirteenth Street, Sioux Falls, S. D.

Obituary Notices.

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

SCHINDLER.—Died in Rosedale, Wash., April 20, 1891, of typhoid pneumonia, Nicoline G. C. Schindler, daughter of Bro. J. G. Schindler, aged 14 years, 6 months, and 3 days. Her suffering was very severe, but she bore it patiently. Her mother died over two years ago, leaving six children. The funeral service was conducted by the writer. NICHOLAS PIPOND.
 (Signs of the Times, please copy.)

GOSLINE.—Sister Malinda Gosline, wife of John Gosline, died April 26, 1891, at her home near Viroqua, Wis., aged fifty-six years. Heart-disease and general nervous prostration gradually wore her life away. She embraced the truth about twenty years ago, which she held firmly to the close of her life; and the precious promises of God were her comfort in her last sickness. A large and attentive audience listened to words spoken by the writer, in the M. E. church at Liberty Pole, from Job 14:14. I. SANBORN.

GLOVER.—Died of la grippe, April 23, 1891, in Arcada, Gratiot Co., Mich., John Glover, in his seventieth year. Bro. Glover embraced the Sabbath under the labors of Elder Joseph Bates, nearly forty years ago. He had resided on the same farm for thirty-six years. He was very much respected by his neighbors. He leaves a wife and two daughters to mourn his loss. In taking leave of his family, he said it would be but a short time until Jesus would come, and that his last hours were the happiest of his life. Remarks by the writer. A. O. BURRILL.

BICKFORD.—Died of consumption, in Burnham, Me., April 8, 1891, Lizzie L., wife of E. D. Bickford, aged 35 years and 4 months. She embraced the third angel's message about eleven years ago, but at times would become discouraged and yield to temptation. Before she passed away, she made confession and again found peace in God. She leaves a husband and two children to mourn their loss. The funeral services were held in the Free-will Baptist church, which was well filled by sympathizing friends. Remarks by the writer, from 2 Sam. 14:14. J. B. GOODRICH.

PRICE.—Anna Elizabeth Price was born Nov. 14, 1856, at Alton, Ill. She was married to Wm. Powers Dec. 25, 1872; moved to Boone County, Mo., in 1877, where she lived until 1884, when she came to Decatur, Mich., and has lived here ever since. She was the mother of seven children, five of whom survive her. She accepted the truth four years ago last August, when the tent was here, under the labors of Elders Parmelee and States, and remained a member of the Decatur church until her death, April 15, 1891. Elder R. S. Webber preached her funeral sermon. Text, John 14:2,3. WM. POWERS.

HOUGH.—My dear grandmother, Mrs. Joanna Hough, died of la grippe and erysipelas, at the residence of her oldest daughter, Mrs. Lois Hoff, in Golden City, Mo., April 6, at the age of 66 years, 9 months, and 17 days. She was born in Derbyshire, Eng., and at the age of five came with her parents to Canada. At the age of twenty she was married to Charles Hough. From Canada she with her family went to Whiteside County, Ill., where in 1858, through the labors of Elders Hart and Everts, she embraced the truth of the third angel's message, and has ever since tried to live a consistent Christian life. She was ill just one week, during which time she suffered almost beyond endurance; but she bore her suffering with great patience, and we know she died in hope of the first resurrection. She leaves six children,—three sons, and three daughters,—all of whom were present at her death-bed, and will miss a kind, muchesteemed, and faithful mother. Words of comfort were spoken by Elder Stevens, of the Presbyterian church, from John 14. HATTIE HOFF.

REYNOLDS.—Died of pneumonia, in Dillon, Mont., April 1891, after an illness of seven days, our little Paul Rea, aged 10 months.

CHASE.—Died in Alma, Mich., April 9, of old age, Benjamin Chase, aged eighty-five years. In his early life he sought and found his Saviour.

DAWES.—Sister Arab Irene Dawes died at her home near Nevada City, Mo., April 16, 1891. Sister Dawes embraced present truth thirteen years ago, under the labors of Bro. J. G. Wood.

HOLMES.—Another of the many lonely ones has fallen asleep in Jesus.—Sister Angela Holmes, of Westford, Vt., Oct. 13, 1890, for quite a number of years she observed the Sabbath alone.

HURD.—Dr. Stephen Hurd died at Omro, Wis., in the eight-fourth year of his age. His death was caused by the effects of hernia and the infirmities of old age, together with grippe, his life terminating in great pain.

KNOWLES.—Died at La Grange, Ohio, April 6, 1891, after about sixteen months' illness, sister Lena Knowles, aged 17 years, 6 months, and 4 days. Lena and her younger sister became members of the Sabbath-school several years ago.

ADAMS.—Susannah Houser Adams died of cancer, April 12, 1891, aged fifty-three years. Sister A. was born at Campden, Ont., Nov. 9, 1839. She was brought up in the Mennonite faith, her parents belonging to that denomination.

BARTHOLOMEW.—Died at the home of her parents, twelve miles west of Nevada City, Mo., April 20, 1891, Maggie Tammy Barthick, aged six years. Little Maggie, although so young, had learned to love Jesus.

MOONY.—Died of consumption, at Salem, Mass., April 2, 1891, Martha H., wife of Bro. S. S. Moony, aged 64 years, 2 months, and 13 days. Sister Moony was born at Alton, N. H., Jan. 23, 1827.

GILES.—Died May 1, 1891, of consumption, Jeanette W. Giles, wife of E. P. Giles, of Tompkins, Mich. Jeanette Weed was born in Orangeville, Wyoming Co., N. Y., Sept. 25, 1833.

DAY.—Lena Bell, daughter of William and Josephine Day, died of inflammation of the stomach at Charlotte, Mich., April 3, 1891, aged 17 years, 6 months, and 18 days.

LITCHFIELD.—Sister Mary L. Litchfield died at Westmore, Vt., April 13, 1891. Sister L. was born at Dover, Vt., March 24, 1839. When about twenty years of age, she was converted and united with the First Baptist church of Dover.

BUCK.—Died in Allegan, Mich., April 17, 1891, of consumption of the bowels, sister Emma J. Buck, wife of J. B. Buck, aged 31 years, 8 months, and 25 days. She was born in Spring water, Livingston Co., N. Y.

AUSTIN.—Died in Moiter, Bay Co., Mich., of old age, May 8, 1891, Jonathan Austin, aged 90 years, 5 months, and 23 days. He was born in Washington County, N. Y., and emigrated to Michigan in 1846.

RODERICK.—Died at her home in St. Louis, Mo., April 31, 1891, Mrs. Annie Roderick, in the sixtieth year of her age. Sister Roderick was born in London, Eng., and came to this country when she was ten years of age.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 30, 1890.

Table with columns for EAST, WEST, Stations, and Times. Includes routes to Chicago, Detroit, and Niagara Falls.

Daily. Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.15 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.

CHICAGO GRAND TRUNK R.R. Chicago & Grand Trunk R.R. Time Table, in Effect May 10, 1891.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Lists stations from Chicago to Port Huron and times.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

The Review and Herald.

BATTLE CREEK, MICH., MAY 19, 1891.

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CAMP-MEETINGS FOR 1891.

See appointments on preceding page.

Bro. G. F. Stevens writes us from London, Eng., under date of April 28, 1891, the good news that "the prospects for all branches of our work in England are exceedingly encouraging."

Word from Elder E. J. Waggoner states that the Bible institute in London is progressing nicely, with an attendance of about forty. There are some from Basel, some from Hamburg, and several from Scandinavia in attendance. His address after May 28 will be Akersgaden 74, Christiania, Norway.

Tuesday, the 19th, Elder R. S. Webber left Battle Creek for his native State and former field of labor in Maine, so urgent was the call from that Conference for him to return. No doubt his labors are greatly needed there; and yet we do not know of a more destitute field for the kind of work he is so well adapted to perform, than Battle Creek. Bro. Webber has endeared himself to this people during the time he has been with us, and his labors will be greatly missed.

Elder C. L. Boyd, on his way to the field of labor assigned him in Tennessee, stopped in Battle Creek over Sabbath, the 16th, and spoke in the Tabernacle in the forenoon. His subject was that part of the parable of Matthew 22 which represents the king as coming in to examine the guests which were bidden to the marriage, and finding there a man who had not on a wedding garment, whose lot was to be cast out into outer darkness. He clearly showed, in the light of the subject of the sanctuary, how this part of the parable applies to our own time, and that we are living in the solemn period when the King is examining the guests, and soon our own cases will come up for consideration. The all-important matter for us to attend to now, is to see that we have on the wedding garment, which is the righteousness of Christ.

C. H. Spurgeon, of London, frequently gives indications of his belief in the speedy personal ad-

vent of Christ, in such expressions as the following, which we clip from a sermon of his in the *Christian Herald* of May 6, 1891:—

"The march of the generations is not a procession passing before our eyes, while we sit like spectators at the window; but we are in the procession ourselves, and we, too, are passing down the streets of time, and shall disappear in our turn. We, too, shall sleep with our fathers, unless the Lord shall come speedily."

The St. Louis (Mo.) *Republic* of Feb. 8, 1891, published a good article on "Religion and the Police Power," showing that nothing is more contrary to the spirit of true Christianity than to call on Cæsar to enforce its claims. It showed, moreover, that the spirit of Cæsarism is in most of the denominations of the land to-day, manifesting itself in the persecution of S. D. Adventists and in other ways, and that but few Christians in the land have yet grasped the true principle that Church and State must be totally and forever separate.

We have received a number of papers and clippings setting forth the views of Lieut. Totten of Yale University in regard to the coming of Christ in 1899, with inquiries if we have seen them, and what we think of them. In the REVIEW, in October last, we had an article in regard to Lieut. Totten's lectures before the military class in Yale, with quite lengthy extracts from the views he expressed. His later utterances deal more in numerical calculations, by which he fixes the date 1899. We see no good ground for any of his figures and calculations in regard to dates, but the general view he takes of society and the world, political movements, and particularly of the Eastern question, as set forth in the extracts above referred to, is in accordance with the Scriptures. His movement is significant as showing how strong and wide-spread is the feeling in the minds of men, that we are right on the eve of startling and closing events in this world's history.

Under the heading "Unrest Among the Nations," the *Independent* of May 14 publishes as its leading editorial, an article the first paragraph of which we quote as follows:—

"Were we to characterize the condition of the world to-day, political, intellectual, and religious, by one word, it would be 'unrest.' Whether we look to Africa, with its savage uprisings in the west, its Boer 'trek' in the south, its contests with Arab slave-traders in the east; or to India, with its Manipur uprisings followed so closely by the more threatening riot at Benares; to Japan, with its discussions over new forms of government; to the Pacific, to South America, or to Europe, where the war cloud hangs dark over the Balkan Peninsula and Turkey—everywhere there are signs of change, and change involving turmoil. *The nations are anxious, ignorant of what is coming next, and of what preparation to make for the future.*"

The italics are ours. Does the reader recall any prophecy setting forth that the nations would be in just this condition at a certain time? And at what time was this to be? (See Luke 21: 26, 27.)

When Roman Catholics pose as the apostles and champions of education, they must presume upon a wonderful lack of intelligence among the people. The question as to whether their claims are sincere and honest or not can be settled in an instant by a glance at those countries which the Papal Church has dominated for centuries, and where it has molded the people at its will. One such country is Mexico; and *The Church at Home and Abroad* gives some startling facts in regard to the illiteracy of that country. It says that "less than one fifth of the entire population of Mexico can read even imperfectly." This means that over eighty per cent. of the population, or over eighty persons out of every 100 cannot read; and when we come to writing, it is much worse; for "not one in ten can write." Such is the education the Catholic Church has given Mexico, in nearly

400 years; and yet that church has the effrontery to claim to be the friend and champion of education! "In such facts as these," says the periodical above referred to, "we see what Romanism has done for the education of the people in the countries where it has had undisputed sway. With what reason can the same system ask that its sectarian schools be supported by the public funds in the United States?"

The lowering of the Protestant standard in reference to the Papal Church in this country has become so marked as to attract the attention of others besides those who believe that the United States is on the high road toward making, according to the prophecy, an image to that first beast whose deadly wound was healed. A writer in the *Christian Statesman* of May 14, 1891, says:—

"They [the Catholics] well know that Americans educated in our public schools, will be slow to adopt the mummeries and superstitions of the Roman Catholic Church, hence they direct their greatest efforts against our common school system; and it is a reproof and a reflection on the patriotism and intelligence of the Protestants of our country that Catholics can boast of so many successes in influencing Americans in many quarters to tolerate, and then little by little yield to, their demands. Twenty-five or fifty years ago the Roman Catholic Church was so well understood in this country that she was seldom recognized among evangelical churches. Now they are often enumerated among our churches as if they were really a part of our Christian nationality, while in point of fact, among people well informed, they constitute a real menace to our highest national interests."

NOTHING BUT SUNDAY.

A WRITER in a Michigan paper, a clipping from which has just reached our table, wonders why the Adventists "believe in resting on Saturday, when everybody knows that Saturday is n't Sunday." We are glad everybody does know that. If Saturday was Sunday, we would not rest upon it.

NOTICE TO PENNSYLVANIA.

It is expected that Elder I. D. Van Horn will attend the Pennsylvania camp-meeting this year, to be held at Elmira, N. Y., June 2-9.

THE "PITCAIRN SOUVENIR."

We would again call attention to this handsome little volume recently published by the International Association. It seems to have met the popular demand, and is having a good sale. The following is the Table of Contents: Historical Sketch of Pitcairn Island—The Story of the "Pitcairn"—Action of the California Conference—Attempts to Send a Minister to Pitcairn—Attempt to Reach Pitcairn a Second Time—"The Rift within the Lute"—Further Action of the General Conference—Action of the International Sabbath-school Association—Dedicatory Exercises—Report of Building Committee.

The "Souvenir" is beautifully illustrated, containing six full-page illustrations, made by the half-tone process, taken direct from photographs. The following is a list of illustrations: The "Pitcairn" (sails spread)—The "Pitcairn" (at anchor)—A Scene on Pitcairn Island—Adamstown, Pitcairn Island—At the Dedication—The "Pitcairn" (evening before the launch)—Diagram of the "Pitcairn" (deck and interior)—Officers and Crew—Missionaries—The "Pitcairn" under Full Sail.

The "Souvenir" contains eighty pages, size 6½ x 10 inches, is printed on fine paper, and makes a handsome volume. It ought to be in every family of Seventh-day Adventists. It is bound in three styles, at the following prices:—

Paper covers, thin paper, 25 cents, post-paid.

Card cover, heavy paper, 50 " " "

Stiff board covers, gilt title, \$1.00, " " "

The profits arising from the sale of the "Souvenir" will go toward the running expenses of the ship. Address your State Tract and Missionary Society, or *Sabbath School Worker*, Oakland, Cal.—S. S. Worker.