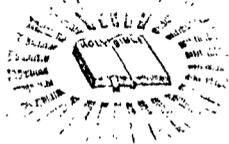


Adventist Review

OUR FIELD

AND SABBATH HERALD



AND SABBATH HERALD.



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

VOL. 65, No. 18.

BATTLE CREEK, MICH., TUESDAY, MAY 1, 1888.

WHOLE No. 1763.

The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money
Orders payable to

REVIEW AND HERALD, Battle Creek, Mich.

TRUST AND PRAISE.

BY N. W. VINCENT.

"O give thanks unto the Lord; for he is good: for his mercy endureth forever." Ps. 108:1.

God's kingdom is supreme, he reigns o'er all;
He rules the nations in their rise and fall;
And though the gates of hell Christ's church assail,
God's laws shall stand; Christ's gospel shall prevail.

For God is good; he doeth all things well;
His heart hath pity more than tongue can tell;
Boundless his love, omnipotent his might,
His ways, his judgments are forever right.

Rebuked in love, we'll trust our pitying God,
And contrite bow beneath his chastening rod.
We prove his covenanted mercies sure,—
God's grace and truth forevermore endure.

In God's good Spirit find we fresh delight;
We would with angels praise him day and night.
The nearer we have drawn unto his throne,
The brighter hath his light within us shone.

Not unto us, so long defiled by sin;
Not unto us, so lukewarm we have been;
But unto Christ's dear name be glory given,
By all on earth, by angel hosts in heaven.

Stover, Kan.

Our Contributors.

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

THE USE OF TALENTS.

BY MRS. E. G. WHITE.

INDEXED

THE parable of the talents should be a matter of the most careful and prayerful study; for it has a personal and individual application to every man, woman, and child possessed of the powers of reason. Your obligation and responsibility are in proportion to the talents God has bestowed upon you. There is not a follower of Christ but has some peculiar gift for the use of which he is accountable to God. Many have excused themselves from rendering their gift to the service of Christ, because others were possessed of superior endowments and advantages. The opinion has prevailed that only those who are especially talented are required to sanctify their abilities to the service of God. It has come to be understood that talents are given only to a certain favored class, to the exclusion of others who, of course, are not called upon to share in the toils or rewards. But it is not so represented in the parable. When the master of the house called his servants, he gave to every man his work. The whole family of God are included in the responsibility of using their Lord's goods. Every individual, from the lowliest and most obscure to the greatest and

most exalted, is a moral agent endowed with abilities for which he is accountable to God. To a greater or less degree, all are placed in charge of the talents of their Lord. The spiritual, mental, and physical ability, the influence, station, possessions, affections, sympathies, all are precious talents to be used in the cause of the Master for the salvation of souls for whom Christ died.

How few appreciate these blessings! How few seek to improve their talent, and increase their usefulness in the world! The Master has given to every man his work. He has given to every man according to his ability, and his trust is in proportion to his capacity. God requires every one to be a worker in his vineyard. You are to take up the work that has been placed in your charge, and to do it faithfully. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Let the business man do his business in a way that will glorify his Master because of his fidelity. Let him carry his religion into everything that is done, and reveal to men the Spirit of Christ. Let the mechanic be a diligent and faithful representative of Him who toiled in the lowly walks of life in the cities of Judea. Let every one who names the name of Christ so work, that man by seeing his good works may be led to glorify his Creator and Redeemer. "Whatsoever ye do, do it heartily, as to the Lord." Let the upbuilding of the kingdom of Christ be your constant thought, and let every effort be directed toward this one end.

Those who have been blessed with superior talents should not depreciate the value of the services of those who are less gifted than themselves. The smallest trust is a trust from God. The one talent, through diligent use with the blessing of God, will be doubled, and the two used in the service of Christ will be increased to four; and thus the humblest instrument may grow in power and usefulness. The earnest purpose, the self-denying efforts, are all seen, appreciated, and accepted by the God of heaven. "Take heed that ye despise not one of these little ones." God alone can estimate the worth of their service, and see the far-reaching influence of him who works for the glory of his Maker.

We are to make the very best use of our opportunities, and to study to show ourselves approved unto God. God will accept our best efforts; but let no one imagine he will be pleased with ignorance and inability when, with proper improvement of privileges bestowed, a better service might be supplied. We are not to despise the day of small things; but by a diligent care and perseverance, we are to make the small opportunities and talents minister to our advancement in divine life, and hasten us on to a more intelligent and better service. But when we have done all that we can do, we are to count ourselves unprofitable servants. There is no room for pride in our efforts; for we are dependent every moment upon the grace of God, and we have nothing that we did not receive. Says Jesus, "Without me ye can do nothing."

We are responsible only for the talents which God has bestowed upon us. The Lord does not reprove the servant who has doubled his talent, who has done according to his ability. He who thus proves his fidelity can be commended and rewarded; but he who loiters in the vineyard, he who does nothing, or does negligently the work of the Lord, makes manifest his real interest in the work to which he

has been called, by his works. He shows that his heart is not in the service for which he has been engaged. He has digged in the earth, and has hidden his Lord's money. The talent given to him for the glory of God and the salvation of souls, has been unappreciated and abused. The good it might have done is left unaccomplished, and the Lord cannot receive his own with usury.

Let none mourn that they have not larger talents to use for the Master. While you are dissatisfied and complaining, you are losing precious time and wasting valuable opportunities. Thank God for the ability you have, and pray that you may be enabled to meet the responsibilities that have been placed upon you. If you desire greater usefulness, go to work and acquire what you mourn for. Go to work with steady patience, and do your very best, irrespective of what others are doing. "Every one of us shall give account of himself to God." Let not your thought or your words be, "O that I had a larger work! O that I were in this or that position!" Do your duty where you are. Make the best investments possible with your intrusted gift in the very place where your work will count the most before God. Put away all murmuring and strife. Labor not for the supremacy. Be not envious of the talents of others; for that will not increase your ability to do a good or a great work. Use your gift in meekness, in humility, in trusting faith, and wait till the day of reckoning, and you will have no cause for grief or shame.

It is easy for us to entertain ideas that we know more than we really do, and when tried we stumble over little matters as though they were great difficulties. Do not aspire to do some great service; when the duty of to-day has not been done with fidelity. Take up the commonplace care, trade on the humble talent with a solemn sense of your responsibility for the right use of every power, every thought that God has given you. God asks no less of the lowliest, than of the most exalted; each must do his appointed work with cheerful alacrity, according to the measure of the gift of Christ. The first thing to gain is a humble sense of your own weakness. Begin to see that you do not possess one tithe of the knowledge that you should possess. Begin to see how you have wasted your privileges, and how much you owe to the mercy of God. Draw near to the divine Model, until you can appreciate your deficiency, and you will be thankful for any place in the service of the Lord. Do not be discouraged when you realize how far short you come. "Draw nigh to God, and he will draw nigh to you." The promise of God is, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

The church of God is made up of persons of different abilities. Like vessels of various dimensions, we are placed in the house of the Lord; but it is not expected that the smaller vessels will contain all that the larger ones will hold. All that is required, is that the vessel shall be full and hold according to its ability. If you perform faithfully the duties in your path, you will be an acceptable servant, an honored vessel. You should feel that Christ has set a high value upon your soul. He has, at an infinite cost, provided a way by which you may escape the corruption that is in the world through lust, and become a partaker of the divine nature.

There is a great and important work that each one can do, through the grace of Christ; that is, to "cease to do evil," and to "learn to do well." Do not fail to appreciate the daily blessings that God bestows upon you. Resolve that you will not utter one word of complaint against God, or against your brethren. To speak against your brethren, is to speak against Christ. Christ identifies his interests with the interests of suffering humanity. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let us make a covenant with God that we will not speak one word of envy or unkindness. Let not your lips dishonor God by fretful words of complaint and dissatisfaction. Educate your lips to praise Him from whom all blessings flow.

Jesus declared of his people, "Ye are the light of the world." And he said again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Those who will not become connected with Jesus Christ, the Sun of Righteousness, will not become channels of light, but they will be held responsible for what they might have been through his grace. God has endowed us with talents for his service and glory, and we should seek to put our gifts out to the exchangers, that interest may be returned to our Heavenly Father.

In order that we may become instruments fit for a valuable service, we must be prepared for our labor. We are as rough stones from the quarry, and we must be chiseled and hewn, until God sees that the unsightly edges are all taken off, and we are fitted and polished for a place in the heavenly temple. Do not entertain the idea that because you have accepted the truth, you have attained perfection. The work of character-building is a life-long work. The Bible must be studied in order that you may properly estimate your progress, and understand your obligations. It is necessary for you to look constantly into the great moral mirror, to measure your attainments by the great standard of holiness. The principles of God's law must become the principles of your life and the motive power of all your actions. The impulses of your heart must be regulated by the gospel of the Son of God, and your character must be fashioned after the divine Pattern. The truth you profess must be established in reverent and holy purposes to honor God and benefit mankind. This is the only successful method of controlling the life. There should be steady, persevering, persistent advancement in the Christian pathway. A fitful experience is of little value. The impulsive effort to overcome is often as impulsively discontinued as begun. There should be a determined resistance of evil in the strength of Christ. Forgetting what is behind, we should press toward the mark with all diligence. The truth must be stamped upon the soul, woven into the character, until the life is sanctified through the power of God. While God works in you, to will and to do of his own good pleasure, you are to work out your own salvation with fear and trembling. You have something more to do than simply to believe. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Use your talents for God in humble faith and love, and he who has been faithful over the "few things" of earth, will be made ruler over "many things" in the eternal world of glory.

A WORD TO THE WISE ABOUT CALIFORNIA.

BY ELD. G. C. TENNEY.

A REMARKABLE tide of humanity is sweeping toward the Pacific Coast, and many thousands whose feet and faces are not yet turned that way, are exploring the region mentally, and revolving the question of removal. It is more than probable that the severity of the past winter will hasten the decision with many, and that immigration will be increased thereby. I have never been known as the champion of western emigration, and never considered it at all probable that I should get the California fever; and I have had only one marked desire to cross the mountains, and that was that I might speak with a better understanding to those whom I thought it my duty to advise to remain where they are. Having had this privilege of personal observation, though to but a limited extent, some will undoubtedly ex-

pect to hear what the effect of these observations has been upon my former opinions.

It has been said thousands of times that California is a wonderful State. No doubt of it. It is a very large State, its extreme length being 770 miles, and its average width over 200. Its area is 188,980 square miles—nearly as great as that of New England, New York, Pennsylvania, and Ohio combined, and as large as Wisconsin, Illinois, Iowa, and half of Michigan. In its natural features, its variety of climate and productions, it closely resembles Palestine in its best days. Everything that grows on earth grows, or would grow, in California, and the range in climate is almost as wide, though of course the extremes of cold and heat are limited to the mountain peaks and sandy inland deserts. It is very doubtful if in any other part of the earth, spots can be found which so nearly approach the ideal of perfect beauty. One is reminded of the words of inspiration: "As the garden of the Lord, like the land of Egypt, as thou comest unto Zoar."

But not far from such places may be found the most desolate and barren country one can imagine, "a dry and thirsty land, where no water is." The broad Mojave and Colorado deserts and other plains in the south have put on a coat of mail of cactus, and spread their arid arms upward like the fangs of a demon, ready to receive a helpless victim. There is nothing in nature more demonic than a cactus plain.

The Sacramento and San Joaquin valleys extend lengthwise through the interior of the State, for a distance of over 500 miles, with an average width of perhaps seventy-five miles. They lie between the Sierra Nevada Mountains on the eastern line of the State, and the Coast Range. Originally they were used as sheep and cattle ranges, or, as one man expressed it, to starve sheep to death on; that is, much of this vast section was an arid plain of alkali sand, hot and dry in the summer, and almost beyond endurance. But the great stores of moisture lying on the mountains are being turned upon this country, and the results are very marked. Good crops are produced, trees and vines flourish, and a tide of population is now flowing in. If they could afford to irrigate the dust of the roads, and sprinkle some water on the face of the sun, to temper its ardent beams, and kindle a fire on the moon, to modify the other extreme by night, and furnish some good drinking-water, with a few other improvements, it would be made quite a good place in which to live.

There are portions of these valleys to which all these remarks do not apply, and there are many other valleys, both large and small, many of which are gems of beauty, especially in the spring season. But land is very high. At or near any of the popular and desirable centers, it costs from \$500 to \$2,000 per acre. It is true that in localities where irrigation is available, small tracts of land may be made very productive and profitable, so that a man does not need to own "all that joins him," to get a living. There is a great deal of work, too, for poor people, and wages are reasonable. But there is a large class of laborers here with whom white people cannot hope to compete. Strenuous efforts are being made to exclude the Chinese or stop their immigration. This may seem inhospitable to our Eastern farmers, but a few months' sojourn here as a laboring man, will generally convert one to the theory that a Chinaman belongs in China.

The cost of living in California, in some respects is like that of the East. In Oakland staple articles, such as sugar, flour, and potatoes, cost about the same as in Minneapolis. At Fresno, stove-wood is five dollars per cord. Soft coal at Oakland ranges from thirteen to fifteen dollars per ton. Well, but you can live on fruit. Yes, if we had money enough. But I will say that for the past winter I would take my chances in Minneapolis, both for quality and prices in all fresh fruits and most of the dried fruits, rather than in any place that I have seen in California. Oranges, lemons, bananas, etc., are to-day, I doubt not, cheaper by twenty per cent at retail in Chicago or Minneapolis or any Eastern city, than in Oakland. Apples are higher here than they are East, and nothing to boast of as compared with Eastern fruit, either. It is now nearly the middle of April, and strawberries have but just appeared on the market, at "two bits" a pint; and yet it is not unusual to buy them in Chicago and north of that at twenty-

five cents per quart before this time of year; and I am told that they seldom get much cheaper than that here. As for vegetables, California has no advantage, to say the least, over our Eastern States. House-rent is exorbitant, or seems so to a man of moderate means, and this is true in every part of the State.

The rainy season is not a very disagreeable time in California. Between rainy days and showers there is bright, beautiful weather. But early in April the clouds have exhausted themselves, and until November they bring nothing to the parched earth. Then the pastures dry up, and cattle must be foddered. Every team passing over the roads plows a little deeper in the dust, and the dust becomes a little finer. The winds scatter it abroad, and it goes up into the beds and kneading-troughs of the rich and poor. We hear a great deal about the horror of blizzards. But give me a cozy seat by a Minnesota winter fire, with the blizzard blowing outside, rather than some of the experiences caused by the dust and sand when in the embrace of a hot, strong wind,—an experience not at all unfamiliar to the dwellers here. And in some places there are plenty of people who would welcome a drink of good water, even if they had to thaw it out of a snow-bank. In other places the water is good.

Everybody will say that the great advantage of California consists in its climate; and if you have to pay fancy prices for lots, or house-rent, or a paper of needles, you must console yourself with the thought that there is a beautiful climate thrown in. But I believe that if the same money which is required to break up in the East, remove to this coast, and get settled in some profitable employment were spent in providing comforts with which to meet the rigor of Eastern winters, a good degree of comfort could be secured, and the advantages of an Eastern home retained.

California is a land of flowers. But a good sister who has been here twenty years told me she longed to behold the glorious beauties of an Eastern autumn. They are not known here. The past winter has been an unusually severe one in the "States," and also in Europe; and it has been so in California, as much so, proportionately, as in any section. And it would not be far from the truth to say that California people have done their full share of grumbling and complaining about the "awfully cold weather."

Some will infer that I am not wholly in favor of the wholesale desertion of our old homes and churches, for this Western country. The inference is correct. Families who are the main-stay of our churches east of the mountains, remove to this coast, and the question of obtaining a living and a foot-hold here becomes an all-absorbing subject. They lose their places in the cause and work of God. Their vacant places are not filled, and they leave discouragement behind them; and if they are not careful the world will absorb their interests, and perdition receive them at last. It is a solemn thing to desert the field and work which God gives us. We may thus escape a few snow-storms, but soon the storms of God's wrath will sweep our earth, and the fair valleys of California will not escape. If they do not begin here, it will not be because God chooses a more wicked locality.

It is a good place for some invalids, and bad for others. Funerals occur here as frequently as in other sections. Worn-out ministers come here to recruit, and it is very good of the Conference to receive them. Just when they will get their quota is not for me to say. But of the people in California, and our people especially, the simple facts demand that they be spoken of in the highest terms. They are kind and hospitable, and those of our faith love the truth and work of God. They have a noble field. May God bless them. But I beg to speak in behalf of our suffering churches in the East. I speak with due regard to the interests and feelings of all concerned. If you contemplate coming to California for pleasurable gratification, or pecuniary benefit, or any selfish personal end, stop where you are. If you are so bad and disagreeable that you want to get away from your old neighbors, begin a new life where you are; don't inflict yourself upon the cause here. If you want to live and work where you can do the most good, work where God has placed you. I speak of generalities, not of particular cases; from the depth of my feelings for the work of God, not because I affect any authority. But having seen the evils

which follow the "moving spirit," I feel called upon to discourage its prevalence to a general extent. And while California is well enough for this world to those who live here, and whose duties call them here, it is not the paradise for which the heart longs, and which will not be found on the present earth. All its beauties and attractions are mixed with dross, and all its glitter to distant eyes is not gold. If we look for blessings where we are, we shall see many of them, and they are of more value than untried and unproved expectations.

CORRUPT COURTS.

BY ELD. J. D. PEGG.

ON April 4, the usually quiet and orderly city of Fort Collins, Col., was greatly shocked at the brutal murder of Mrs. Eva Howe, by her drunken husband. They had both been respected members of society, and had lived happily together until the husband took to drinking and gambling. The evening following the murder, an excited mob, composed, it is said, of the best citizens of the city (one or two ministers being present), broke into the jail, took the murderer to a convenient place near by, and hung him. In their sermons the Sunday following, the ministers exonerated the mob for their crime, alleging that our courts were so corrupted, and justice was so perverted that the crime was justifiable. The press of the State, also, pretty generally expressed the same idea. We give below a few specimens of their comments:—

Murder trials in our courts have become shams, and the people will now take the law into their own hands until murder will become a crime.—*Field and Farm.*

The affair was the direct result of so many verdicts of "not guilty," in flagrant and unquestionable cases of murder.—*Loveland Reporter.*

If this wife-killer had been indicted for murder, he would undoubtedly have been cleared on some foolish pretext or other.—*Longmont Ledger.*

If the brute had been brought before a regularly constituted court, he would have had a chance to get off on some such plea; but now he is safe.—*Aspen Times.*

If the action of this mob were the first of the kind, occurring, as it did, in a Western and newly settled State, it might be argued that it did not reflect the prevailing opinion concerning corrupt courts; but the reflecting reader will have no trouble in calling up many like incidents in old and long settled communities in various parts of the country, and of hearing the same language used in justification of the act.

It is a fearful condition of things when the prevailing opinion is that justice is so perverted that it becomes necessary for the people to disregard entirely law and established rules, or to take the law into their own hands. What more did the Paris Commune do? Perhaps they were more ignorant and brutal. It would be hard, however, to conceive how they could be more brutal than the mob was that hung Howe. We could distinctly hear the curses and derisive shouts of the self-constituted executioners as they proceeded with their work, and our house was two blocks away from the scene. Our prayer-meeting which was in progress, was broken up thereby. What is the probable future of a government when the prevailing opinion expressed by ministers and the press, is that "our courts are shams," and that "justice" cannot be had? When we reflect upon the great variety of conflicting interests and elements in our country, it becomes, indeed, a very serious problem. The student of prophecy can see that we are entering upon the time when the "peace and safety" cry was to be heard; but "destruction" will come instead. See 1 Thess. 5:1-5; Micah 4:1-8; 3:11, 12.

It may be noticed in this connection, that the prevailing sentiment of those who reject the third angel's message is the antinomian sentiment; and as the message advances, that sentiment is more and more pronounced and freely expressed by pulpit and press in all parts of the land. The message is a final plea for the people to keep the "commandments of God, and the faith of Jesus," and the excuse for not heeding the message is that "God's law is abolished." As this sentiment is heralded abroad, the effect must be to increase the corruption of courts and people. If the law of God can be set aside thus easily, how much more may human laws be disregarded! The careful observer will put this and that together, and trace effect back to cause, and see that the rejection of

the message means an increase of lawless acts, until the condition described by the prophet will have been reached, and God will visit the earth in judgments.

PURSUIT OF HAPPINESS.

BY VIOLA E. SMITH.

I FOLLOWED Happiness o'er hill and dale.
Sometimes I almost grasped her garment bright,
But with coquettish air and mocking smile,
As light as air she flitted from my sight.

Oh passing fair she seemed! her dewy eyes
Oft turned upon me such a beaming gaze,
As if she only waited to be won,
And she would leave her wild, capricious ways.

Her shining hair fell round her like a veil;
Or, while her tiny feet sped lightly on,
Would float a golden banner on the breeze,
And brighten the dull earth she trod upon;—

For all around her shone a glorious light.
Oh, but to bask within its beauteous ray!
Vain wish! for when about to clasp her close,
She fluttered her bright wings and flew away.

At length, exhausted with the futile chase,
I gave up hope, and sank upon the ground,
Then saw what had before escaped my eye,
The multitude of people all around,—

Some sick, some dying, others, like myself,
Worn out with chasing phantoms all the day;
And many pleading eyes were turned on me,
Which for assistance mutely seemed to pray.

Touched by the sight, I thought no more of rest,
But moving 'mong them with alacrity,
Strove to bestow what little aid I might,
To give my labor and my sympathy.

Absorbed in my sweet task I noted not
How light my heart, nor how the hours did glide,
When, lo! a rush of wings, a burst of light,
And Happiness stood smiling at my side.

"MY SOUL IS EXCEEDING SORROWFUL."

BY MRS. L. D. A. STUTTLE.

THE chilling dews of night were falling over the earth, as the Man of Calvary and his three disciples passed slowly along the well-beaten path to a secluded nook in the garden of Gethsemane. The disciples were weary and in need of rest, so much so that they did not seem to perceive the anguish of spirit which oppressed the Master, as the blackness and darkness of horror, caused by the crushing weight of the sins of the whole world, settled upon him.

His human heart sadly yearned for human sympathy and for human pity. He said to his disciples, "Tarry ye here, and watch with me." What a blessed privilege was accorded them, but how poorly they improved it! Slowly the blessed Master walked onward alone, for a little space, and then, overpowered, and almost overwhelmed by an unearthly agony which forced from his pallid brow great drops of blood, he fell to the ground and prayed, "O my Father, if it be possible, let this cup pass from me." Again he rose to his feet, and walked feebly forward to seek consolation and sympathy of his followers, and the shameful record is borne of them by the pen of Inspiration, "He found them sleeping"—sleeping while the Majesty of heaven wrestled alone with the powers of darkness!

Jesus addressed Peter—the confident, the boastful Peter: "What, could ye not watch with me one hour?" Thrice he repeated the agonizing prayer, "Let this cup pass from me," "nevertheless, not my will, but thine be done;" and thrice he found them sleeping. Terrible scenes were to be enacted upon the morrow, and well the divine Sufferer knew that ere the setting sun should cast her departing rays over Calvary's summit, the Son of God would pay the debt.

The shameful cross was before him! He stood beneath its gloomy shadow! But it was the weight of the sins of the world which forced that mournful cry from his bloodless lips, "My soul is exceeding sorrowful, even unto death." Ah, it was *my* sins and yours which brought those hours of superhuman agony, and that unearthly pavor to his brow, and which forced those blood drops from his sacred temples! Oh, what condescension! He, the spotless One, the incarnate Son of God! How his pure soul shrank from earth's gross pollution, and how he yearned for his home once more—his home in the bosom of his Father!

The psalmist, in a prophecy of Christ, represents him as uttering this sorrowful cry: "O God, thou art my God, . . . my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thee in thy power and thy glory, so as I have seen thee in the sanctuary." He longed to behold again the sacred sanctuary above, and his Father's face, and to hear again the well-remembered songs of heavenly choristers, welcoming him once more to his home of glory among them. Ah, he was homesick for the glory and beauty which he had left for the sake of guilty, perishing man! Yet "*his own* received him not"! I cannot wonder that his divine soul became sorrowful, even unto death.

O weary, trembling soul, there is hope, there is rest, there is comfort for you! Your bleeding Saviour has purchased life and salvation. The Man of Calvary has paid the debt. The meek Sufferer of Gethsemane has loved you. For you his soul became sorrowful, even unto death. For you he poured out his blood. For you his sinless life went out on Calvary's rugged summit! And he invites you. Will you disregard his tender love? O weary soul, drop into those strong, everlasting arms which are ever beneath you, and be safe! So shall they bear you safely over the swelling billows, and give you everlasting rest. O come, for His dear sake whose soul was sorrowful for you, even unto death!

Bancroft, Mich.

A LITTLE CHRISTIAN HISTORY.

BY H. C. GILES.

"THEN the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19. Some who attempt to controvert the arguments presented by Sabbatarians, in behalf of the observance of the seventh-day Sabbath, as being obligatory upon Christians in this dispensation, claim that it was a Jewish institution, peculiar to that age, and like all Mosaic rites and ceremonies, was to be in force only to the cross, at which time it was rendered void by the death of Christ, by whom, after his resurrection, the Christian Sabbath (Sunday) was instituted.

In proof of this assertion, our opponents confidently refer us to the scripture just quoted. As a preface to their arguments on this text, they draw the following inferences: 1. The disciples were assembled at a regular place of worship; 2. They were engaged in religious services; 3. They were commemorating the resurrection of their Lord; 4. To add to the solemnity of the occasion, Christ himself appeared in their midst, thus showing his approval of their course, and placing the sanctity of the Sunday Sabbath on a divine and immutable basis. Although from the exterior the structure reared on this foundation may look to them very pleasing, yet when tested by the Scriptures, it will crumble as did the walls of Jericho when compassed by the sacred ark of God.

Let us briefly examine from the word of God these inferential pillars which form the support of this widely-cherished Sunday institution, and determine whether they will endure the pressure thus brought to bear upon them. When our Lord had chosen the twelve apostles to be his immediate followers, the record states that "they went into a home." Mark 3:19, margin. Greenfield defines the original word *oikos*, rendered "home" by our translators, "house," "home," "place of abode;" by metonymy, *household, family*. From this we learn that when the apostles of our Lord "left all" to follow their Master, they took up a common abode; *i. e.*, formed *one family* or *household*. And again, the fact that the disciples did possess a common abode is positively asserted in Acts 1:13. Therefore, because we find the disciples together at any time, the inference that they were assembled at a place of worship is too "far-fetched" to have any weight whatever.

"But," says the objector, "was not this a special meeting of the apostles for some particular object, and is it not for this reason that the sacred writer is so careful to record it?" Before concluding thus, let us examine the facts in the case. In recording the chief events in the work of Christ subsequent to his resurrection, Mark speaks con-

cerning the same meeting (?) in the following language: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he had risen." Chap. 16: 14. Were they holding religious services?—Not at all. They simply *sat at meat*. Even more pointed testimony than this is afforded by St. Luke.

Describing the same event, and the manner of Jesus' appearing to his disciples on this occasion, the inspired penman speaks of the fears which filled their minds as he first spoke to them, and tells how he endeavored to dispel their doubts by showing them his hands and his feet, and then continues: "And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish and of an honey-comb. And he took it and did eat before them." Chap. 24: 41-43. How would this do for a church scene in which Christ and his disciples were the actors?

Possibly it might be appreciated by some of our modern religious circles that have their magnificent and costly edifices, richly furnished with all the conveniences for eating and drinking; but I fear that our meek and lowly Saviour and his humble followers could hardly have accommodated themselves to such surroundings. So the would-be religious service undergoes a sort of metamorphosis, and, lo! as the Saviour enters their midst, he finds them collected around their family board, sharing their evening meal.

"But," queries the objector, "since the disciples possessed a common place of abode, is it not probable that they were quietly observing the day to commemorate the resurrection of their Lord from the dead?" Let us see; what saith the Scriptures? In Mark 16: 9-14, we have a very brief but comprehensive account of the manner in which the news of the resurrection spread among the disciples: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat," etc. From this we learn that Jesus first appeared to Mary Magdalene, who went and told the disciples she had seen the Lord; but they *believed not*. After that, he appeared to the two disciples as they journeyed to Emmaus. (Compare verses 12, 13, with Luke 24: 13-35) They quickly returned (Luke 24: 33) and related their story to the ten who remained at Jerusalem; but they did not believe even them. What, then, was their faith in the resurrection of Christ when we find them assembled on this occasion?—Nothing at all. Further: Luke furnishes a more minute account of his consecutive appearances on the day of his resurrection, and having described the manner of his reception by the disciples at the time in question, continues the narrative as follows: "And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?" From this it must appear that not only did the nine disciples disbelieve the report of the two from Emmaus, but more than that, when we find them together on the evening of the resurrection day, it was with a firm and unshaken belief that their crucified Lord was still in the tomb, whither they had seen him conveyed. Therefore we must conclude that the disciples were celebrating an event for the occurrence of which the first ray of probability, or even possibility, had not dawned upon their minds, or abandon the inference as unwarrantable and directly opposed to the facts in the case as gathered from the sacred record. It certainly requires no great discernment to determine which alternative is preferable.

The objector continues: "Did not Christ's appearance in their midst on the first day of the week sanctify Sunday? and are we not warranted in concluding that he wished the day to be sacredly observed by Christians ever after?" If this be true, as our opponents seem so confidently to assert, it must follow that whenever we find Christ with his disciples subsequently to his resur-

rection, it was holy time. Seeing that this conclusion is unavoidable, some non-Sabbatarians readily assume the position that Christ met with his disciples after the resurrection only on the first day of the week. But in order to maintain their arguments, they are compelled to prove (1.) that the ascension occurred on Sunday; (2.) that in apostolic times, "after eight days" (John 20: 26) meant just seven; and (3.) that the disciples observed the Sabbath with all the solemnity attendant upon a grand fishing tour! John 21: 1-3. And more than this, when Christ meets with them on this holy (?) day, he does not accuse them of Sabbath desecration, but commends their course by crowning their efforts with marked success. See verses 6-14.

Let us briefly examine these points: 1. In Acts 1: 3, we learn that Christ was with his disciples forty days after his resurrection; the end of which period fixes the ascension day unmistakably on Thursday, as all authorities agree. 2. Any child who has learned to count ten, would know that "after eight days" from any first-day must overreach the next Sunday by at least one day. 3. If our opponents wish the meeting recorded in John 21: 1-3 as a diadem with which to crown their Sunday Sabbath, they are very welcome to it; but we would blush to place so low an estimate upon the piety of the disciples of our beloved Lord. However, those who complain so grievously because Seventh-day Adventists pursue their usual vocations on the first day of the week, better first call the Saviour to account; for certainly we have a better example for working on that day, provided that their own grounds are fairly taken, than they can secure for refraining from labor thereon.

If Christ's meeting with his disciples on this occasion was not to sanctify the day, what was its object? We have already seen that after the resurrection, Christ first appeared to Mary Magdalene, who, when she told the disciples that the Lord was alive and had been seen of her, was not believed by them. Afterward he appeared to the two disciples as they journeyed, sorrowing, to Emmaus. They "trusted that it had been He which should have redeemed Israel." Luke 24: 21. But he was ruthlessly torn from them by the infuriated mob, and they soon saw the form of him whom they had learned to love, suspended on the cruel cross, pierced and bleeding. Death laid his icy touch upon him, and the grave closed upon him as its victim. As the cheerless portals of the tomb inclosed the form of their beloved Lord, and the stone was rolled against the door of the sepulcher, within was buried all their hope; and, disappointed and mourning at their bitter bereavement, after a short lapse of time they even resolved to return to their former occupation. And as the Saviour rose from the dead, his first object was to comfort his grief-stricken followers, and give them an experience that would qualify them for future usefulness in carrying forward the great work of salvation, to be intrusted to their charge. So when they had heard the story of the women and of the two disciples from Emmaus, and were still doubting, he presented himself "to the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16: 14. Anything said about a new Sabbath institution?—Not a word; his sole mission at this time was to prove to them that their crucified Lord had burst asunder the bands of death and the grave, and that they might lean their tottering hopes on a risen Saviour. But to any change in the Sabbath, he makes not even the slightest allusion. We must, therefore, either accuse the Saviour of culpable neglect, or forever abandon the claim of divine authority for the change of the Sabbath as based wholly on unsupportable inference; for here, if anywhere, the change must belong.

But why seek for a change in the Sabbath, the seal of God's immutable law (see Eze. 20: 12, *sign* and *seal* being used interchangeably in the Scriptures), on the authority of Christ? Was the holy seer misinformed in regard to the matter, when he said that Christ's work would be to "magnify the law, and make it honorable" (not to change it)? Isa. 42: 21. Did the Son of God, the creator of all things (Col. 1: 16; Heb. 1: 2), the Lord of the Sabbath (Mark 2: 28), labor under a misapprehension of the facts in the

case when he declared, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled?" Matt. 5: 18. Were his words devoid of meaning when he admonished his disciples to pray that their flight from the fated city which was destroyed about forty years after the resurrection, "be not in the winter, neither on the Sabbath day"? Matt. 24: 20.

But our opponents attempt to subvert the evidence drawn from this text, by alleging that it no more proves the sanctity of the Sabbath than of the winter; and that by the term "Sabbath day," he meant the Jewish Sabbath. But let the reader bear in mind that the *sanctity* of the Sabbath is by no means the point at issue. When God blessed and sanctified the Sabbath day, after he had rested thereon from creation's work, it must retain its sanctity till, by divine authority, it is abolished or changed. Therefore, if the Sabbath as it was before the resurrection, at the time when this divine injunction was uttered, was to exist unchanged forty years subsequently to the same event, let the intelligent reader decide if the text does not prove conclusively the impossibility of either abolition or change at the cross.

And to presume that the Saviour misspoke himself in making the above declaration,—designating by the expression, "the Sabbath day," an abolished institution, which, therefore, could not have borne this sacred title, having been "blotted out" of existence forty years previous,—would be to attribute to the Son of God inability to choose language to express properly the ideas intended to be conveyed.

But is it not strange that men will cavil with the solemn and all-important truths contained in God's holy word, when their eternal interests are at stake? We are to be sanctified and prepared to share the unending joys of the saved, through obedience to divine truth, not by following the "cunningly devised fables" of man. These Satan has always employed in his endeavors to defeat the plan of salvation, as devices through which to ensnare and destroy souls; and those who have trusted in them, have finally been led away captive by the arch-deceiver. We learn from Inspiration that the last great deception is to be so powerful in its effects that, if it were possible, the elect of God will be deceived. May God help his professed people to realize their danger; to have their loins girt about with *truth*, and have on the breastplate of *righteousness* (Eph. 6: 14), which is the keeping, in letter and in *spirit*, of God's holy law (Isa. 51: 7; Ps. 119: 172), the fourth command of which is, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the *seventh day is the Sabbath of the Lord thy God*." Ex. 20: 8-11. Reader, in obedience lies your only hope. Isa. 1: 19; 1 Sam. 15: 22.

Cornville, Maine.

DISCOURAGEMENT.

BY JOSEPH CLARKE.

It does no good for any one to give way to discouragement. It is the result of distrust of God. When faith is in lively exercise, one cannot be discouraged. New and unexpected trials and disappointments were what discouraged the Israelites in the wilderness. They fretted and worried about their trials in the desert, and the danger of famine and other evils came up before their minds. These they thought upon and discussed in their tents until they were greatly excited. Satan urged them on, until they forgot that God had led them to the desert, and that he was responsible for their support. They lacked faith in God. He had given abundant evidence of his care for them. The deliverance from Egyptian bondage, the passage through the Red Sea, the water from the rock, the daily manna, the cloudy pillar before them,—all these and a thousand other blessings they forgot, in their blind and incessant worry about fancied wrongs. So do we forget the many blessings we enjoy, when we allow our minds to be clouded by discouragement.

—Many think of being happy with God in heaven, but the being happy in God on earth never enters into their thoughts.—John Wesley.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—1st, 144:12.

THE SUNSET OF LIFE.

The stream is calmest when it nears the tide,
The flowers are sweetest at the eventide;
And birds most musical at close of day,
And saints divinest when they pass away.

Morning is holy, but a hollier charm
Lies folded close in evening's robes of balm;
And weary man must ever love her best,
For morning calls to toil, but night to rest.

She comes from heaven, and on her wings doth bear
A holy fragrance like the breath of prayer;
Footsteps of angels follow in her trace,
To shut the weary eyes of day in peace.

All things are hushed before her as she throws
O'er earth and sky her mantle of repose;
There is a calmer beauty and a power
The morning knows not, in the evening hour.

Until the evening we must weep and toll—
Plow life's stern furrow, dig the weedy soil,
Tread with sad feet our rough and thorny way,
And bear the heat and burden of the day.

Oh! when our sun is setting may we glide
Like summer's evening down the golden tide,
And leave behind us, as we pass away,
Sweet, radiant starlight round our sleeping clay.

—Sel.

THE FABRIC OF CHARACTER.

HABITS form character, and outside influences effect habits. The character that has no reverence for God or his word, is not the character that most parents desire their children to possess. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," is a commandment that should be thoroughly impressed in the education of the young.

An Oriental book of fables tells of a loyal subject who so loved his king that he desired to present him with a gift; so he wrought a beautiful and intricate piece of embroidery representing sparkling lakes, green trees, dashing waterfalls, verdant meadows, and many other scenes calculated to please the eye, while through the entire work was woven a golden thread, appearing in the glint of the sunset clouds, the glimmer of the river's flow, and the sparkle of the quiet lakes. This thread of light was so skillfully wrought as to add to the general beauty of the fabric, and yet to form the name of the one to whom it was presented.

The richly embroidered cloth well represents a carefully formed character; the thread of gold being the spiritual life which imprints upon its possessor the name of his King, and designates him as a subject meet for the city "not made with hands, eternal in the heavens." The interweaving of this thread of gold with young lives is largely the work of parents and teachers. Parents have the greater responsibility, but that of the teacher is far more important than most people realize. Teachers who are actuated by no higher motives than the accumulation of dollars and cents, are unworthy to touch the fabric of character. Their hands hold no golden threads, their hearts are moved by no divine impulse; but the earnest Christian instructor weaves for eternity, and through his work continually flashes the thread of gold, gradually forming the Name of names, to appear in after years in characters of living light, leading many souls to the hills of God, whereon the sunlight ever falls.

Parents, desiring, as you do, all good gifts for your children, what is your duty?

ELIZA H. MORTON.

Portland, Maine.

A LOST OPPORTUNITY.

"THERE'S somebody on horseback coming up the hill—yes, he's turning in here," said my brother Tom early one morning in June.

There were not many passers-by on the rather lonely road on which our farm-house was situated, and we youngsters never failed to gaze at them.

"A telegram!" said mother, turning a little

pale as the ominous-looking envelope was placed in her hand.

But it proved in this case not to contain the dreaded message of sickness or death which it so often carries.

"Uncle John is at father's, and they want me to go over there at once to sign some important papers," explained mother as she read.

"At once?" asked Tom, with rather a blank face.

"That's what they say," said mother with a perplexed expression. "I ought to take the morning train. But how can I do it now that Barbara is gone away for two days?"

"And the picnic!" I said.

"Never mind about the picnic. You children could go to that without me. But how can I leave you without Barbara?"

"Easy enough, mother," I said. "Tom and I are nearly fourteen. It's a pity if we can't take care of the house and the children while you are gone."

Mother looked undecided.

"I suppose I ought to go," she said. "I'm sure you would be steady, dears, and do your very best. You can make some ginger-snaps for the picnic, Hetty; that will be enough, with the cake I made yesterday, and the boiled beef."

Tom ran to get out the spring wagon, and half an hour later mother went away, leaving many cautions to me.

"The children must wear their thick shoes; and see that they don't sit on the ground, for it's damp; and that they don't eat too much. Pack the basket carefully, dear; and, of course, you'll all behave your very best, and be polite to all the old people you see—and everybody else. Good-by, my dears, good-by! I'll surely be home to-morrow."

The last sound of her voice reached us as Tom drove down the hill, the rest of us waving our hands to her.

I was not at all overwhelmed at being left in charge, for I was well used to helping about the house, and felt a great increase of dignity at my responsibilities in the matter of the picnic. I took great pains with the ginger-snaps, and nothing could look nicer than they did when Tom rushed into the kitchen on his return.

"Look!" I said, pointing to them.

"Look!" he exclaimed, not giving them a glance, but holding up a letter. And my face grew as sober as his own as I looked at it and then into his eyes.

"Miss Hepsy Pratt. Oh, Tom!"

"Wish I had n't gone to the post-office," said Tom, gloomily. "When I saw mother off I just waited for the mail, and that's it! I knew mother'd want us to open the letters if there were any. And she's coming!"

Miss Hepsy Pratt was the step-daughter of a man who had married one of my father's cousins for his second wife. On this very frail foundation she chose to build a claim of relationship, and had come every summer as long as Tom and I could remember, for a week's visit, always going away with an ample supply of butter and eggs and other farm products. She was a thin, pinch-faced, gray-haired little thing, miserably poor, and without a person in the world upon whom she had any more claim than she had on us. She had taught a little school in her younger days, but the public schools had taken away her occupation, and she lived, nobody knew exactly how, in a little house in which she had a life interest.

Mother was always very kind to her, and made her feel welcome among us. She was very fond of us all, but we children did not like her, and always dreaded her visits. She was very full of queer notions, and gave a great deal of trouble just because dear, good mother always humored and petted her; but Tom and I used to get impatient with her fussy ways.

"If she would only let us alone about studies!" Tom would growl.

Miss Hepsy was much interested in our progress at school, assuming, by virtue of her old experience in teaching, to be a critic in such matters. And she held up her hands in grave disapproval of more modern methods. We always remembered the trouble we had had with her in simple subtraction several years before. Tom and I were twins, and always in the same class.

"Borrow ten from the next figure of the minuend—yes, that's right," said Miss Hepsy. "What next?"

"Consider the next figure of the minuend one less," I said.

"What, my dear! Oh, no! You add the borrowed ten to the next figure of the subtrahend."

"That is n't the way we do," said Tom, stoutly.

"It's the only proper way," insisted Miss Hepsy.

We had already had trouble about "carrying" in addition. She wanted us to say, "Carry one," or more, as the case might be, while we were always taught to say "add." And she sniffed in mild contempt at the new States on the maps, always calling them Territories, and considering nothing of any importance which she had not learned thirty-five years ago.

Well, the letter contained the usual notice, in Miss Hepsy's cramped little hand, that she would spend a day or two with us. The day or two always meant a week or more.

"What shall we do?" groaned Tom.

"What shall we!" I exclaimed.

"It'll take me till past noon to go down for her," he said. "And then I'll have to spend all the afternoon scouring round the woods for sassafras to make her sassafras tea."

"And—the picnic!" I gasped.

"We'll have to give it up!"

"Not go to the picnic!"

The three younger children had gathered near us, and now set up a howl of dismay.

"I declare, it's too bad!" exclaimed Tom. "I do n't think it's right—it really is not, Het, that so many should be disappointed just for one. S'pose I don't go for her, hey?"

"Oh, I do n't believe that would do!"

"Why not? She could go back. It's only seven miles she has to go on the train. She could come another time, and I do believe she means to make two visits this summer, coming so early. She did that once, you know."

"It really does look like it," I said.

"And Ted's just getting into subtraction. Won't she lead him a life of it!"

"But what would mother say if you did not go?" I asked.

"Well, we need n't tell her."

"It was the first time we had ever thought of hiding anything from mother, and I did not like to think of it. But there was the picnic, and we all wanted to go so badly!"

I did n't say anything more, as Tom busied himself in polishing the harness for a fine appearance at the picnic. We worked away for about two hours, when Tom came running in to me.

"If here is n't Miss Hepsy coming in Farmer Hoyt's wagon! It's her—sure as you live! I know her by that old faded green parasol. They're down at the foot of the hill. Hot, shut those blinds—quietly."

"What are you going to do?" I asked.

"Going to let on there is n't any one at home. Quick! The young ones were out in the hay-loft, and I told 'em to keep still for their lives, and I shut the door and crept along behind the hedge. Now—let's lock these back doors."

"But what'll she do?" I said, with serious misgivings at what we were undertaking.

"Do! Why, she'll go away when she finds everybody gone."

The front of the house was locked up, and we went into the upper hall and peeped through the closed blinds. Miss Hepsy never went to the front door, but to a side porch, where we soon heard her knocking. She knocked again, tried the handle, and then went to the kitchen door.

Our window was open, so we could hear the anxious tone of her voice as she said to Farmer Hoyt, after trying the front door—

"Nobody seems to be at home."

"That's too bad," he said. "What'll you do?"

"I do n't know, I'm sure."

She went and knocked at all the doors again. I caught a full sight of her perplexed, distressed face as again she came around to the front, and it touched me.

"Oh, Tom, let's let her in!" I said.

"Stop!" he said, holding me back. "She's going now. Do you want to miss the picnic now we're all ready for it, and the young ones too?"

But the disappointed look on Miss Hepsy's face as Farmer Hoyt turned his wagon from the gate, seemed to bring to me a full realization of the cruel thing we were doing.

"Oh, Tom, I'm going to call her back!" I cried, running down-stairs.

"You can't," he insisted. "How would you have the face to tell her we weren't going to let her in?"

The wagon rattled down the hill, and from the window I could still fancy I saw the sorrowful expression on Miss Hepsy's face as she turned her head for one more look at the house.

Oh, if only I had run after her at that moment! We went to the picnic, but I carried with me a far heavier load at my heart than Miss Hepsy could have felt through her disappointment. I could see that Tom did not feel right either. He was quiet and moody, very different from his usual lively self, and, when he came home, said it was the meanest picnic he had ever attended.

The more I thought of it, the more keenly I felt the meanness and unkindness with which I had treated poor Miss Hepsy. I dreaded to tell mother, and Tom positively refused to let me; but my woeful secret grew too heavy for me, and at last I told her, leaving Tom out of the story as far as I could, and taking the blame upon myself. And I really felt that it belonged to me, for boys could not be expected to feel such things as girls ought to.

I never before had seen such a look of surprise, anger, and distress on mother's dear face. She called Tom that he might take his share in the reproach she gave me. Her anger soon melted into real sorrow as she talked to us.

"You do not have many opportunities, nor do I," she said, "of doing acts of gratuitous kindness to any one. You seem to forget that Miss Hepsy is old and poor and almost friendless. I dare say her visits to us have been the brightest spots in her bare, forlorn life. Do you ever reflect that these chances of blessing those who stand in need are some of the choicest gifts of the good Lord? It is he who has chosen to make your lives so full and rich, and hers so joyless. How will you account to him for the way in which you have neglected the duty he laid upon you of sharing your blessings—such a poor little share as she asked?"

How bitterly I afterward thought of her words! She wrote to Miss Hepsy, not to let her know how we had treated her, but very kindly and cordially to inquire when she was coming and to urge an early visit. In reply Miss Hepsy wrote in a very few words that she was not well, but would be sure to come to us as soon as she was able.

Several weeks passed, at the end of which we received a letter from Miss Hepsy, inclosed by another hand. This time the letter was fuller, dwelling on the joyful fact that she had received a legacy from a far-away relative of whom she had not heard for many years. Yes, actually poor Miss Hepsy, the last person for whom any one would have thought of looking for such a piece of good fortune—seven hundred dollars! Mother was the first person she was telling of it, and she was coming as soon as possible to talk it over with her. It would keep her from wanting the remainder of her life, and there would be more than enough left to bury her; so she was writing this letter now, always remembering the shortness and uncertainty of human life, especially since being ill lately.

The letter rambled on in a queer way, exactly like Miss Hepsy, but finally reached its point, which was to inform mother that she had arranged that the dear children at Clover Hill Farm should at her death receive fifty dollars apiece, to do exactly what they pleased with, in token of her appreciation of all our kindness to her, and because she loved us better than any one else in the world.

The letter in the other hand told of the sudden, peaceful death of Miss Hepsy.

I threw myself on the floor and cried till I could cry no longer. I felt that I would give all I had and much more for just one sight of the faded little face, one opportunity of atoning for the cruel slight I had put upon her.

Tom joined me in declaring we never could touch her money, but mother said that her wishes must be carried out. The next proposition was to spend it on a neat stone to be placed at Miss Hepsy's grave. Mother did not approve of it, however. She said it seemed like a mockery to spend on her when she was dead the money she had so sorely needed all her life-time.

We finally remembered that she had always been warmly interested in the cause of foreign missions, and we had many a time heard her lamenting her inability to give according to her wishes. So we sent it for a memorial gift in her name,

feeling sure that the dear soul would be glad if she could know.—*Sydney Dayre, in Christian Union.*

The Mission Field.

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

IOWA TRACT SOCIETY.

Report For Quarter Ending Dec. 31, 1887.

No. of members.....	940
" reports returned.....	359
" members added.....	85
" " dismissed.....	12
" letters written.....	817
" " received.....	49
" missionary visits.....	275
" Bible readings held.....	208
" subscriptions obtained.....	917
" periodicals distributed.....	10,110
" pp. books and tracts distributed.....	229,801

Cash received on memberships and donations, \$156.54; on sales and accounts, \$2,469.46; on B. C. College, \$62.14; on European Mission, \$76.14; on English Mission, \$58.64; on Scandinavian Mission, \$29.80; on International T. and M. Society, \$21.20; on Christmas donations, \$1,803.04; on one hundred-thousand-dollar fund, \$175.; on home enterprises, \$1,025.57. L. T. NICOLA, Sec.

NEW ORLEANS TRACT SOCIETY.

THE following is our report of labor for the quarter ending March 31, 1888:—

No. of missionary visits.....	862
" Bible readings held.....	62
" persons attending readings.....	137
" missionary letters written.....	29
" pages books sold.....	18,455
" " tracts distributed.....	8,187
" periodicals ".....	4,683
" members.....	15

Although few in number, and isolated, we rejoice that we have the privilege of taking part in this great and noble work, and feel encouraged to press onward. We are endeavoring by the help of our Heavenly Father to let our light shine, so that others may be brought to the knowledge of the truth, and to accept it. We are glad to see that some good has been accomplished in this place through the efforts that have been put forth, and hope that the work may continue to prosper and increase. We trust that each member will earnestly seek divine aid in the work, so that none may weary in well doing.

BESSIE JOHNSTON, Sec.

MOTIVES TO THE PROSECUTION OF MISSION WORK.

As to the prosecution of missions as an enterprise of the church, any worldly man who is considering the question of his calling in life from a purely secular point of view will ask four subordinate questions:—

1. As to the character of the business he proposes to pursue: its honesty and honorableness, its effect on his own physical, mental, and moral well-being. 2. As to the opening for such a business: whether there is room for it, where he proposes to prosecute it, and a reasonable prospect of its success. 3. As to the profit of such a business: whether whatever capital he has can be best invested in that particular way, as to quick and safe and large returns. 4. As to the associations of such a business: whether they are likely to be congenial, helpful, stimulating, harmonious, and especially if a partnership in business is involved in the proposition.

Missions must be regarded as the business and the only business ever yet divinely committed to the believers as individuals and as a collective body. "Follow me, and I will make you FISHERS OF MEN." No other calling is legitimate unless it is in harmony with this; any other calling is legitimate if in it we may abide with God and carry on God's work. Let every believer get this fixed in his mind and heart: whatever his employment may be, his business is saving souls, or more exactly stated, bearing witness for Christ. He is responsible not for results, with which he has nothing to do, but for his work as a herald of good tidings.

Now apply to this life-vocation the four tests heretofore stated:—

1. The character of such a business is of the most exalted possible order. Beside it everything else, however lustrous, dims and pales. The most colossal schemes of human enterprise are small beside this, which embraces the whole world and reaches forward into a limitless eternity! What is all making money to making a human being god-like? What is all the triumph of art in comparison to modeling of character? It is architecture, painting, sculpture, poetry, and music, all in one, and elevated to a spiritual sphere! Consider such a life business in its effect on the worker, the heroism of endeavor and endurance, self-sacrifice and self-oblivion to which it inspires; the atmosphere of influence with which it surrounds character, the transfiguring halo with which it invests common mortals—nay, the transparent spirituality which refines away all the grossness of materialism and carnalism. Go read of Ziegenbalg and Zinzendorf, Krapf and Schwartz, Carey and Moffatt, Martyn and Morrison, Dober and Duff, Harms and Eliot—the illustrious host who have burned with the quenchless fire of missions—and tell us where will be found the like of such characters, where the glory and joy of such reward.

2. The opening for such a divine vocation is especially inspiring; for it is purely of God. Fifty years ago the world was like the sealed jar in the tale of the genii. Now the seal is broken, and forth in the form of a colossus that strides from pole to pole, comes the gigantic opportunity that challenges us to make it our servant to do our bidding in great achievement. Behold him [God] while the church is yet asleep, arouse here and there a heroic soul to dare to go, like Jonathan and his armor-bearer, to attack the strongholds of the enemy. Behold him when the church is yet but half awake, go before the little missionary band, and as they shout the gospel message at high walls and closed gates, he makes the barriers fall, and within thirty years flings wide the two-leaved portals of every leading nation on the globe to the entrance of the gospel. He who doubts providential interposition in missions is blind. Nothing like it has ever occurred in human history. The cleaving of the Red Sea or Jordan, the tumbling of Jericho's walls, the defeat of Amalek, were not as conspicuous miracles as the opening of modern doors of access to all people, because these modern miracles have been on a larger scale and repeated through half a century. Obstacles are out of the way that were as broad as continents, as high as the Himalayas, and as hard as adamant. Facilities of approach have been provided in a succession of discoveries and inventions unparalleled in history—the mariner's compass, steam, the telegraph, the printing-press, all the new machinery of human progress can be made available to carry us and our instrumentalities to these open gates, and occupy the vast fields of labor. And besides all these openings, God has by his grace so proved and approved the work that a whole series of miracles of another order may be seen following up the wonders of his providence by even greater wonders of his grace in the transforming of souls and even of society. Men have seen the deserts blossom as the rose, with the excellency of Carmel and Sharon; instead of the thorn, the fig-tree; instead of the brier, the myrtle tree; the obvious planting of the Lord—God's own husbandry—that he might be glorified.

3. The profit of such a business as winning souls, who can estimate it? There is another capital to be invested besides the capital of money. Brains as well as brawn, mind and morals, gifts and graces, time and talents, acquisitions and accomplishments, the inherited and gathered riches of human character, knowledge, love, speech, life—tell us, young man, young woman, you who wish to serve your own generation by the will of God, where will you find such opportunity for the investment of your intellectual, moral, and spiritual capital? Do you want to make your life tell for God and man? Do you want to wield a scepter of far-reaching and deathless influence? Do you want to multiply yourself a thousand-fold, to make your tongue and your pen redeeming factors in human history? Here is your chance. On our border lands of civilization new empires form in a quarter of a century. A desert tract to-day is a hamlet to-morrow, next year a thriving village, within five a flourishing city, within ten a radiating railroad center, within fifteen a capital of a new State, and so on, marching with gigantic strides to the imperial control of vast

territories with teeming population. The clay is on the wheel; you may go and sit at that wheel as the potter, and mold that plastic society, now in the crude lump, into vessels for God. While you hesitate, the Devil pushes his army of skeptical and infidel teachers and books into the new openings, and threatens to sow the tares before the Lord's people get in the wheat! While you are looking about at home, waiting for something to turn up, you are losing the greatest opportunity for the investment of your mental and moral-capital ever offered to the sons of men! . . .

4. The *associations* of such a business are nothing less than divine. Human companionships of the most ennobling character, but beyond and above all the rest, fellowship, partnership with God! "Lo, I am with you always" is a promise that can be enjoyed only by those who at home and abroad are engaged in the work of missions. The assurance is the divine reward and encouragement of the herald of the gospel, the cross-bearer, the witness. The business you are invited to take as your vocation, employed, engrossed, absorbed the Son of God. It drew him to these foreign shores, it made him to assume our nature and become of kin with us, learn our language, and suffer our cruelties and scorn, and fall a martyr, that by his blood he might buy for us the way to heaven! Christ Jesus was the pioneer in foreign missions, the first Christian martyr and the leader of the host of heralds. Partners who share work share profits. No man hath forsaken all to go on this errand for Christ and with Christ, who receives not a hundred-fold here and now, and in the world to come both the *gift* of eternal life and the *fruit* of his toil, which is the added wages for his work. Tried by this fourfold test, this business overtops all other in its claims and in its charms! Those who have heartily undertaken it would not exchange it for all the honors and dignities and coffers and crowns of earth. They prefer the fiery furnace, with the Son of God as a companion, to the throne of a world without him. The very self-denials of the work are an attraction, since they imply a fellowship with his sufferings; to be crucified with him is only next in bliss to being glorified together.

Such are some of the motives to the immediate and energetic prosecution of the work of missions.—*Missionary Review of the World.*

Special Mention.

ANOTHER "LAY SERMON."

In a recent article, Thomas Huxley says: "It appears to me that the standard of (intellectual) veracity is higher among men of science than in any other class of the community. In this respect, they are already a long way ahead of the churches. I do not know of any body of scientific men who could be got to listen without the strongest expressions of disgustful repudiation, to the exposition of a pretended scientific discovery which had no better evidence to show for itself than the story of the devils entering into the swine."

And yet this is the man who can do considerably more than listen patiently to stories a deal harder to believe than that of the swine. Has he not listened with both ears to the story that we have swine for ancestors—nay, worse still, that we must look for our parents in a ugly and fermenting slime as ever swine wallowed in? Methinks I remember that in the city of New York, this apostle of *bathybius* not only listened very patiently to such stories, but told them himself; not only told them himself, but made affidavit that they were as well proved as the Copernican astronomy.

Mr. Huxley does "not know of any body of scientific men who," etc.—we must spare space and time. He is unfortunate. Where has he been living? His environment cannot have been what I have supposed. I took it for granted that he mingled somewhat with brother scientists, and kept somewhat of an eye open on what was going on, at least in the United Kingdom. But it seems that I was mistaken. He has never heard of that body of British scientists, 617 strong, many of them of the highest eminence, who at the meeting of the British Association for the advancement of science, in 1865, issued a manifesto, signed by all of them, and deposited in the Bodleian Library at Oxford, that

they knew of no science that conflicted with the Bible, of course not excepting the story of the swine. This manifesto was neither made nor kept in a corner. Where was Mr. Huxley that he did not happen to know of it? Perhaps he was so deep in biological studies and in the effort to trace back life to a spontaneous beginning in *bathybius*, that he was oblivious to what was passing.

Prof. Huxley, among his other professions, professes to look with small respect on men who are so unscientific as to believe the Bible. Does he mean to say that Sir Isaac Newton, and Blaise Pascal, and Michael Faraday, and many a man like them, were not respectably scientific? Does he mean to say that Guizot and Thiers and Gladstone and nearly all the great English jurists who accept the Bible with all its stories, have not decent knowledge and practice of the nature and laws of evidence? These latter men, it is true, are not classed with technical scientists, but for all that they have been very tolerable reasoners, and have been perhaps quite as well qualified by their broad endowments and culture to judge the book with judicial fairness as is a specialist in biology.

Prof. Huxley is amazed at the easy faith of the churches. The churches, too, have their amazements. One of them is that such men as Prof. Huxley should make such a business of throwing stones when they live in such glass houses themselves. Does he not know what the history of science has been from the beginning, and what sort of history it is making to-day? All along the ages things have passed muster as proved science that are now universally discredited and laughed at, and always deserved to be. Has not the present generation seen us beaten off from many a *demonstrated* bit of science—astronomical, geological, archaeological? Are not the scientific circles of to-day divided into mutually hostile camps, each positive that only its own views deserve to be called science, and ready to splinter spears for the same? Are these people all "a long way ahead of the churches" for sure-paced and exacting logic; especially such of them as maintain such precious bits of science as the following—the universe is self-built, mental and moral forces are born of mere matter and die into the same, ethics at bottom is nothing but the translation into speech of certain necessary and useful fermentations of the human brain? How people who swallow such camels can strain at such gnats as the Christian doctrines, is something wonderful. The Huxleyites are among the greatest romancers we have. I would call them poets if they would prefer that title, were it not so hard for us to agree on what poetry is. The word is almost as much of a puzzle as *civilization*. On the whole, we will stick to *romancers*. We all know what that word means. It means air castles built in magnificent contempt of all the probabilities. It means "The Arabian Nights," "The Mysteries of Udolpho," and "King Solomon's Mines." It means what the *London Times* aptly calls Darwinism; viz., the last link in an unlimited chain of guesses. Is this a scientific use of the imagination?

If Mr. Huxley has any more "lay sermons" to preach, let him preach on.—*E. E. Burr, D. D., in Episcopal Recorder.*

THE FOLLY OF MODERN WAR SHIPS.

SIR EDWARD REED, the famous naval architect, but no longer having a hand in English naval construction, says that none of the big ships built for the royal navy, since he was at the head of the construction department, are reliable for war purposes; that they look formidable and sea-worthy, and so they are in time of peace; but the very moment anything useful and practical shall be expected of them, he says, is when they will be found most deficient and unreliable. Curiously enough the present Board of Naval Constructors have decided that the ships he built are obsolete, and this would make it appear—if we take the opinions of both sides—that Britain has no effective ships at the present time. During a recent naval debate in the House of Commons Mr. Reed said: "Nine millions [\$45,000,000] have been spent on ships which, if they entered battle, would be lost almost as readily as if they had no armor and would be saved only by their engines and boilers;" that is, by running away. There is food for reflection in this.—*Scientific American.*

Bible Readings.

"Search the Scriptures."—John 5:39.

GRUMBLING.

1. Who was the first in this world to find fault with God's arrangements?

"And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:4, 5.

2. In what way did Adam try to throw the responsibility of his sin on the Creator?

"And the man said, *The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.*" Gen. 3:12.

3. What spirit did the children of Israel manifest when on their way out of Egypt?

"And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness." Ex. 14:11, 12.

4. When provisions ran short, what did the children of Israel do?

"And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger." Ex. 16:2, 3.

5. As the children of Israel pursued their journey according to the Lord's direction, what trouble did they meet?

"And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink." Ex. 17:1.

6. How did they meet the emergency?

"And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" Ex. 17:8.

7. When farther on in their journey, what other cause for grumbling arose?

"And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away: there is nothing at all, besides this manna, before our eyes." Num. 11:4-6.

8. What was the outcome of all this grumbling?

"And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." Num. 11:33; also Ps. 78:27-31.

9. When the spies brought up an evil report, how were the children of Israel affected?

"And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" Num. 14:2.

10. In all these murmurings, whom were they tempting?

"Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." 1 Cor. 10:9.

11. Why were these things written?

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11; (read verses 1-13).

12. What was the great lack on the part of ancient Israel?

"For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2.

13. What is the apostle's admonition?

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. 3:12.

14. What will strengthen our faith, and help keep our hearts tender?

"But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." Heb. 3:13.

J. S. MILLER.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 1, 1888.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
GEO. I. HUTLER,)
S. N. HASKELL,) CORRESPONDING EDITORS.

WAR AND MISSIONS.

An article in the May number of the *Missionary Review of the World*, on "The Comparative Cost of War and of Missions," presents some very startling facts and impressive contrasts. It appears that the combined governments of Europe are able to bring into the field over sixteen millions of men ready for conflict, and crowd the sea with fourteen hundred vessels of war, many of them of the most formidable and destructive character.

To keep up this armament requires an annual expenditure of the enormous sum of nine hundred and six millions of dollars (\$906,000,000). And even the interest on the entire indebtedness, which has to be paid annually, is one billion and seventy millions of dollars (\$1,070,000,000). Is it any wonder that the people are lying down in despair under their intolerable burden of taxation?

And all this in a time of peace, merely to be prepared for movements which each one surmises or fears that other nations may make, or which it wishes to make itself. Does this look anything like the condition of things which the prophet said would mark the opening of the seventh trumpet, when he said, "And the nations were angry" (Rev. 11: 18), or which Christ said would exist just before his second coming, when he predicted "upon the earth distress of nations, with perplexity"? Luke 21: 25.

And what is the prospect for the future? War will be worse than a time of peace; and if the condition of things is such that it cannot be endured now, as it cannot long be, what will it be when the conflict comes? Verily the great battle of Armageddon cannot be far in the future.

On the other hand, all civilized lands have put into the mission field only about fifty thousand laborers, and expend something like ten millions of dollars (\$10,000,000) annually in their support. So that Europe alone has three hundred and thirty-three times as many soldiers, and spends nine hundred times as many dollars each year as the entire church of Christendom can, or rather does, muster, in men and money, in the great conflict of truth and righteousness against error and sin. Is there any doubt about the question who the god of this world is?

THE BLOOD OF CHRIST.

The question whether Christ, in his office of mediator before his Father in heaven, actually presents his blood in behalf of the sinner, or ministers simply by virtue of the great sacrifice he has made, without the real presence of blood, is one upon which no small amount of thought has been bestowed. As stated two weeks ago, we have always been content to leave it an open question, using in this respect the language of Eld. Andrews, "Whether by its actual presentation, or by virtue of its merits, we need not stop to inquire."

But a brother has taken so much interest in our remarks that he has sent us an article by Daniel Steele, D. D., published in the *Advocate of Bible Holiness*, December, 1882, in which the position is taken that Christ's blood was no more subject to decay than his body; that he took it with him to heaven, where it ever remains fresh and pure from corruption, to be pleaded as a living sacrifice in the presence of God. There is a certain force and impressiveness in Mr. Steele's reasoning, so much so that we think our readers will be interested to examine it. His position seems to be confirmed by the view John gives us of Christ in Rev. 5: 6: "I beheld, . . . a Lamb as it had been slain;" that is, as if in the very act of being slain.

Two sentences in which Mr. S. betrays his adherence to the common error, that Christ on his ascension entered the holy of holies and made the atonement, we omit. But he rightly maintains the distinction presented in last week's Review, between Christ as a priest and Christ as a victim. He says: "He became the high priest as soon as he ceased to be the victim." This we can heartily indorse, but can never sanction

the confusion which makes Christ both priest and victim at the same time. As to our views of the time when the atonement is made, we will speak in next week's paper. But to Mr. Steele's article, which reads:—

I am not a polemic, nor is the *Advocate* a medium for theological controversy. Yet I must solemnly protest against a statement in the November number which dishonors my adorable Saviour. I am pained, yea shocked, to read that the blood of Christ "dried and decayed on the ground." My objections are the following:—

1. It is derogatory to the dignity of the Son of God and plucks the crown of divinity from his head, to assert that one part of his humanity, and that a vital part, is permanently subject to death. If death retains the blood of Jesus, the vehicle of his earthly life, under the dominion of corruption forever, then the king of terrors is in an important sense Christ's eternal conqueror.

2. It is taking the first step in the path which ends in "counting the blood of the covenant . . . an unholy [common] thing;" i. e., like the blood of an ordinary man.

3. The Christian man who asserts that the blood of Jesus was decomposed like that of an animal, can give no better reason for his assertion than to say, "This is the law of nature." In saying that natural law had its course in disposing of the blood of Christ, the writer has put himself into a position where a skeptic can logically force him to make the same admission respecting the body of Christ. Thus one half of the fortress of supernaturalism is needlessly surrendered to the enemy, who will use his advantage to force the surrender of the other half.

4. If it is said that Christ's resurrection is proved by positive Scripture testimony, we say that the incorruptibility of his blood is established by just as strong testimony of Holy Writ; for Peter (Acts 2: 27) asserts that the prediction of the psalmist, "Thou wilt not . . . suffer thine Holy One to see corruption," is fulfilled in Christ. This covers the blood, the very medium of life; if it does not, the Holy One saw corruption.

But still more plainly does Peter proclaim the undecaying nature of Christ's blood in his first epistle (chap. 1: 18, 19): "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ." Acids may dissolve silver and gold, but no chemical agent can decompose the precious blood of the Lamb of God. If Peter does not assert this, then he asserts nothing intelligible on this question.

In refuting this error, we are not under obligation to show what became of the blood of Christ, but for the information of the reader we will say that two theories have divided theologians and exegetes:—

1. That it was restored to his veins when he arose from the dead. This is a modern theory devised by the Romanists after they had begun to deny the cup to the laity. They were told that the touch of the priest changed the wafer into the veritable body of Christ, and that, since the blood was in the body, the laity received the blood in the wafer. There is not a shadow of a hint in the Scriptures on which to base this theory of the restoration of the blood. It is a pure invention of popery.

2. The view of eminent Christian writers, including some of the greatest names in church history, such as Chrysostom, Calvin, and Bengel, is that the blood always remains blood shed, ever fresh and pure from corruption, in the presence of God, having been carried into the heavenly sanctuary by Jesus, the great high priest, after his resurrection. Heb. 9: 12: "By his own blood he entered in once into the holy places, having obtained eternal redemption for us." Since the whole office of a priest, especially of a high priest, was blood-sprinkling, it follows that Jesus, the great antitype, must (Heb. 8: 3) have had blood to offer in the tabernacle not made with hands.

In John 20: 17, we have an intimation that this high-priestly act was performed on the resurrection morning, immediately after appearing to Mary. He says to her, "Go to my brethren, and say unto them, I ascend unto my Father." If this refers to the ascension after forty days, why did Jesus use the present tense? and why did he send such a message to his disciples whom he was to see and speak to nine times during that period? Mary could have delivered no other message than this: "Jesus is ascending to his Father." His great errand could have been none other than to carry his own blood into the holy of holies above, and to sprinkle it before his Father. He became the high priest as soon as he ceased to be the victim. This beautifully explains the difficult prohibition, "Touch me not." . . . Hence Jesus gives the reason for his prohibition, "For I am not yet ascended to my Father." Later in the day he permitted and commanded his disciples to touch his person. The conclusion is natural that, between the morning and the evening, Jesus ascended and performed the office of high priest, carrying his own blood with him. . . . Again, since this ascension of Jesus was his initial glorification, he was prepared to give to his disciples on the evening of the first day, a foretaste of that gift, the fullness of which he was to impart after his full glorification. Hence

he breathed on them, and said, "Receive ye the Holy Ghost,"—a real impartation of the Spirit, but in less measure than at the Pentecost.

I know that my readers may feel a shrinking back from the incongruity of material blood in heaven, a sphere of purely spiritual realities. But there is no greater incongruity in the presence of Christ's material blood in that sphere, than there is in the presence of the very body that was laid in Joseph's tomb. The advantages of this doctrine are:—

1. It makes the atonement a vivid, present reality, eternally fresh and efficacious, as if the blood of the divine victim were continually flowing before the eyes of all moral intelligences.

2. It explains the studied peculiarity of the Scripture phraseology. Our redemption is always through the blood shed, and not through the shedding of blood. As our redemption is eternal, the price remains eternally existent, just as if the Redeemer hangs on the cross daily, and daily dies for us. It is fitting that the price of our redemption should ever remain an objective reality, the immutable basis of faith.

3. It gives a beautiful symmetry and a wonderful significance to the Lord's supper, the bread being the shadow of a true substance, the really existent body; and the fruit of the vine the shadow of a true substance, the really existent blood of Christ, and not the shadow of a shadow, the non-existent blood of atonement.

4. It gives a powerful leverage to my faith, when I attempt to move God in prayer. Says Bengel, "He who will not straightway shrink from that which seems at first a paradox, will soon after taste its sweetness with the progress of faith." My experience has abundantly verified this remark of the great exegete in his extended note on Heb. 12: 24, where he shows that we have in Jesus a living mediator, and in his blood (a separately existing material substance), the ground of eternal salvation. Ye are come unto "Jesus the mediator of the new covenant, and to the blood of sprinkling."

5. It affords an intelligent conception of the truth that the blood of Christ cleanseth from all sin. For the shed blood stands in the presence of God as the eternal reason for administering pardon to the penitent believer, and the eternal purchase price of the Holy Spirit, the regenerator and sanctifier. Thus Christ, through faith in his blood, immediately pardons, and mediately, through the Spirit, purifies from all sin, actual and original. This is what is signified by the application of the blood of sprinkling to the soul of the believer.

OUR CAMP-MEETINGS FOR 1888.

ALREADY our brethren in some of the Conferences are planning for these important gatherings. The camp-meeting season is now rapidly approaching. It will be only a few weeks till they will be in progress this side of the Rocky Mountains. Already some have been held on the Pacific Coast. We hardly need to say we greatly desire that the camp-meetings of 1888 shall be the most important ever held among us. The General Conference Committee at their recent meeting in Battle Creek, discussed at considerable length the question of how to make these meetings most beneficial the present season. The Committee felt that they should be made especially meetings of instruction.

For several years past we have impressed upon our people the importance of holding our camp-meetings in large cities, and making them a means of communication with the general public as much as possible. We have endeavored to get into the very heart of the large cities, advertising largely, and giving the meetings a special turn so as to interest the public in our views. We have presented the doctrinal subjects, reporting largely in the papers, and arousing attention to the importance of the work of Seventh-day Adventists. This has been proper under the circumstances, and a benefit to many. Souls have embraced the truth as a result of this course who otherwise would not have been acquainted with the truth. The attention of large masses of people has been called to our work who might not otherwise have heard of it. The course pursued in this respect has been a benefit to the cause, but at the same time there has been in a certain sense a loss to our own people in this plan of work. We have not been able to give that attention to the spiritual condition of our people and the proper instruction they require, as we could if our camp-meetings had been held in smaller places, where the general public would not have attended them so largely.

There are two general objects to be accomplished by our camp-meetings. One is the spiritual advancement of our own people; the other is calling the attention of the masses to our work, and interesting them in

the truth. We must not forget either of these, but make them as prominent as possible. The Conference Committee have felt that during a few years past, there has not been sufficient instruction given to our people, and they have thought it would be well this year to seek especially to remedy this evil, and give special instruction on many important points which we all should know, that the standard of piety and efficiency may not be lowered, but that the work of arousing, instructing, and specially helping our own people shall be made more prominent.

We would not directly interfere with any Conference which has before it an important local object in holding a camp-meeting in some important city. But we would generally counsel our Conferences to arrange their camp meetings so we can give special prominence to the work of instructing our own people. We have thought that quite a large proportion of the day services, except Sabbath and Sunday, should be devoted to instruction in the various branches of the work. First, instruction in regard to church work. We recognize the fact that there is a great lack among us in church efficiency. Our elders and other officers are failing to do their duty in many cases. We fear that the standard is being lowered from a lack of instruction on these points, in regard to the principles of the Christian religion. Some one thoroughly competent should give instruction in reference to the duties of church officers, and the plainest principles of church discipline and church management. Here is the great field where we are losing ground. The standard of our work, we fear, is deteriorating; and unless special efforts are made to arouse churches to their condition and the necessity of vigilance and thoroughness, we shall soon find ourselves on a level with the customs of the churches we sometimes call Babylon.

Our church officers greatly need such labor. We actually find in many of our local churches, individuals in prominent positions who not only do not pay tithes, but who, in some cases, openly oppose doing so. Others have no faith in the manifestation of spiritual gifts among us, and openly disregard the plainest principles of the health reform; and we greatly fear that the standard among us is considerably lower than it was fifteen years ago. This should be different. It is a startling question, which should be asked our people generally, Are we drifting steadily toward the world as we near the realities of eternity, and becoming more attached to it and interested in worldly pursuits, and less interested in the things of God? If so, may the Lord pity us as a people.

There should be instruction in the missionary work, in canvassing, in the importance of the foreign missionary work, and the various branches of duty, which we as a people need to consider carefully. There are most solemn obligations resting upon us as a people, unless we are all deceived and deluded. We ask our Conference committees in different fields to consider carefully this fact, and so arrange their camp-meetings that we may be able to give considerable instruction, and not be interfered with by the general public during the ordinary day services. Of course, Sabbath and Sunday services should be especially adapted to help the people who may attend.

Let all understand, therefore, that our camp-meeting services this year will be made especially seasons of instruction. May God grant his blessing to rest upon us as we more fully try to instruct the people who may attend. The fact that such instruction is to be given, should make our Conference officers do all in their power to have a full attendance of our people in all parts of their Conference. Make special efforts to secure the attendance of those who live in isolated places, where they do not have the privilege of attending general meetings often, so that they may receive this instruction. Have all the church officers present, if possible; and let us see if we cannot raise the standard of piety and devotion and efficiency throughout our entire ranks during the year of 1888. G. I. B.

NOTES OF THE RECOMMENDATIONS OF THE GENERAL CONFERENCE COMMITTEE.

FIVE of the members of the General Conference Committee, namely, Elds. Smith, White, Underwood, Kilgore, and the writer, spent upward of two weeks together in consultation during and after the time of the special course at the College. Thinking that a few of the recommendations made by the Committee may be of general interest, we present them before the readers of the REVIEW.

Eld. Cook having been called from Kentucky on account of the feebleness of his wife, so that he will probably not be able to labor any more in that Conference the coming year, it was recommended,—

That another laborer be selected from Kansas to go to Kentucky in the place of Eld. Cook. This laborer is to be selected by the Chairman.

Moved, That on account of the inability of Eld. C. P. Haskell to go to Ohio the present season, and his having resigned his position as one of the Ohio Conference Committee; and inasmuch as the Ohio Conference has requested this Committee to fill the vacancy, we recommend that Eld. J. E. Swift take the place on the Ohio Conference Committee thus made vacant.—Carried.

Moved, That in conformity with the plans adopted in other mission fields, we recommend,—

1. That a managing committee of three be appointed in the South African Mission; that this committee consist of Eld. C. L. Boyd, Eld. I. J. Hankins, and a brother selected by these, resident in that field; and that C. L. Boyd shall act as chairman, and I. J. Hankins shall act as secretary and treasurer.—Carried.

2. That the managing committee shall have charge of the book and tract department; that I. J. Hankins manage the depository; and that Carrie Mace act as assistant secretary.—Carried.

3. That Eld. G. C. Tenney visit the churches as soon as possible after his arrival in Australia, and arrange for a general meeting, at which to organize a Conference, if it shall seem advisable to the Mission Board and the brethren there; and further,—

4. That the Committee express their approval of a publishing association whenever the Australian brethren shall be anxious to have it, and have means to invest in it; but that it shall not be organized hastily, nor shall they undertake the purchase of real estate nor the building of an office to involve them in large debt, without the advice of the General Conference; and also that when the organization is formed, stock be issued to the General Conference Association of Seventh-day Adventists, to the amount of funds invested in the publishing work from America.

Moved, That Bro. Edwards prepare an abstract of the financial reports of the foreign missions, and make duplicate copies of the same to lay before the members of the Conference Committee.—Carried.

Moved, That we instruct the Home Mission Secretary to discourage the establishment and maintenance of numerous small missions in various States.—Carried.

Moved, That it should be our policy to discontinue or turn over to State Conferences, the missions now maintained by the General Conference, as soon as practicable.—Carried.

Moved, That we request Eld. Butler to write an article, defining the attitude of our mission managers to the marriage question.—Carried.

Voted, That the Chair should appoint a committee of three, of which himself should be a member, to devise some plan for pushing the book business in Ontario. Elds. W. C. White and R. M. Kilgore were appointed as the other members of said committee.

Voted, That we appoint a general institute of Seventh-day Adventist teachers, to be held from June 28 to July 9, 1888, at Battle Creek, Mich., to be conducted by Prof. Prescott, the Educational Secretary.

We Recommend, That the Educational Secretary be invited to write an article for the REVIEW, stating the object and importance of such an institute, designed to bring together all who would be interested and profited by such an occasion.

Voted, That we request Prof. Prescott to attend as many of the camp-meetings and general meetings as he can, and labor for the educational interests of our people, including encouragement for proper students to attend the Battle Creek College, and the presentation of the importance and necessity of church schools, encouraging them where practicable.

Moved, That we recommend to the trustees of our three principal schools an exchange of teachers, where such a course would seem to be beneficial to each institution.—Carried.

Whereas, The maintenance of advanced courses of study in three separate institutions is a source of large expense, and comparatively few students pursue such studies; therefore,—

Resolved, That we recommend that these advanced courses of study be kept up at the Battle Creek College only; and that such students as desire to pursue these higher studies be recommended to complete their course at this institution.—Carried.

Moved, That we recommend that the teachers at the proposed Teachers' Institute prepare uniform and connected courses of study, which shall include the work to be done in church schools, Conference schools, and our higher institutions.—Carried.

Voted, That we request that special efforts be made

at our three principal educational institutions, for the preparation of teachers for the management of the various branches of the schools that may be established in the different Conferences.

Moved, That the Central European Publishing Board consist of five members, who shall be J. H. Waggoner, L. R. Conradi, H. P. Holser, E. W. Whitney, and John Vuilleumier.—Carried.

Moved, That these brethren be requested to meet for consultation at regular intervals as far as possible, and that they forward to the Foreign Mission Secretary a report of all important plans and decisions.—Carried.

Voted, That the translating and type-setting of such of our Holland works as it may be necessary to publish in Europe, shall be done under the direction of the Central European Publishing Committee.—Carried.

Voted, That we recommend that Bro. Benjamin Stureman work in Holland, under the direction of the Central European Mission Board, in canvassing and colportage work.

Voted, That we write Bro. Van der Schuur to come to this country with his family, as soon as practicable, to learn the English language, and labor in the work here.

Voted, That we hereby appoint Bro. D. A. Robinson to fill the vacancies in the British Mission Board and Publishing Committee caused by the absence of William Ings and S. H. Lane; so that the Board and Publishing Committee now stand as follows: S. N. Haskell, J. H. Durland, and D. A. Robinson.

Voted, That in view of the death of Bro. B. L. Whitney, Bro. J. H. Waggoner act as editor of *Les Signes des Temps*, and U. Smith and G. I. Butler as corresponding editors.

Voted, That Bro. Erzenberger take the place of Bro. B. L. Whitney as corresponding editor of the *Herold der Wahrheit*.

Voted, That we request each of our foreign mission boards to hold meetings as often as once a month, if possible, and send a synopsis of the proceedings of such meetings to the General Conference Committee.

Voted, That we recommend similar meetings to be held by the publishing committees of the missions, and that they send a similar report, and counsel with us in reference to the issuing of new publications; and that they do not enter upon the publication of important works or upon enterprises involving much expense without the approval of the General Conference Committee.

Voted, That all these reports be addressed to the Foreign Mission Secretary.

Voted, That C. Eldridge, F. E. Belden, and J. O. Corliss, form a committee to investigate the question of publishing in Canada such of our works as may be useful in that field, and submit propositions to the REVIEW AND HERALD in reference thereto.

These were but a small portion of the recommendations indorsed by the Committee, but perhaps they will be sufficient to give the readers some idea of the ground covered by our discussions. We publish those of a more general nature, while the remainder will be considered by those especially interested.

G. I. B.

OUR CITY MISSIONS AND THE COURTING MANIA.

THE work of our city missions is a most important one. The training of Bible workers in the last few years, has become an important department in the advancement of present truth, especially in our larger cities. Intelligent, trained workers who can labor as colporters, and give interesting Bible readings on the subjects of our faith, have helped much to solve the question of how to enter our large cities, and bring the truth before many who could not otherwise be reached. To go from house to house, and find those who will be willing to investigate the Scriptures with our laborers of this class, is found to be one of the most effective methods of bringing people to the truth. There are large numbers of young people among us who can become proficient in this way, and enjoy the precious privilege at last of seeing many souls brought into the kingdom of God through their efforts. It is a noble, precious calling. Especially is this so in regard to young lady workers. These should be persons of some experience in life, with some knowledge of human nature and some discernment and intelligence in regard to Christian principles and duty.

Our General Conference made recommendations at its last session, designed to elevate the standard

required in this kind of work. We trust all those who have to do with our missions will carefully consider the recommendations there made, and make reasonable efforts to carry them into effect. We indorse most heartily the plan of training Bible workers. Here is a department where our sisters can be more useful than in almost any other way. But the enemy will do his best to nullify all our efforts to advance the cause in this way, if possible; hence we must be guarded on the right hand and on the left, to keep out things that would tend to destroy this important department of the work.

Already many hundreds of souls have been brought into the truth through the efforts of our Bible workers, and we have but just begun to reach what might be done if we could develop this branch of the work to its utmost degree. But our experience during a few years past has been such as to lead us to make a careful scrutiny and investigation, so that we may not see this good work marred and ruined.

The efforts of our Conference authorities in different States have been to obtain the help of the best class of our young people. Young ladies of intelligence, devotion, tact, refinement, earnestness, and piety are in great demand as Bible workers, and every intelligent Conference committee will be on the lookout to find these persons, and induce them to come to our missions, and receive training for this important field of usefulness. We believe the enemy of all righteousness is watching this matter with much solicitude. If he can turn our missions into a recruiting ground for courtship and matrimony and places for the display of sentimental love-making, he knows full well that he can soon kill out all true piety and devotion, and bring upon them suspicion and contempt. In some instances he has succeeded in a certain measure, and things of this character have been tolerated which have caused great sorrow to the hearts of those anxious for their best success.

We have felt sorry to speak on this somewhat delicate and unpleasant subject, but we feel that the time has come to speak plainly. We cannot think that our city missions should be made the place for courtship and marriage. In saying this, we do not by any means wish to speak against marriage, which the Lord says is honorable, if entered upon with proper motives. We would not say that it is best for most persons to remain single, but we do say freely that our city missions are *not* the places where such matters should be encouraged. And we know full well that the spirit of courtship, if cherished in our missions, will prove injurious to our work and the usefulness of those persons who may engage in it, so far as the special work of the mission is concerned. This matter is no experiment, but has been shown over and over again, with like results in all cases.

We well understand that our city missions are very enticing fields for our young men to enter who desire to obtain a companion for life. The Conference committee having sought out intelligent and sensible young ladies to work in the cause of God, persons who may be attractive and helpful, they would very naturally desire to avail themselves of the good judgment of the committee and obtain just such persons for life companions. But with the kindest of regards for the feelings of such, we must use our utmost endeavors to put a stop to all such proceedings, or our city mission work will be ruined. When our Conference authorities have brought in these young persons, and trained them for months at much expense and trouble, it is not much encouragement to have some one come along and destroy the effects of their labor. It cannot and must not be tolerated.

We think the only proper ground which can be taken is this: Those engaged in courtship or contemplating matrimony would better find some other field of labor than our city missions; and whenever workers reach the point where they wish to engage in this, they would better find some other field in which to work. Time after time we have seen those who were good laborers before entering a courtship, rendered comparatively useless after entering upon such a condition. Their minds were so taken up with other things that their efforts to convert souls proved wholly unavailing. The work of God in connection with the salvation of souls, requires all our faculties and an intense interest in, and devotion to, the work. Nothing less than this will enable us to succeed. We speak thus plainly that our young friends who may desire to consecrate themselves to the work of God, may understand fully this important subject.

U. I. B.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Pa. 126:8.

NIL DESPERANDUM.

Loss not heart!
Though the clouds above thy sky
Tell of tempests sweeping nigh,
And the soul that longs for calm
Has no leisure for sweet psalm;
Hope, and bravely do thy part,—
Lose not heart.

Hope and labor!
All things work for good together,
Both in rough and sunny weather;
Work thou too, with all thy might,
For the progress of the right;
Nor for self, but for thy neighbor;
Hope and labor.

Do not fear!
God is stronger than all wrong,
And although his time seems long,
From the darkness of this sorrow,
He will bring a fair to-morrow;
Even now his hosts are near,—
Do not fear.

Be not sad!
Wint'ry days will soon be over,
Spring with flowers the earth shall cover;
Thou shalt live in brighter days,
And thy lips break forth in praise
When the world shall all be glad;
Be not sad.

Nor despair!
Life is fairer than it seems,
Light in darkest corner gleams.
Oh! take heart to trust and try;
Rest will come, and God is nigh.
Spend thy life in work and prayer,
Nor despair.

—Sel.

THE WORK IN CENTRAL EUROPE.

Our good Conference is in the past, and we can but thank God for his blessings and help. We were glad to have the presence and counsel of Brn. Olsen and Haskell, and to listen to their words of courage and faith. Everything seemed to move in harmony and unity. After the Conference, I spent ten days with Brn. Erzenberger and Comte at Chaux-de-Fonds, where meetings have been commenced in both French and German. Although the attendance has not been as large as was expected, yet we are thankful that some seem interested, and I have learned through letters since leaving there, that already two have decided to obey the truth. I enjoyed very much to meet with our French canvassers, to hear them relate their experiences, and to see their faith and courage. Certainly God has wrought great changes in a short time.

It was also my privilege to attend our quarterly meeting at Basel. The Lord came very near, and five souls followed their Master in the rite of baptism. Over seventy took part in the ordinances, and all bore testimony in one hour. A spirit of union seemed to prevail. At present I am preparing for my trip to Germany. Bro. Perk expects to go with me, to aid in starting the canvassing work there. We hope first to canvass in the neighborhood of our churches, and afterward to go to Hamburg. While I rejoice in the hope that I can finally make my first effort in that great empire, I feel at the same time more than ever my littleness and weakness in comparison to the great work to be done. What are we in view of these 45,000,000 inhabitants, who have scarcely heard anything yet of this truth? But the same God that kindled the work of the Reformation still lives; and if he gave wisdom and strength then, he will also do so now, if we only can rest in his hands and cling to him. We hope to be remembered in the prayers of God's people; for we certainly have need of them.

L. R. CONRAD.

THE WORK IN RUSSIA.

In America but few fully realize the value of the great boon they possess, by being in a country where they can freely proclaim their religious convictions and the truths of the present time without being molested by the authorities or coming in conflict with them. God in his special providence has preserved America as a refuge and stronghold from whence the last reform can shed its rays of truth over all the nations of the earth.

In some countries of Europe we do not enjoy this liberty to such a full extent, and consequently are more or less restrained. The school laws and Sunday laws are very strictly enforced in some parts, but the most difficult place of all for extending the truth seems to be the great empire of the East. Its true attitude can be seen from an answer sent by the

highest procurator of the Holy Synod of the Greek Church, in the name of the emperor, as an answer to a petition of the Evangelical Alliance, and which its members handed to the emperor at Copenhagen some time ago. It was in behalf of the Lutheran pastors in the Baltic provinces, and was signed by the leading members of the alliance in America, England, Germany, Switzerland, Holland, and Denmark.

In the answer, the procurator refers to the previous attitude of the Roman Catholic Church in Poland, and the old Teutonic knights in the Baltic provinces, and tries to prove that their descendants have still the same spirit of intolerance, and are led in their propaganda not only by religious, but also political, principles. He then continues:—

In Russia, the western churches, far from having freed themselves from their domineering pretensions, are always ready to attack not only the power, but also the unity of our country. Russia cannot grant them the liberty to proselyte; it will never permit its children to be taken from the orthodox church, to be enrolled in the ranks of strange confessions, which have themselves not even laid down the ancient arms once raised against her. Russia declares it openly in its laws, and leaves it with the highest justice of Him who alone directs the destinies of empires.

But while such barriers seem to exist with regard to the professors of the orthodox church in Russia itself, God has prepared the way on the other hand, for the truth to go in that mighty empire, by scattering thousands of Protestant Germans over all that vast area. The truth can reach these, at least, though under great danger and even persecution, and through them the seeds of truth can find their way unseen to any human eye, but guarded by the ever watchful eye of Him who rules over all empires, and who will not rest until light and truth have gone to the uttermost parts of the earth, to prepare them for the coming of the true Master. Indeed, we already have some evidences of this. All these obstacles will serve only to reveal the more the mighty power of God, and the weakness of all human resistance. Below I give extracts from a few letters which have been sent to me by those who, in spite of all dangers, carry the truth also to that part of the world.

Under date of Feb. 28, a brother writes:—

I was three weeks on a trip. Bro. — was with me two weeks. We had indeed a blessed journey, and wherever we came together, we found the houses full. In one colony I was especially pleased; the people seemed so hungry after the truth. The last morning we had a parting meeting from nine until ten o'clock, but I could not get away till in the afternoon, and then there were still those who wished to hear more. In — we celebrated the ordinances, seven taking part. There are still others who are convinced of the truth, and five souls desire baptism. In — I baptized three souls. In — a sister told me that she desired baptism, and as I was leading her into the water, a policeman came and pulled her away, and we had to go to another place. On our return, we found several lying in wait for us, having large sticks, five feet long, in their hands. Three took hold of me, but the police finally interfered. They struck at the sleigh with such force that their sticks broke, but I escaped injury. God in his unspeakable love and by his holy angels has protected me against Satan's rage. I was summoned before the authorities, and they stated that I would have to pay thirty rubles, and that the other brother should be imprisoned for three months; but they let us go.

Under date of March 8, he writes:—

DEAR BROTHER: I inform you that through all persecution I am still of good courage. Though the enemy may rage more and more, yet the work of the Lord advances continually, and souls are becoming interested in the truth. From Feb. 29 to March 9 I had a good journey, and the angels of God were my protection. In — three souls were received into the church; in — one; and at the latter place we have now a church of twenty-nine members. Since Christmas I have baptized forty-one, and Bro. — nine. I intend soon to visit the Nord, where I learn that a number are interested.

Another letter comes from the elder of our church in the Crimea:—

I am glad to be able to inform you that three families have recently embraced the truth; one of these is a Baptist who came from Poland. He received the truth in a wonderful manner. A manufacturer in the Caucasus hired some people in Poland; but after they had worked some time, he was untrue to his promise, and consequently one went back on foot. He stopped one night with one of our brethren, and there received the knowledge of the truth, and some tracts were given him. While journeying in Poland, he met this Baptist brother in a tavern, on his way home from the post-office, and spoke to him of these tracts. The brother read the headings, and as his eye fell on the title of one—"Who Changed the Sabbath"—he at once felt troubled. He asked the man to sell the tract, which he would not do, but gave him the address of the brother who had given him the tract, and he sent there and received a number. He then spoke to his friends and neighbors in Poland, but they made excuses, and some even ridiculed. After longing for a whole year to come in contact with our people, he finally made arrangements to come, and has now fully embraced the truth. But while the truth is onward, the enemy is not sleeping. I have been called before the *maire*, and was forbidden to work on Sunday. Just as I was writing the letter, a man came to one of our newly converted brethren, who was working on Sunday, and took his straw fork away from him and

broke it; also the spade from his daughter, and cursed and threatened.

Certainly, we can but feel thankful to God, that there are already some 250 Sabbath-keepers in Russia, about eight organized churches, and several tract societies and Sabbath-schools. The field there is indeed a large one, and Bro. — cannot visit the church in the Caucasus, the Crimea, and the South more than once a year, and even his own field near the Volga is a large one, with no communication in the winter-time but simply the sleigh. We are glad that we can send them our periodicals and publications, and that we can correspond with all these brethren. But while God is working in such a wonderful manner, and the publications are bearing such rich fruit, the important question comes to us, What can be done for that field? They ought to be visited and more fully organized. They desire very much to have some one come there. What can be done? The Baptists have been recognized as a denomination. Can we not take the same steps? God is placing the responsibility upon us as a people, and may he give us wisdom and grace to move onward in his opening providence, and comply with all these emergencies.

L. R. CONRAD.

ILLINOIS.

CHICAGO.—I have been here a little more than two weeks, engaged in labor among the French, some of whom first heard the truth while on a visit to St. Anne, in meetings I was holding there. Roman Catholics seem as anxious to hear the message as others. Several families have invited me to their homes, and have shown by their kindness and earnest attention that they appreciate the Holy Bible more than we generally think they do. After each Bible reading, they express a desire to hear more. This is a very important part of the third angel's message. Pray, dear brethren and sisters, that needed wisdom may be granted me.

PAUL E. GRON.

NEBRASKA.

BROKEN BOW.—A series of tent-meetings was held here by Bro. Harr and Skinner, last summer, when a goodly number signed the covenant. Since then, some of these have moved away, and others have moved to this place. Since the tent-meetings the husbands of three of the sisters have commenced to obey the truth. On the 24th of March I commenced a series of meetings. The attendance from the outside was not good. We re-organized the Sabbath-school, with a membership of twenty. Two precious souls were baptized on the 16th, and in the evening a church was organized. The Lord blessed in all our meetings. I left the brethren and sisters feeling that the Lord is good. They are encouraged to go forward. I am confident that others will unite with us soon.

L. A. HOOPER.

MINNESOTA.

AMONG THE CHURCHES.—According to appointment, I have visited quite a number of the churches in the northern part of the State. I have found a desire on the part of many to become more earnest and devoted in the work of God. We know that if this is not the case, and we are not engaged in the work, we shall backslide and lose our zeal and love for the truth. Over one hundred members were added to the tract society, and I succeeded generally in getting the brethren to promise to hold weekly missionary meetings. I hope as the busy season has come, that they will not forsake the assembling of themselves together; and while busy scattering seed in the earth, may there also be a continual sowing of the seeds of present truth. The new report books were gladly received, and a marked improvement in reporting labor done in the future, is expected. The plan of first day contributions was also cheerfully adopted. We had a good meeting at Fargo, Dakota, and I was glad to find the work there prospering.

As I review my work during the winter, I feel thankful for the mercy and goodness of God shown to me in so many ways. I hope that the good Spirit of God may remain with those for whom I have labored, and that there may be a steady growth in grace among the churches.

A. D. OLSEN.

COLORADO.

AMONG THE CHURCHES.—Since my last report I have spent a few days at home—Ft. Collins—and also visited the following places: Miner, Longmont, Berthoud, and Hillsboro.

Miner is a country place eighteen miles northwest of Ft. Collins. A brother and his family have commenced to keep the Sabbath here through reading. He is conducting a Sunday-school with a fair interest, and desires his neighbors to understand the truth. I spent two Sundays here. I preached six times and visited a few families. The truth seems clear to them, and they appear to be without prejudice, and I hope that when they hear more they will have a Sabbath-school instead of a Sunday-school. I heard of another family farther up in the mountains, who have

commenced to obey the truth through reading articles which appeared in the Ft. Collins Courier.

At Longmont I preached twice to good congregations, and baptized one sister, and received cash and pledges for the purchase of a new tent, to the amount of thirty-six dollars. At Berthoud four persons have lately embraced the Sabbath, and seem to love the truth. I preached twice at this place, and received \$33.60 in cash and pledges. It seems that a strong church might soon be organized here.

At the places named there have been received for the new tent about \$100. Expect to pitch the tent soon, either in Pueblo or Colorado Springs, and hope to have the blessing of God. I feel of good courage. The truth looks bright, and its triumph is sure. Our Father leads and opens the way, and if we could only see the opportunities, and fill them as fast as God provides them, the "loud cry" might soon be sounded, and the victory be ours.

J. D. PREGG.

April 20.

KANSAS.

HUTCHINSON.—During the tent meetings held here last fall, Bro. Chas. Parmele thoroughly canvassed the western half of this county for "Great Controversy, Vol. IV.," preparatory to holding a series of meetings. After the delivery was made, we secured a school-house, and with a fair interest held meetings three weeks. When we were presenting the Sabbath question, and some began to decide in favor of the truth, the wrath of the enemy was stirred, and the board closed the house against us, although the neighborhood were very indignant over the matter, and desired that the meetings should continue. After we were informed that we could no longer have the house, a member of the board in an adjoining district arose in the meetings, and offered us their school-house as long as we should want it. We accepted the offer and removed to his neighborhood, taking the best share of our congregation with us. We continued the meetings seven weeks. The Lord blessed us as we labored from house to house.

Bro. Parmele rendered good assistance, both in speaking and visiting. As the result of the blessing of the Lord upon our work, nine signed the covenant. Ten are keeping the Sabbath, and a good impression generally is left in favor of the truth. I met with the Hutchinson church several times during this series of meetings, and when the tithing system and the plan of making first-day offerings to our missions were presented, all voted to carry out the latter, and nearly all signed a covenant to pay a tithe. I believe this church is growing stronger. Some have been added to their number since my last report. If they continue to work, I believe God will add others soon. Bro. Parmele stays to look after the work. I trust the Spirit of the Lord will continue to be with these dear souls who are new in the truth. Our courage is good, and we love to labor in this cause, though we feel unworthy of the privilege.

L. J. ROUSSEAU.

NORTH CAROLINA.

LENOIR, NEWTON, ETC.—From March 27 to April 1, I was at Lenoir. We have a small company of Sabbath-keepers here unorganized. I had hoped to organize a church at this time, but under existing circumstances thought it would not be prudent to do so. Our people built a small meeting-house here soon after my tent-meeting closed about two years ago, which serves to keep them together. I found the interest to hear on the part of those not of our faith, the best it has ever been since the truth was first preached here. At the close of the meeting three, all heads of families, went forward in the ordinance of baptism; others expected to be baptized, but were hindered. We intend to hold our first camp-meeting here in the fall, after which we hope to be able to organize a church.

From Lenoir I went to Newton, and began meetings April 2, in a school-house four miles east of the town, continuing them until April 8. April is a very busy month for this part of the State, and our meetings were held in the midst of corn-planting. The people were also engaged in preparing the ground for planting cotton. We supposed that on this account our services would be sparingly attended; but to our surprise, after the first meeting the house would not hold all who came. The best of attention was given to the word spoken. I organized (or rather re-organized) a Sabbath-school, also a T. and M. society of nine members, and a church of seventeen members. As these different organizations were formed, and instructions were given in each branch of the work, and almost every one was given something to do, all seemed to realize that they were individually responsible as they never had been before, and expressed themselves as willing to do all they could for the Master in time to come. If our brethren here do their duty, as I hope they may, this will soon be the strongest church in the State. From this meeting I visited isolated Sabbath-keepers, and held a few meetings in their respective neighborhoods, with inquiring interest. I realize more and more that the harvest truly is great; but where are the laborers? I have enjoyed much of Heaven's blessing in the work here.

J. M. REES.

MICHIGAN.

MEMPHIS.—I came to this place in December, and with the exception of a little more than one week, labored here until April 2. Several others at different times assisted in the work. I found the church in a low condition, but by the blessing of the Lord things were materially changed. The labor consisted principally of preaching, prayer-meetings, inquiry meetings, and personal labor. This gave opportunity for thorough work, and yielded fruit by some commencing to observe the Sabbath, the reclaiming of the backslidden, and the conversion of souls.

Some advancement was made in the Sabbath-school work, and the teachers' meeting was revived. The missionary work was placed upon a better basis, and twenty-one members were added to the T. and M. society. Bro. G. H. Randall, the director of the district, aided in this work. Sixty copies of our periodicals are taken for missionary purposes. The church accepted the plan adopted by the General Conference, to raise means for our foreign missions, by taking a goodly number of the weekly offering boxes. We sold more than fifty dollars' worth of books, and took several subscriptions for the REVIEW.

Though it was one week before the regular time, we closed our labors by holding the quarterly meeting of the church. The number participating in the ordinances and the interest manifested in the business meeting, showed that a good work had been accomplished. Both the number paying tithes and the amount of tithes paid showed a marked increase over the previous quarter. Nine were baptized. Ten were added to the church, two by letter and eight by vote. There is a good prospect for more additions in the near future. The church now numbers eighty-one, and its members are happily situated, nearly all being able to go to the place of worship every Sabbath. If they obey the truth and walk in the path of duty in the future, they will be a light and blessing to the community, a strength to the Conference, and a benefit to the cause at large.

M. B. MILLER.

WISCONSIN.

CHETEK, BARRON CO.—As the great depth of snow since midwinter has made canvassing very difficult and discouraging, I thought best not to try to enlarge that work until more favorable roads and weather, yet sought to maintain through correspondence the status of the work at this time. In harmony with a suggestion of Bro. Breed, I went to Chetek March 14, to answer an urgent request of a few friends who had begun the observance of the Sabbath of the Lord, as the result of God's blessing upon a visit I made there in last October for the purpose of holding a series of meetings.

I found an earnest desire among the people to hear the message. I commenced meetings the 17th in what is called the Jensen district, five miles east of Chetek village, and with some interruptions by storms and other meetings, continued with a lively interest and an attendance of from thirty to fifty, until April 5, when Bro. Sanborn, at my request, came to help me. His help was much appreciated. Up to that time eleven had yielded obedience to the faith. The roads now becoming nearly impassable for night travel, we were obliged to continue our work mostly by visiting and meeting in private houses. The interest still continued, and through the good favor of the Lord seventeen signed the covenant, and several more assented to the word spoken, for whom we are encouraged to hope. Seven whole families are represented on the covenant, and all are full of the earnest missionary spirit. These, we think, are hopeful features in the work. A leader was appointed, and a Sabbath-school of twenty-five members was organized; ten copies of the *Instructor* were taken, three new subscriptions were obtained for the REVIEW, and fourteen dollars' worth of books were sold. All are coming up on health and temperance reforms, and accepting the tithing system; and while these walk in the light, we confidently expect to see many added to the number, of such as shall be saved.

Some opposition by ministers and people against the law and Spirit of God was stirred up, but by an earnest appeal to the word of God, it has resulted in more firmly establishing the lovers of the truth in the commandments of God, and the faith of Jesus. Thus, for the present, we closed the work on the 16th, with an earnest request on the part of the people, and desire and purpose on my part, if the Lord grant his favor, to return after seeding to continue the work in that vicinity. And as I left the field of my first series of meetings in this line of work, I felt that the Lord had been very gracious to us, and his name shall have all the praise. I now go to Poy Sippi to instruct a class in the canvassing work.

April 22.

CHAS. A. SMITH.

VERMONT.

AMONG THE CHURCHES.—During the past winter, my time has been divided between the work here at Rutland and visiting the churches and scattered friends in the central and southern parts of the State. While I do not see that marked and rapid advance-

ment that I desire and which characterize reports from other fields, yet the cause of present truth is moving forward in Vermont. Its friends generally are of good courage, and rejoice to learn of its prosperity and progress in other portions of the world, if we may judge by the unanimity and alacrity with which they have adopted the plan for sustaining our foreign mission work, when presented to them.

There are some of our brethren whom I have not been able to visit since this matter was presented for consideration. But I hope soon to induce them by correspondence, if not possible to do so otherwise, to aid in this grand auxiliary to the third message. I believe this to be a move in the right direction. May the Lord help us all to have a deep and abiding sense of its importance, not only to the cause at large but to ourselves. "For the liberal soul shall be made fat; and he that watereth shall be watered also himself." Ten persons have embraced the Sabbath in this place and vicinity during the past winter. They will need much help and encouragement that they may be built up, and thoroughly settled in the love of the truth. Bro. Shove and wife have returned for awhile to their home in New Hampshire.

A good work is being done in Burlington. Some have embraced the Sabbath, and many are becoming interested through the health and temperance literature, introduced by Bro. Porter and others there. Bro. Pierce and Ayres report half a dozen new Sabbath-keepers in the northern part of the State, where they have been laboring during the winter, and two have recently embraced the truth in Orange County, through reading matter sent them by friends. Something is being done in the canvassing work, but not a tithe of what we ought to do. We hope to see a forward march on this line the coming season. On the whole, we feel to thank God and take courage.

As the season for tent-meetings is near, we desire to hear from our brethren throughout the State if there are openings for tent or other meetings in their vicinity; also in regard to our camp-meeting, when, and where it shall be held.

Something over one half the sum pledged at our camp-meeting has been paid. Could the balance be paid soon, it would relieve the Conference very much. And now a word to our church clerks, treasurers, and T. and M. librarians. The church quarterly reports should be sent to the Conference secretary, Bro. A. W. Barton, New Haven Mills, Vt. The T. and M. reports, with all funds for that society, including fourth Sabbath donations, should be sent through the proper channels to Lizzie A. Stone, South Lancaster, Mass. Church treasurers will send at least once a quarter, all tithes, pledges, or donations for State or General Conference funds, together with the weekly offerings for foreign missions (a separate account to be made of the latter), to me, at No. 27 Crescent St., Rutland, Vt., which is my permanent address.

T. H. PURDON.

April 20.

VIRGINIA.

EDENBURGH.—I began a series of meetings two miles west of this place, March 23, in a free house known as the "Union Forge Church," and up to the present date have given thirty-two discourses. I found much bitter prejudice here at the beginning of my meetings. Some ten years ago a discussion on the Sabbath question was held at Edenburgh, between Eld. E. B. Lane and Rev. Lucas (a Disciple minister), and many about Union Forge have attended our camp-meetings, usually on Sundays; and as the Sabbath question is always canvassed on Sunday, the majority of the people had received the idea that the Sabbath was about all the subject we had to preach upon. Thus I was obliged to labor by visiting from house to house, and preaching on various other subjects, in order to remove the prejudice from the minds of the people. The Lord blessed, and I was successful in getting a good hearing.

I have canvassed the Sabbath question pretty thoroughly, and many have become deeply interested; and I have hopes that a few, at least, will accept the truth.

Some of the ministers have become alarmed, and are trying to keep their members from hearing, but all in vain. Some will attend, notwithstanding all their efforts to keep them away. Sunday, April 15, one Mr. Fox, a Methodist minister, spoke against both the Adventists and their faith. He claimed that the doctrine we preach that there is no burning hell now where the wicked are to burn throughout the ceaseless ages of eternity, is a dangerous doctrine, and that it is wrong to encourage it in the least. He claimed that Christ taught that there is a literal hell of fire and brimstone now, where the surges are rolling mountain high, and that there the damned are burning, with gnashing of teeth, and will burn there forever. He said further that no one need be alarmed in regard to the coming of the Lord; that it would be at least 2,000 years yet before the end, from the fact that it was 4,000 years from creation to the first advent, and doubtless it would be the same length of time from the cross to the second coming of Christ; that all swords must be beaten into ploughshares, and spears into pruning-hooks, all wars must cease, every soul must be converted, and 1,000 years of peace and happiness be

enjoyed ere the end of this world. He also stated that the Sabbath had been strictly kept by all the prophets, Christ, and the disciples up to the cross, but that the resurrection of Christ gave birth to the Christian Sabbath, and that Sunday there and then became a child of God; that it was christened and named on the day of Pentecost, since which time all Christians have kept the glorious first day of the week, the most blessed of the seven.

I reviewed his discourse the following Monday evening, before a large crowd. It did not take long to convince all who had any desire to know the truth, that the Elder's statements were without one word of proof from the Bible; that the doctrine of an eternal torment, and Sunday as the Christian Sabbath were wholly of heathen origin, and that God's great memorial, the Sabbath, which Mr. Fox himself acknowledged was given to commemorate the great work of creation, would stand as long as the thing stands which it was designed to commemorate, and that according to God's word, this earth will stand forever; therefore the seventh-day Sabbath will always exist, and God's people will be under obligation to remember it as his holy day.

I will remain here one week longer, and hope by the help of the Lord to so present the solemn truth that all the honest in heart will be impressed to accept it. I thank the Lord for the privilege of laboring for dear souls for whom Christ died.

April 24.

M. G. HUFFMAN.

THE FRENCH AND COLORED PEOPLE OF THE SOUTH.

I HAVE lately had the privilege of visiting different localities in the South, and of ascertaining the situation and wants of both the French and the colored people in that part of the country. Surely the 300,000 French in the South need attention; so of the 5,000,000 colored people in that part of our great country. There is nothing in the way of bearing the message to the latter. They are generally disposed to buy our literature, and many doors are opened among them for the living preacher, whom they treat fully as well as those of other peoples. They understand the English, are mostly under Protestant influence, and we have plenty of reading matter well adapted to their condition and wants. God bless those who are fitting up to labor among them; for thousands of that people will yet be numbered among those who are preparing for the coming of the dear Redeemer.

The situation of the French is different. They are mostly Catholics, but should not be neglected, despised, and abused on that account, and because they may be in the minority in this country. They, as well as Protestants, need the doctrine of Christ's near coming; and thousands among them will heartily receive it when they have a good supply of French reading matter adapted to their situation and wants, and when they see that they are treated more kindly and more charitably by those who are looking for Christ, than they have been by some in our day, who, while claiming to be reformers, have acted as though they thought that their success with Catholics depended on putting out their eyes, and closing their ears against what they understood to be the truth. God forbid that we should resort to, or encourage the use of, such rash and unwise measures, and such exaggerations, lest we be condemned in the day of judgment by the very ones we have treated unwisely, and who might have received the truth had we obeyed the teachings and followed the example of Christ and the primitive gospel workers.

Before leaving Louisiana, I had the privilege of attending a convention of colored Baptists, and of speaking to ministers and delegates on baptism, on gospel privileges and blessings vouchsafed to the colored people as well as to other peoples, and on the importance of searching the Scriptures. God helped, and my remarks were appreciated, as many hearty and approving responses showed. I was also permitted to make timely suggestions to check a resolution in favor of state and church legislation in behalf of Sunday observance, urged upon the convention by supporters of the National Reform movement, who had come from Chicago, etc., to carry out their object. But they found hard work and had to modify their resolution considerably; for several had seen light on the Sabbath question, and some said, "Mr. Bourdeau is right."

On my way to Battle Creek, I stopped two weeks in Chicago, where I labored for the French and enjoyed precious seasons with the mission workers and the church. I was happy to meet here Bro. Paul E. Gros, who has decided to devote all his time and energies to the work among the French.

D. T. BOURDEAU.

April 20.

A VISIT TO ST. HELENA AND HEALDSBURG, CAL.

It is quite well understood that our people have in California similar institutions to those located at Battle Creek; and though they are second in age and size to the parent institutions, they are faithful children, and are now doing an important work in the fields for which they were designed. They are not grouped in one city, but located separately. The Pacific Press Publishing Company is now the incorporated title of the publishing-house located at

Oakland, which is certainly the most favorable situation that could have been chosen.

I have lately paid a brief visit to the health institution and the college, and I saw many things of interest. Although I have known all along that there were such institutions, yet my knowledge of their importance and the advantages which they present has been very indefinite. The Rural Health Retreat is located about two miles from the village of St. Helena, on a branch of the famous Napa Valley, sixty-four miles northeast of San Francisco. It is reached by rail with a ferry transfer across the bay at Vallejo. The house stands notched into the mountain-side nearly 500 feet above the valley. Fifty feet above the highest part of the house, the Crystal Spring sends out a good supply of pure soft water. This supply has been supplemented by running a pipe from a canyon over two miles away, which brings beautiful water in abundance, under a pressure of 500 feet fall.

The capacity of the Health Retreat has been much enlarged to meet present necessities, and these have not been exceeded; so that additional room will have to be provided, as the increasing patronage will demand. The main building is four stories high, and in every way well proportioned. The front elevation gives a beautiful view of the valley and the mountain scenery, while a well-beaten road or path leads to each story in the rear, even to the roof promenade, affording the most feasible fire-escape that could be imagined. If one becomes dizzy by looking from the observatory into the valley below, he may turn around and look up the hill-side to balance himself. The arrangements within are admirable, and the morale of the family is very good. The utmost confidence is felt in the managers, and nearly all the patients are on the road to health.

As it is in other parts of California, the people here think they have a "glorious climate," and in this case it seems to be a fact. Removed from the fogs and chill of the coast and above the valley into the sunshine, they have all the advantages which nature affords to the suffering. It is a proper source of gratitude that we have here such an institution already doing a great and good work, and designed in the hands of God to do a greater one. It was a pleasure to meet here, among others, our Minnesota friends, Eld. John Fulton and wife. Their many friends East will be pleased to know that although laboring hard under heavy responsibilities, God is graciously sustaining them with quite good health and good courage.

Healdsburg, where the college is located, is thirty-three miles northwest of St. Helena by wagon road. We proceeded there on Sunday, April 15, in company with Bro. John Burden and wife, of Oregon, and were kindly received and entertained at the "Students' Home." This building stands in the border of the beautiful village, upon an eminence which overlooks the town and vicinity. It is in size 100 x 38 feet, five stories high, including basement, with wing. Connected with it are the barn and several small workshops, and a small fruit and vegetable farm. Here about eighty students have lived together under the direct care of teachers and matrons, surrounded with the best of influences. The college building is about four blocks away. It is two stories in height, and contains a chapel and recitation rooms, office, library, etc. A large church has been erected by our people on the same grounds, and the vestry of this is employed by certain classes for recitation.

The attendance at the school for the past year has averaged 175. The faculty consists of thirteen instructors. Manual labor enters appropriately into the education of each student. The annual reports spoke highly of the management. The income met the expenses of the school within \$418; and the outlays included over \$800 paid on interest, and \$175 in the accidental loss of a horse. The institution represents the investment of over \$52,000, nearly one half of which is net worth, and the year past has shown an improvement of \$3,500 in their financial strength.

But that which impresses one the most is the spirit which pervades the entire premises. President, teachers, and scholars unite in expressing the utmost mutual confidence and esteem, and the blessing of God evidently rests upon them. May they ever cherish its presence, and may these institutions, under the divine blessing, be and remain the abiding-places of the Spirit of truth, and live to bear the fruits of grace and righteousness.

G. C. TENNEY.

SYRACUSE, N. Y., MISSION.

FOR some time I have sent no report to the REVIEW from this mission, but have written more or less each month to those churches in our Conference which have been helping us financially. This mission has been in operation about four years, and at times it has seemed that very little was being accomplished, compared with the money and labor bestowed; but I think there have been evidences, and they still present themselves, to show us that our labor is not in vain in the Lord.

The first three years we paid a monthly rent of fifty dollars. The past year we have paid twenty-two, and I feel safe in saying that the attendance, the

real interest to hear the truth, and the willingness to contribute whenever a collection has been taken, were never better in our fifty dollar rooms than where we are at present. The attendance on the Sabbath is usually between forty and fifty, and on Sundays from sixty to seventy-five. The Sabbath-school numbers upward of thirty, and a missionary society of nearly the same number is in good working order.

Very little canvassing has been done here for the past two years, but we have tried to visit what we could, and have invited the people to the meetings and Bible readings; and although some of the ministers have worked against us bitterly, God has seemed to turn it to the furtherance of his precious cause, and give us some tokens of his love and willingness to help. Notwithstanding these things, the experience of the past has shown us, in this State at least, that the work in the cities moves more slowly than in the country and smaller places. It takes longer to get a foundation laid, but when once established, it is permanent. Our church membership is now about sixty, and all seem anxious for the success of the work here. They have asked to have the State meeting held here next month, and it meets the approval of our president and committee. We hope and pray that it may result in great good to us all, and be a means of holding the light up higher. Our term of renting here expires May 1. We have rented another house at No. 3 Harrison Place, with the privilege of buying, a project which I hope may be completed before the close of this quarter. We have paid about \$2,000 for rent, and now have no property that we can control. This city is the most thriving and enterprising one in the State, and is centrally located. Ought we not to gain a good foothold here? I hope and trust that our brethren who have been paying their money to support this mission thus far, will come to our May meeting, and look over the field. Come praying that God may guide and bless the work here still more.

April 15.

A. E. PLACE.

"AMONG THE CHURCHES."

I WAS very much interested in Eld. G. C. Tenney's article under the above heading, which was printed in the REVIEW of April 3. I am sorry to say that the picture he has drawn is too often the sad reality. But I wonder if it has ever occurred to him, and to other ministers, that there is another side to the picture? I call to my mind now, an actual meeting, the report of which, if it were "true as possible to nature," would read as follows:—

Late on Friday afternoon, the clerk of the church at _____ received notice that two brethren, each holding a license to preach, would meet with the church at that place the following Sabbath and Sunday; with the request to notify the church accordingly.

Now, as is often the case with our churches, the members were very much scattered, some living twenty miles or so distant, and it was impossible to notify them on so short a notice; and one, at least, of the ministers was well aware of this fact. Well, it was evident that nothing could be done in that direction, so the best thing to do was to trust Providence for a congregation.

Sabbath morning came. At the usual hour those who were living near and were accustomed to meet for worship, were promptly in their places. The ministers arrived soon after, with one of the brethren who lived several miles away. He had not been notified that they were coming, but happened to be near the station when they arrived, the night before. The meeting was soon opened, and as it was the "fourth Sabbath" the reading designed for that day was read by one of the ministers, the other saying he would afterward make some "remarks;" upon it.

After the reading was concluded (which occupied about twenty minutes), the ministers thought it would be best to have an intermission of half an hour or so! But as there were no children present, and it had been but a few minutes since the services commenced, it was finally decided not to have an intermission.

Meeting was again opened, and the other minister unrolled and hung up the prophetic chart, saying in a slow, apologizing way, that he did not want them to think he was going to give them a sermon from it, as they were all so familiar with it; but that he might, perhaps, refer to it while making a few remarks.

Now, as this church was one that did not very often have preaching, they were somewhat "hungry for the word;" but the minister was very slow of speech, and before he was through with his "remarks" (which consisted mostly of reading extracts from the "Testimonies," which all had read time and again, and which were, therefore, though so excellent, not exactly what was expected), his hearers were in a similar condition both spiritually and mentally, that the boy was in physically, who went to mill where the miller ground corn so slowly that the boy lost his patience, and told the miller that he could eat the corn as fast as he ground it. The miller asked him how long he could do so, and he replied that he "could eat it till he starved to death!"

After the "remarks" (sermon?) they inquired if they would better have another meeting, and spent a long time in talking it over, till some one remarked,

"When I get to be a minister, if I want a meeting I shall appoint one, and the brethren can come or not, as they please." It was at last decided that they would spend the rest of the time in visiting.

Just how much that trip cost the Conference, I do not know, but it was several dollars; and I feel pretty sure that the last state of that church was worse than the first. The meeting certainly was not a success, and it seems to me that the blame was not all on the church.

Please send your appointments in time, brethren, so that notice can be given; and make up your mind how many meetings you want, and appoint them. Do not leave the appointment to be given out after you get there. And another thing, make up your mind before you come, that you have something to say, and when you get there say it, and speak as though you meant it, and don't wait long enough between sentences for the hearers to get tired out and go to sleep.

"O wad some power the giftie gie us,
To see ourselves as others see us!

'T wad frae monie a blunder free us,
And foolish notion."

ONE WHO WAS THERE.

Special Notices.**NOTICE TO ARKANSAS.**

DEAR BRETHREN AND SISTERS: We, your committee appointed to arrange for the coming meeting to be held at Springdale, May 15-21, have thought it proper to request all to unite with us in spending Sabbath, May 12, as a day of prayer and fasting. We are soon to be an organized Conference. God through the instrumentalities of others has relieved us from oppressive Sunday laws, and has continued to bless us even amid our persecution. We owe him a debt which we cannot pay, but still we need his favor.

Our Missouri brethren have long borne the burden of this work, and many of us owe our enlightenment to their efforts in our behalf, for which we are grateful. Now that we are to assume the responsibility of enlightening our own benighted State in these sacred truths, and that other duties are coming upon us in the furtherance of the third angel's message, we feel that we do not wish to assume these responsibilities alone, but desire to be co-laborers with God, and obtain his divine favor, and have his blessing resting upon our organization. We do not expect to obtain this without asking. Therefore let all our dear people unite with us in spending Sabbath, May 12, in fasting, and in humbly asking God to bless our organization, to aid us in securing suitable laborers, to guide us in all our deliberations, and to bless us in the efforts that shall be put forth.

We further request that all our brethren and sisters who can possibly do so, attend the meeting. Ample provisions will be made to entertain all who come. Meetings will begin on Friday evening, May 11, and all who can should come to stay the entire time. We are to be as one people. Our hearts must unite in this work. Shall we not come, that we may each learn our duty, and be molded by the influence of this meeting? Come praying for, as well as bringing, the blessing of the Lord.

P. M. OWNBEY.
WM. WISWELL.
WM. MARTIN.

SABBATH-SCHOOL CONVENTION FOR MISSOURI.

AT the last session of the Missouri S. S. Association, it was deemed important that some systematic instruction be given in this branch of the work during the year, and steps were taken to secure such instruction. In accordance with resolutions passed, we have done what we could during the winter, and as the time of the spring camp-meeting comes on, we think we can begin work in good earnest. We therefore appoint a Sabbath-school convention to be held in connection with the camp-meeting at Carthage, May 24 to June 5. We will secure as good help in this department as possible, and will endeavor to give practical instruction in all branches of Sabbath-school work. Opportunity will be given for various questions pertaining to this work; so come with all your queries, and we shall try to secure answers from others who have passed through similar experiences.

This will be the beginning of convention work in Missouri, and for it to be successful we must have a good attendance. We therefore request every Sabbath-school superintendent, secretary, teacher, and pupil in Southwest Missouri to come to this camp-meeting convention. Superintendents need to learn how to govern schools. Teachers should learn how to study, how to teach, how to gain and hold the attention of their pupils, and how to keep records. Secretaries want to know how to write an interesting, simple, and comprehensive report. If you feel that you need help, come, and we will try to help you; but if you know all about it, come and teach us; for we have need of teachers.

Let no one stay away. Let us lend our influence to the work by our presence, if we can do no more. If you are not interested in Sabbath-school work, by all means come to the camp-meeting, and we hope to get you interested in this work before you leave. Come praying that God's blessing may rest upon the work, that the Sabbath-school work may turn many souls to the Lamb of God.

JAMES KLOSTERMEYER, Pres. Mo. S. S. Ass'n.

TO THE BRETHREN IN ILLINOIS.

ACCORDING to present arrangements made by the General Conference Committee in reference to my work, it will be impossible for me to do much State work till after the Western camp-meetings. Eld. L. Johnson will be compelled to labor with his people in Minnesota and other places most of the time this summer. It is of no use for us to say that we much regret this; for there certainly is great need of work to be done in every part of the State. Eld. A. O. Tait will be the only remaining member of the committee left in the State for a time, and we will therefore request those who have business with the committee which demands immediate action, to correspond with him, and he may be able to attend to it at once, and thus save time. His address for the season will be Springfield, Ill.

R. M. KILGORE.

WHO ARE COMING TO THE VIRGINIA STATE MEETING?

DEAR BRETHREN AND SISTERS OF VIRGINIA: This important meeting will soon be a thing of the past, and have all made arrangements to be there at the first meeting, and remain till its close? Remember that if we have not interest enough in the last solemn message that this world shall ever hear, to lay aside our worldly affairs for a few days to attend a special meeting where we can come together, and by God's help lay plans by which the truth can ere long go to all parts of this field, the General Conference will not feel under obligations to send us help another year.

Eld. J. H. Cook, of Kentucky, and Eld. W. J. Stone of West Virginia will both be with us. With the experience that these brethren have in all branches of the cause, they can, by God's help, give us that necessary instruction which we all need and must have if we ever make a success in the Master's work. Therefore will we not, dear brethren and sisters, avail ourselves of this opportunity, and thus be able to learn the way of the Lord more perfectly? Corn-planting will be done by the time of our meeting, and all will want and need a few days of recreation; therefore no one will have an excuse for not attending.

These spring State meetings are of more importance, if possible, than our annual camp-meetings, from the fact that the success we have in laboring during the summer depends largely upon the plans devised at our spring meeting. We hope to see all our T. and M. officers, also our Sabbath-school officers, at the meeting, as both these branches will receive special attention. May the Lord help us all to sense more fully the solemn responsibilities that rest upon each one of us, and to labor as we shall wish we had done when we come to stand before the Judge of all the earth.

All our ministering brethren should be there as early as Wednesday, May 9, as we want to talk over some matters that will come up before the meeting for consideration. May we all come praying for the blessing we so much need, and especially that God may bless the brethren who are coming to help us.

M. G. HUFFMAN.

News of the Week.

FOR WEEK ENDING APRIL 28.

DOMESTIC.

—A thousand dollars' worth of counterfeit silver dollars, dated 1887, were passed in Erie, Pa., Monday.

—There was recently a heavy frost at Lynchburgh, Va., for two nights, and the fruit is thought to be ruined.

—The street-cleaners of Newport, Ky., struck Tuesday, because the boss of the department put a colored man to work.

—The station of the Edison Electric Company at Fall River, Mass., was burned Wednesday. The loss is placed at \$150,000.

—The Indians on the Sioux Reservation are said to be reconciled to its being opened, and ready to sign papers for the sale of the land.

—The bursting of a water-pipe, Wednesday, caused a sewer ditch at Yonkers, N. Y., to cave in on the workmen, six of whom lost their lives.

—The high-school building and the Unitarian church at Concord, N. H., were destroyed by fire Wednesday forenoon. The total loss is \$70,000.

—The chemical paint mills of Henry Woodson & Co., at Lake Crossing, Mass., were burned Wednesday night, with a loss of \$150,000, fully insured.

—The flour output at Minneapolis, Minn., last week, was 178,200 barrels, more than ever made in one week before, against 169,200 barrels the preceding week.

—Fire, Thursday night, in the building at New York, occupied by Rosendorf & Co., J. S. Lesser & Co., and Felix S. Klotz & Co., caused losses aggregating \$120,000.

—Two empty coal trains on the Reading Road, collided Thursday morning at Woodburn Station, N. S., seventy-five cars being wrecked. A conductor and a brakeman were killed.

—Fire in a large boarding-house in West Twenty-eighth Street, New York, Wednesday morning, caused a panic among the inmates. Four women servants were badly burned.

—At Birnamwood, Wis., Thursday morning, a Lake Shore and Western freight train dashed into a work train, injuring a dozen laborers, some of whom are in a critical condition.

—A train on the Western New York and Pennsylvania Road was derailed near Olean, N. Y., Saturday morning, resulting in death to four persons, and injuries to about thirty others.

—A portion of the Delaware iron works at New York was destroyed by fire Wednesday night, causing a loss of \$100,000, fully covered by insurance. Three firemen were badly injured.

—Six hangings occurred in different parts of the country on Friday, the 27th,—three at Fort Smith, Ark., one at Leonardtown, Maryland, one at Orangeburg, S. C., and one at Anderson, S. C.

—An accident occurred, Friday, on the Burlington and Missouri Railroad, near Alma, Neb., by which part of an express train was precipitated through a bridge, killing one man and injuring several others.

—In a fire in a New York flat at midnight, Tuesday, one woman was burned to death, and several people were severely burned, or had limbs broken by jumping from windows. The pecuniary loss was small.

—The loss to the manufacturing interests of Winona, Minn., by the recent floods is estimated at \$100,000. The Minnesota Boom Company lose 6,000,000 feet of logs, valued at \$150,000, making the loss to the lumbering interest alone \$250,000.

—A cyclone struck the town of Pratt, Kan., late Thursday afternoon, demolishing several houses. Mrs. William Fisher was fatally injured, and others were bruised by flying timbers. This is the second cyclone the town has experienced this season.

—At Peoria, Ill., Friday, the Toledo, Peoria, and Western Railway settled the last unpaid claim of damages against it resulting from the Chatsworth wreck, by paying Leo Hartman, of Chicago, \$600. The total amount of claims paid was about \$500,000.

—On Friday evening, while a school exhibition was in progress at Rushsylvania, O., the floor suddenly gave way, precipitating the audience of about 400 persons to the floor beneath, a distance of about twenty feet. Two ladies were killed and about fifty others injured, some probably fatally.

—Fire at Chester, Ill., Thursday afternoon, destroyed the three-story building of the Southern Illinois penitentiary, occupied by the Western Boot and Shoe Manufacturing Company, at a loss of \$17,000 to the State on the building, and from \$75,000 to \$100,000 to the contractors on machinery and stock.

—The committee of five appointed by the anti-administration Knights of Labor at Chicago last October, Wednesday night issued a circular to the order, declaring that the membership has dwindled from 702,000 to 240,000; that Powderly's special call for funds for lectures was really to keep the order out of bankruptcy, and calling on the knights to join the opposition.

—A fire at Winona, Miss., Saturday, caused a loss of \$250,000. The recent burning of the Eau Claire (Wis.) Sash and Door Company's manufactory involved a loss of \$100,000. Large roller mills at Waterloo, Iowa, caught fire, and \$50,000 worth of property was destroyed. At Delphi, Ind., a building valued at \$35,000 was destroyed by fire.

—The great Montezuma irrigating tunnel, in Colorado, was completed April 21. This tunnel is over a mile long and runs under one of the ranges of mountains composing the Rockies. With the fifty miles of canal, it will convey the water of the Dolores River over the richest agricultural valley in Colorado. Over 200,000 acres of land will be reclaimed by this enterprise.

—The establishment of the Louisiana Furniture and Collin Manufacturing Company, at New Orleans, was burned Thursday, the loss being \$40,000. Three stores were destroyed at New Madison, Ohio, causing a loss of \$15,000. The Atlantic Machine works at East Boston, Mass., were burned, recently, involving a loss of \$150,000, fully insured. Four workmen were injured by falling walls, one of whom is not expected to recover.

—San Diego, Cal., celebrated on April 19 the completion of the great Sweet Water dam and city water works. The dam is of solid masonry, built across Sweet Water Valley, in order to form a large reservoir for the purpose of storing water for the dry season. The dam is ninety feet high from the base, and is claimed to be by twenty feet the highest dam in the United States. The area of the reservoir is 750 acres. The cost of the dam was \$800,000.

—One of the strangest natural phenomena in this country, and one that scientists have failed to explain, it is said, is the unceasing change in the depth of Lake Michigan and Chicago River. Carefully recorded measurements of the height of the surface of the lake have been made daily since 1850, and these figures reveal a remarkable fact. The whole surface of the lake gradually rises and sinks alternately, and the period between the greatest altitude and the lowest depression, is about three and a half years, constituting an entire cycle of seven years. Engineers, geologists, and meteorologists have been asked for an explanation of this phenomenon, but in vain. The total distance between the highest period and lowest period is about five feet, making a very serious question in the problem of navigation. The water in the river is now so low that a number of vessels are stranded in the mud, and according to the record of the past, the water next year may be expected to be lower than it is this year. Since the last low stage in the water, seven years ago, the size of vessels, and their loads have increased enormously.

FOREIGN.

—Two thousand foreign Jews in Odessa received notice to leave the place within a week.

—A resolution was adopted by the Toronto City Council, Monday night, protesting against Great Britain's practice of shipping destitute persons to Canada.

—In the British House of Commons, Wednesday night, Sir John Macdonald and Sir Charles Tupper stated that they were confident that the United States would be forced to compensate Canadians damaged by seizures of sealers in the Behring Sea.

—Among the projects under consideration by Berlin, Frankfurt, and Vienna capitalists, is a gigantic canal scheme to link the Danube with the Neckar, Elbe, Oder, and Vistula, thus piercing the continent from the Mediterranean and Black seas to the Baltic and North seas.

—A recent dispatch from Constantinople says: "An affray has occurred between Turks and Christians at Khamla. One Christian was killed and his body mutilated, and one Turk was wounded. Five hundred Mussulmans threatened the governor and the Christian inhabitants, but ten of the ring-leaders were arrested, and quiet was restored."

—The steamer "City of New York," arriving Sunday, the 23d, at San Francisco, Cal., from China, brings details of an earthquake in Yunnan. The prefect of Lin An, with Chi Hens, of Shih Ping, and Kien Shui, under him, have jointly reported to the governor of Yunnan as follows: From the second day of the twelfth month of the last year till the third day of this year there were over ten shocks of earthquake, accompanied with a noise like thunder. Yajens in the cities of Shih Ping and Kien Shui were either knocked down or split down, and temples likewise; in Shih Ping eight or nine tenths of the houses in the south are falling down, and half of those in the east; in the northwest a thousand are cracked or bent out of the perpendicular. Over 200 people were crushed to death, and 300 injured. At Tung Hiang over 800 were crushed to death, and about 700 or 800 wounded. At Nan Hiang there are over 200 dead, and over 400 injured. At Si Hiang there are over 200 dead, and over 500 injured. At Peh Hiang about 100 were killed, and the same number injured. The four places last named are suburbs. In the town and suburbs together over 4,000 people are either killed or wounded, eight or nine tenths of the houses have fallen, and the rest are cracked and leaning over. At Kien Shui, in the city, seven were killed and many wounded; in the northwest suburb, from 300 to 400 houses were overturned, 249 people killed, and about 100 wounded.

RELIGIOUS.

—Rev. Wm. Taylor, bishop of Africa, who has just returned to this country, reports thirty-six missions started, and that out of 140 missionaries only six men and six women have died. The missions are self-supporting.

—Sunday, May 6, has been recommended by President W. S. Hammond, of the General Conference of the Methodist Church, as a day of fasting and prayer for the entire church, in view of important matters which will demand attention at the approaching General Conference.

—A resolution petitioning the General Conference for amendment of the Discipline, by striking out certain specifications of sinful amusements, and "making a more judicious and complete catalogue of forbidden diversions," was adopted Monday by the Methodist Episcopal ministers of Cincinnati, by a vote of sixteen to twelve.

—The committee to select a place for the annual convention of the German Baptists of the United States, has decided on Harrisonburg, Va. The convention will be held the first Tuesday after Whitsunday. From 10,000 to 15,000 persons of the denomination, representing every State in the Union, usually attend these annual gatherings.

—Rt. Rev. Monsignor Leon Bouland, a prelate of the Roman Catholic Church, has addressed a letter to the pope, withdrawing from the Catholic communion, because, he says, he cannot subscribe to the teachings and doctrines proclaimed by the Vatican Council, nor can he admit the pretensions of ultramontanism, because it claims absolute authority in scientific and philosophical, social and political matters, as well as in religious affairs.

—The *Missionary Review* draws the following contrast between wars and missions, as regards the sum expended on each by the Christian nations of the earth: "The total annual expenditure for the war and navy departments of these [European] governments is said to reach the enormous sum of \$906,000,000. These governments are also immensely in debt, yet the political situation is such as to require in-

creased armaments. They cannot go to war because they have not the financial credit to extend their indebtedness. The total annual interest upon European indebtedness is about \$1,070,000,000. Hence the people are burdened with high taxes. All this it costs simply to be prepared for international conflicts in Europe. Now look at the cost of actually carrying on the Lord's war for human redemption by the universal church. We have put into the entire foreign field, including men, women, and native helpers, considerable less than 50,000 laborers, and we expend about \$50,000 yearly; so that Europe alone has 833 times as many soldiers, and spends 900 times as many dollars each year as the entire church of Christendom can muster in men and money for the Lord's war of the ages."

Appointments.

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

The next annual session of the Iowa Conference will be held at Des Moines in connection with the camp-meeting, May 29 to June 5. We confidently expect that our churches will be largely represented.

J. H. MORRISON, Pres. Ia. Conf.

The next annual session of the Iowa Tract and Missionary Society will be held at Des Moines in connection with the camp-meeting, May 29 to June 5. Brethren of experience will be present to give instruction.

J. H. MORRISON, Pres.

PROVIDENCE permitting, the T. and M. quarterly meeting of Dist. No. 4, N. Y., will be held at Silver Hill, May 12, 13. Meetings will begin Friday evening, where the leader, Bro. Cobb, may appoint. Would like Sabbath-school as early as 10 a. m.; if possible, 9:30 would be better. Hope to see a good attendance from throughout the district. It is expected that Eld. M. H. Brown will be present. It may be the last meeting which I shall attend in this district for some time. Come, brethren, let us seek the Lord together.

M. C. WILCOX, Director.

Obituary Notices.

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

CLARK.—Died in South Conway, April 11, 1888, Renal B. Clark, aged 69 years, 3 months, and 16 days. Bro. Clark had been failing in health for more than two years. He embraced the Sabbath truth in the autumn of 1879. In his last sickness he was somewhat deranged, but when his mind was clear he prayed much, and was willing to be laid away, to rest until Jesus comes. He leaves a companion, one daughter, and three grandchildren to mourn their loss. The funeral services were conducted by the writer. Geo. W. HOWARD.

SOUTHWORTH.—Died of scarlet fever, March 11, 1888, in Bangor, Minn., Freddie, son of Norman and Almada Southworth, in the tenth year of his age. He was a good boy and tried to keep the Sabbath with his mother and sister as best he could, and read his Bible a great deal. We lay him away with sorrowful hearts, but with a hope that he will rise in the first resurrection, to be with Jesus. We hope to meet him then. The disease was such that we were obliged to bury him the next day, and no funeral services could be held. Mrs. ALMEDA SOUTHWORTH.

GOWELL.—Died in Denver, Mich., March 14, of lung fever, William, son of Sylvester and Maria Gowell, aged 17 years and 7 months. Willie joined the Sabbath-school in 1883, and the year following united with the North Denver church. He was then a faithful follower of Jesus, and beloved by all who knew him. A year or more ago he backslid, but he seemed to retain his love for the truth, often expressing a desire to return to the church. During his last sickness, he was very penitent, and we trust he was accepted of God. Bormon by the writer, from Job 14:10-12. MARCUS L. CARPENTER.

VANAUKEN.—Died of tubercular consumption, in Toledo, Ohio, March 15, 1888, at the home of her son, C. E. Vanauken, Sr. S. I. Vanauken, aged fifty-two years. She attended camp-meeting at Baraboo, Wis., in 1874, and heard preaching by Sr. White and others, soon after which she became a member of the church at Mackford, Wis. She made her home in Battle Creek for a year or more, and was an earnest missionary worker. She was an affectionate mother. She leaves two sons to mourn her loss, for whose spiritual interests she had manifested the fondest care. We believe she sleeps in Jesus. J. Q. A. HAUGHBY.

HEDGECOCK.—Fell asleep near Alliance, Box Butte Co., Neb., April 15, 1888, Emily E., daughter of Albert G. and Lillian Hedgecock, aged 7 years, 3 months, and 13 days. Her disease was brain fever, and her suffering was great, but of short duration. We lay our dear little Emily away with the blessed hope of meeting her when Jesus comes. This is the second one of our dear children who has been taken from us by that dread enemy, Death, since we accepted the truth. Oh, what would this world be without the blessed hope of Jesus' soon coming, to take his ransomed ones to that place where there will be no more sickness or death! A. G. AND L. HEDGECOCK.

BLEEL.—Perry F. Bleel, son of George and Sarah Bleel, was killed near Akron, Ohio, April 2, 1888, aged 21 years, 3 months, and 2 days. At the time of his death, he was acting as brakeman on the New York, Pennsylvania, and Ohio R. R. As he was at his post of duty, he met his death suddenly by being struck by a railroad bridge, under which the train was passing. He was baptized June 15, 1879, by Eld. A. O. Burrill, and united with the Waterford Seventh-day Adventist church. Those who are called to mourn, mourn not as those who have no hope. Words of comfort were spoken by the writer from Job 14:14; to a large and sympathetic congregation. J. S. IRIS.

GASKELL.—Fell asleep, April 12, 1888, Sr. Mary A. Gaskell, wife of E. B. Gaskell, and daughter of J. M. and Eliza A. Lindsay, in the fifty-second year of her age. Sr. Gaskell's death, after an illness of only a few days, falls with sudden and heavy grief upon a large circle of dear friends. The family, the Newfane church, and the entire community of her acquaintance are thus deprived of one of their most devoted members. Her life has been a "living sacrifice" to the precious cause and truth of God, and her death was in the full triumph of the Christian hope. Words of consolation from Matt. 16:22, were spoken to the large congregation assembled at the funeral. H. E. THOMPSON.

BERRY.—Died of pneumonia, at his home at Great Valley, Cattaraugus Co., N. Y., April 19, 1888, P. O. Berry, in the seventy-fourth year of his age. Bro. Berry was born in Franklin County, N. Y., and at the age of twenty-eight was admitted to the bar and commenced the practice of law. In the summer of 1880 he accepted present truth under the labors of Eld. D. T. Fero. Bro. Berry's last days were his best days, as he was uncommonly active in Christian duties the last few weeks of his life. The funeral services were held in the Baptist church. Remarks by the writer to a large and attentive congregation, from 1 Thess. 4:13. The remains were interred in the cemetery at Sugarstown. He leaves a wife, daughter, and three sons to mourn their loss. D. A. BALL.

FORREST.—Died at his home in Metcalf County, Ky., April 5, 1888, Bro. James B. Forrest, of a wound received in the Union Army, the bullet never having been removed. He was confined to his room five months before his death, and bore all his afflictions with great patience and Christian fortitude. Bro. Forrest embraced present truth about the year 1875. He has sacrificed much, and has been a great worker for the cause. As he has held prominent positions among our people nearly all the time, his name is well known among us. We shall miss him much. He leaves a wife and four children to mourn his loss. We hope to meet our dear brother in the morning of the first resurrection. May the Lord prepare his family, that they may have a glad reunion. S. OSBORN.

HIPPLE.—Died at Cedar Mills, Meeker Co., Minn., April 2, 1888, Lizzie Hipple, in the fifth year of her age. When eleven years of age, she took a severe cold while at school. This, with the unskillful treatment of the physician, resulted in the loss of the use of her limbs. During nearly thirty-nine years she had to recline, and most of that time she could not even feed herself. Her mind, however, was well preserved, and she was intelligent and well read. In her youth she experienced religion, and about fifteen years ago she embraced the views of the S. D. Adventists, in which faith she remained faithful until her decease. We believe she died in the Lord, and will share in the first resurrection. Funeral services at the Hutchinson S. D. A. church, conducted by the writer, assisted by Eld. D. P. Curtis. H. W. BARCOCK.

HOLDEN.—Died of consumption, at West Valley, N. Y., April 15, 1888, Sr. Melissa Holden, wife of Bro. C. O. Holden, aged thirty-five years. Sr. Holden embraced present truth about seven years ago under the labors of Eld. D. T. Fero. Her health began to fail about four years ago, when she went to the Sanitarium, but received no encouragement that she could be helped. She leaves a husband and three children. She was faithful in the church, where she will be greatly missed. The principles of the religion of Christ controlled her in her family relations, and she molded and trained the children as only a godly mother can. Bro. R. F. Coltrill speaks words of comfort, showing our hope to be in the resurrection, when the Lord shall come to give his people immortality. We laid her away with the blessed hope of meeting her again in that glorious morn. F. PRABODY.

HOWZ.—Died at Des Moines, Ia., March 25, 1888, Wm. Bailey Howze aged 47 years, 5 months, and 21 days. On the battle-field of Antietam Sept. 17, 1862, he received a severe wound through the hip, which was thought at the time to be fatal. He lay on the field nine days in an almost lifeless condition, when he was taken to a hospital and thence to his home. He never recovered. His was a life of suffering and deprivation, yet it was marked by patience and Christian fortitude. He leaves a wife, daughter, three sons, and a large circle of friends and comrades to mourn. Many were the tributes of respect shown on the day of his funeral by State officials, members of the Grand Army of the Republic, and brethren and sisters in Christian fellowship. He died rejoicing in the truth. We have laid our dear brother to rest, expecting to meet him at the Master's appearing. L. T. NICOLA.

COURT.—Olivia Florence Court fell asleep in Jesus at Marion, Ohio, April 11, 1888, in the thirty-first year of her age. Sr. Court was married Sept. 20, 1877, and was the mother of four children, three of whom died in their infancy. At the age of sixteen, she made a start in the Christian life and joined the Methodist Church. About four years ago, after careful investigation, she embraced the third angel's message, and became truly converted to God. From that time until her death she was faithful, and showed by her actions that she was indeed a child of God. She united with the Marion church at its organization last winter, and is the first to be removed. Her loss will be keenly felt. Her death was caused by consumption, and although her sufferings were great, she bore all patiently and with cheerfulness. But her troubles are ended, her work is done, and we believe that she rests in hope until the life-giver shall appear. The funeral address was given by the writer, from Heb. 9:27. O. J. MASON.

GUNSON.—Died in Battle Creek, Mich., April 18, 1888, of consumption, Bro. Herbert E. Gunson, aged 20 years and 7 months. He was born in Wisconsin, but his parents moved to St. Charles, Mich., when he was in his first year, where most of his life has been spent. He was converted at the age of fourteen, and united with the S. D. A. church at Clyde, Ohio, where he was temporarily stopping. He entered Battle Creek College four years since, and pursued a course of study with great zeal for two years; but falling health admonished him of the necessity of a change of climate, and he spent some time in Colorado, but returned to the home of his father, Bro. H. S. Gunson, of Battle Creek, with the dread disease so far advanced as to leave no hope of his recovery. His last days were spent in reviewing the evidences of his hope, which sustained him to the end. The remains were conveyed to his former home, St. Charles, where funeral services were conducted by the writer, Sabbath, April 21, at the S. D. A. house of worship. Wm. C. GAOR.

URSON.—Died near Locke, Cayuga Co., N. Y., April 4, 1888, Sr. Esther Urson, aged eighty-one years. Sr. Urson took a cold on March 24, which, though somewhat severe, caused no alarm. The following day she attended meeting and bore testimony, and even to the day of her death she was not considered in a dangerous condition; but on the evening of Wednesday, April 4, while speaking to a sister, she suddenly slipped from her chair to the floor, and before she could be raised she had ceased to breathe. In 1833, Sr. Urson with her husband joined the Presbyterian Church, and they continued to walk with that people until they heard the present truth, about 1850, when they began keeping the Sabbath and joined the Seventh day Adventists. Since that time they have continued in this good way together, until separated by the hand of death. Sr. Urson leaves her husband, almost helpless with age and infirmities, and several children and grandchildren to mourn her loss. She has tried to be a faithful wife, mother, and Christian. The blessed hope and the glorious appearing of Christ were dear to her in life, and in death we trust that she sleeps the "blessed sleep." A large circle of friends were at the funeral, April 7, at which remarks were made by the writer. A. E. PLACE.

GRIFITH.—Died at Missouri Valley, Iowa, April 3, 1888, Bro. Samuel W. Griffith, in the twenty-ninth year of his age. The circumstances connected with his death were very sad. On Sunday, April 1, he left his home and went to Missouri Valley. On Tuesday he took his gun and went out to a lake to shoot some ducks. He shot and wounded one, and while wiping off his gun it accidentally discharged another load, which lodged in the calf of his left limb, making it necessary to amputate it above the knee. But being much reduced from loss of blood, he was unable to survive the shock, and died on Monday, at seven o'clock, A. M. About three years ago, Bro. Griffith became interested in reading on the Sabbath question and other kindred truths, and although before this time he had never made a profession of religion, he became quite an earnest Bible student, and commenced the observance of the Sabbath. One year ago last fall he attended the Southland camp-meeting, where he received baptism, and afterward united with the Loran church, of which he was a member at the time of his death. His last words to his wife were an earnest exhortation to keep the Sabbath and teach their children the truth. The funeral service was held in the Baptist church. Bro. H. H. Johnson preached a very touching and appropriate sermon from James 4:13, 14, to an interested audience. R. A. JEVH.

WITTE.—Died at his home in Neosho County, Kan., April 15, 1888, of inflammation of the stomach, my dear husband, George W. Witte, aged 51 years, 8 months, and 9 days. He had given his heart to the Lord when a young man, connecting himself with the Baptist Church. About twenty years ago he embraced present truth, under the labors of Eld. E. B. Lane, in Howard County, Ind., and believed and obeyed all points of the S. D. Adventist faith until the time of his death. It was his delight to talk on the plain teaching of the Scriptures, and to read them. He was the leader in our little company of Sabbath-keepers at Clark. His disease lasted only four days, but his sufferings were intense, though he did not murmur. He was able to talk but very little, but seemed fully aware of his approaching death. The last thirty-six hours of his life he was unconscious, but passed away as one going into a sweet sleep. Besides his wife, he leaves three sons, a daughter, and a step-daughter to mourn their loss; but we sorrow not as those who have no hope. We know that if faithful we shall meet our loved one in the morning of the resurrection, clothed in immortality. OCEAN M. WHITE.

DAVIS.—Died at Lyons, Col., March 14, 1888, of congestion and hemorrhages of the lungs, Sr. May Davis, aged twenty years. Sr. Davis and her sister came to Colorado about three years ago, from Toronto, Canada, for their health. Her sister lived but three days. Sr. May lived in Denver for some time, but finally found her way farther into the mountains, and by mere circumstance, to the home of Sr. Sosey, at the above place. Up to this time she knew little or nothing of present truth. But being of a loving disposition, she soon gave way to the Christian influence and words of Sr. Sosey, and began, step by step, to embrace what she at first termed "foolishness." And when our camp-meeting convened at Greeley last fall, she was present and was baptized. She returned home with Sr. S., where she remained up to the time of her death. She spent much of her time in reading our publications, and was very careful to lay aside her tithes, and in many ways attested her loyalty to the cause she had espoused. She gained many friends, and to know her was to love her. She died away from any relative, yet among loving friends. Her funeral was largely attended, and every evidence indicated the respect she had gained from a large circle of acquaintances. Words of comfort were spoken by the writer. C. P. HASKELL.

POGUE.—Bro. John Wesley Pogue was born in Dayton, Ohio, Oct. 27, 1838. In the summer of 1868 he immigrated to Minnesota, and located in the township of Hutchinson, where he has since resided and reared his family. By a life of integrity and uprightness, he won the confidence and esteem of a large circle of acquaintances. When about twenty years of age, he gave himself to the service of God, in honesty of heart, and when he heard the truths of our faith presented by Bro. L. H. Ellis, in the spring of 1877, that principle led him to accept them joyfully, and to make a diligent effort to live them out conscientiously before the world. With his wife, he united with the Hutchinson church, of which he was an esteemed and worthy member. After a sickness of nine days, with pleuro-pneumonia, he quietly fell asleep in Jesus, April 6, 1888, leaving his faithful wife and eight children in deep affliction, yet comforted with the hope that their separation will be brief. On the 8th, many of his sympathizing neighbors gathered at the family home, notwithstanding the bad condition of the roads, and words of comfort were spoken to them from 1 Thess. 4: 13, after which we bore him seven miles to the Hutchinson cemetery, where we laid him away to rest till that glorious day when the trump of God shall sound, "and the dead in Christ shall rise." D. P. CURTIS.

PAUL.—Died at her home in Johnstown, Barry Co., Mich., Feb. 26, 1888, Mrs. Edna Paul, aged 71 years, 3 months, and 24 days. The immediate cause of her death was pneumonia, with which she was afflicted only a few days, but suffered severely. Mother was born in Campbelltown, N. Y., Nov. 2, 1816. When but a child, she gave her heart to the Lord, was baptized, and united with the Baptist church at Campbelltown. In middle life she removed with her family to Michigan, and united with the Baptist church at Hickory Corners. In 1877 she became interested in present truth, and began to keep all the commandments of God, uniting with the S. D. A. church organized under the labors of Elds. T. M. Steward and J. H. Friddle, at the last-named place. She ever after held a connection with this people, being a member of the church at Bedford, Mich., at the time of her death. Much of her time was spent in the study of the Bible. She was a regular attendant at Sabbath-school and meetings whenever her health would permit, and her earnest testimonies for the truth will long be remembered. Her constant prayer was that her children and friends might be led to seek and serve the Lord. We shall always feel grateful to Bro. J. D. Galles for the comforting words spoken from Ps. 116: 15: "Precious in the sight of the Lord is the death of his saints." C. E. PAUL.

BIERMAN.—Died at her home in Billings, M. T., Feb. 7, 1888, Mrs. Ella Bierman, wife of Henry Bierman, and daughter of William and Lucy Showers, in the twenty-third year of her age. She was raised a Sabbath-keeper, and took part in family worship since five years of age. She was married April 3, 1887, and at once erected a family altar, saying, "A prayerless house will never be a home to me." Thus she lived out the truth and kept God's holy day far from those of like precious faith. Her sickness was short, though severe. She bore her intense suffering with patience and calm resignation, saying, "God's will be done." Her last moments were spent in prayer and praise, her face at last being fairly radiant with the glory of God. Those who saw her die say that such a triumphant death they never before witnessed. Her last words were, "Come, Lord Jesus, take me to my home in the skies." She was baptized by Eld. J. D. Pegg, Jan. 13, 1884, and united with the Fontainebleau, Iowa, church, of which she was a member until her death. She leaves a bereaved husband and an infant daughter, also a father, mother, one brother, and three sisters to mourn their loss. The loss is severely felt by the church, this being the first one called from us by death; but we bow submissively to the will of God. Since her death, her husband and two sisters have taken their stand for the truth, which is a great consolation to her bereaved parents. Her body was embalmed and brought back to the home of her youth for interment, accompanied by her husband and sister. The funeral services were held in the Baptist church at Prescott, Iowa, a large company of sympathizing friends and associates attending. Thus one of our family links is broken, but we hope to be faithful and meet our loved one in the morning of the first resurrection. LUCY SHOWERS.

FRUEN.—Fell asleep in Jesus Feb. 24, 1888, at the residence of her daughter Mrs. Wm. H. Craik, Casco, Allegan Co., Mich., my beloved mother, Mrs. Lucy Fruen, in the sixty-eighth year of her age. Mother was born in the State of New York, Nov. 7, 1820. She moved with her father's family to Kirtland, Ohio, in 1831, and soon after gave her heart to God. In 1832 she united with the Methodist Episcopal Church. Dec. 11 of the same year, she was married to my father, Franklin Horton, at Norwalk, Ohio. She was one of those who met at that place in the autumn of 1844, to watch for the coming of the Lord, having embraced the advent doctrine the previous year, under the labors of Eld. Josiah Litch; and as the time passed by, she with many others tasted the bitter cup of disappointment, and in sadness, with her little daughter and eldest son, then an infant in her arms, turned her face toward home, to meet the scoffs and frowns of a cold and heartless world. Nov. 20, 1848, her husband was removed by death, and she was left alone to rear four small children. She passed through those heart-rending trials with firm and steadfast faith in God. Many times I have seen her fall upon her knees and implore the Lord to be merciful to her and her orphans. Her prayers were heard, and help came in every time of her need. In 1850 she embraced the Sabbath, under the labors of Eld. Joseph Bates. In 1852 she was married to Mr. John Fobun, with whom she has lived in Casco, Allegan Co., near my sister's residence, where she died. In 1882 she united with the S. D. A. church at Clyde, Allegan Co., and remained a worthy and esteemed member until her death. She was a firm believer in the soon coming of the Saviour, and often expressed a desire to tarry till he should come. She was a great sufferer for about four years before her death, and especially during the last few months did life seem almost a burden. It was not my privilege to be with her during her last illness, only a few hours before her death, after consciousness had fled. Being unable to secure the minister of her choice, very appropriate remarks were made at the funeral by Mr. Watkins

(first-day Adventist), and we laid her by the side of her father, in the spot she had previously selected for her resting-place. She leaves five children, three brothers, and one sister, besides a very large circle of dear friends, to mourn their loss. But we wait only a little season to hear the victor's song, "O grave, where is thy victory?" And we wipe our weeping eyes when we think of that glad hour when the weary and worn body shall come forth immortalized and glorified. R. O. HERRON.

Publishers' Department.

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

BUSINESS NOTICES.

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

WANTED.—Bro. Geo. H. McConnel, North Branch, Lapeer Co., Mich., desires employment among Sabbath-keepers. C. ELDRIDGE, Sec. Labor Bureau.

Bro. F. W. Swan, of Ovid, Mich., wishes to correspond with some good reliable Sabbath-keeping cabinet-maker or upholsterer. C. ELDRIDGE, Sec. Labor Bureau.

RECEIPTS.

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

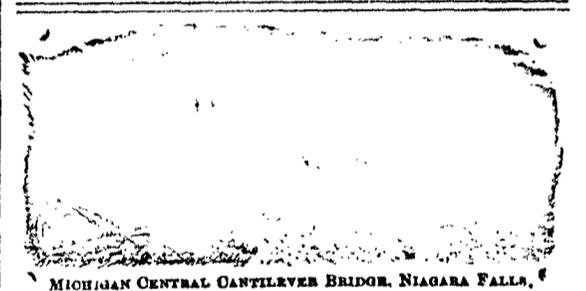
Notice.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Books sent by Freight.—Miss Helen Cowles, R. J. Dougherty, W. C. Boynton, W. H. Burnett, W. C. Hansen, J. E. Swift, Neb. Tract Society.

Books sent by Express.—C. A. Wyman, W. W. Sanders, Neb. Tract Society, Lila Chase, W. W. Stone, Lula Johnson, O. W. Burnell, Mrs. E. M. Jackson, Amy A. Neff, Wm. Black.

Man's Nature and Destiny. By Eld. U. Smith. A thorough Scriptural treatise on the great questions of the condition of man in death, and his destiny beyond the resurrection. New edition, revised and enlarged. 444 pp. \$1.50.

Travelers' Guide.



MICHIGAN CENTRAL CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

"THE NIAGARA FALLS ROUTE."

Table with columns for Trains East and Trains West, listing stations and arrival/departure times.

* Connects with railroads diverging. † Connects with L. E. and W. and L. N. A. & C. ‡ Connects with G. W. & M. § Connects with G. H. & J. ¶ Connects with T. A. A. and N. M. ** Connects with railroads diverging and Steamboat lines. †† Daily. All other Trains daily except Sunday.

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

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

Table with columns for Going West and Going East, listing stations and arrival/departure times.

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

The Review and Herald.

BATTLE CREEK, MICH., MAY 1, 1888.

CONTENTS OF THIS NUMBER.

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

Poetry.	
Trust and Praise, N. W. VINCENT	273
Pursuit of Happiness, VIOLA E. SMITH	275
The Sunset of Life, <i>Sec.</i>	277
Nil Desperandum, <i>Sec.</i>	282
Our Contributors.	
The Use of Talents, Mrs. F. G. WHITE	273
A Word to the Wise about California, Eld. G. C. TENNEY	274
Corrupt Courts, Eld. J. D. FROG	275
"My Soul is Exceeding Sorrowful," Mrs. L. D. A. STUTTLE	275
A Little Christian History, H. C. GILES	275
Discouragement, JOSEPH CLARK	276
Home.	
The Fabric of Character, ELIZA H. MOWTON	277
A Lost Opportunity, Sidney Dayre, in <i>Christian Union</i>	277
The Mission Field.	
Iowa Tract Society, L. T. NICOLA, <i>Sec.</i>	278
New Orleans Tract Society, BESSIE JOHNSON, <i>Sec.</i>	278
Motives to the Prosecution of Mission Work, <i>Missionary Review of the World</i>	278
Special Mentions.	
Another "Lay Sermon," <i>Episcopal Recorder</i>	279
The Folly of Modern War Ships, <i>Scientific American</i>	279
Bible Readings.	
Grumblung, J. S. MILLER	279
Editorial.	
War and Missions	280
The Blood of Christ	280
Our Camp-meetings for 1888, G. I. B.	280
Notes of the Recommendations of the General Conference Committee, G. I. B.	281
Our City Missions and the Courting Mania, G. I. B.	281
Progress of the Cause.	
The Work in Central Europe, L. R. CONRAD	282
The Work in Russia, L. R. CONRAD	282
Reports from Illinois—Nebraska—Minnesota—Colorado—Kansas—North Carolina—Michigan—Wisconsin—Vermont—Virginia	283, 284
The French and colored People of the South, D. T. BOURDEAU	284
A Visit to St. Helena and Honolulu, Cal., G. C. TENNEY	284
Syracuse, N. Y., Mission, A. E. PLACE	284
"Among the Churches," ONE WHO WAS THERE	285
Special Notices.	
News	285
Appointments	286
Obituaries	286
Publishers' Department	287
Editorial Notes	288

EARLY CAMP-MEETINGS FOR 1888.

KANSAS, Emporia,	May	22-29
Missouri, Carthage,	"	24-June 5
Iowa,	"	29-June 5
Upper Columbia, Dayton, W. T.,	"	30 " 5
Minnesota, Minnehaha Falls,	June	5-12
Pennsylvania,	"	6-12
Wisconsin,	"	12-19
Dakota,	"	19-26
Canada,	"	28-July 8

GEN'L CONF. COM.

A counterpart to Eld. G. C. Tenney's recent article "Among the Churches," appears in another column. He spoke from the stand-point of the ministers, and this writer speaks from the stand-point of the churches. There is doubtless too much occasion for something to be said on both sides, and we hope that all concerned will make a careful note of the points made in both articles, and act accordingly, that there may be improvement all along the line.

A GOOD TESTIMONY FOR PRESENT TRUTH.

Such a testimony, as we think all candid persons must admit, is to be found in the recent unanimous acceptance of present truth by the inhabitants of Pitcairn Island. A brief consideration of the facts will show that this is so.

Aside from the inherent evil which prompts every human heart to the rejection of that which involves a cross, there are three influences that principally operate to prevent the acceptance by the people, of the third angel's message. These are, prejudice arising from preconceived opinions, influence of friends and relatives unfavorable to the truth, and ignorance of the teachings of the Scriptures. In every community where there is easy communication between large masses of people, these influences prevail to a greater or less extent.

At Pitcairn the situation was different. In their secluded ocean home, shut away almost wholly from a knowledge of what was transpiring in the world

around them, they had never heard of Seventh-day Adventists or their work, and thus had had no chance to become prejudiced. The same remoteness from the contact of outside civilization kept the morals of the little community, once purified, from contamination and decay. No ill-disposed friends and relatives were at hand to exert an unfavorable influence, and the Bible was held in the deepest reverence, as the book which had wonderfully transformed the little colony from the demoralized state in which it had its beginning, to a peaceful and prosperous community. They were intelligent, and well versed in the Scriptures, and the conditions were in every way favorable for an unbiased verdict to be rendered as to the truth or unscripturalness of the message which was to be brought to them. This message was presented to them on a Scripture basis, and tested by the Scriptures, and by them alone, and the result was its ready acceptance by the entire community of the island. There was thus furnished a visible demonstration that the truths of the third angel's message are Bible truths, not evil and demoralizing in their tendency, as many opposers of the truth assert, but good and acceptable to the sincere, unprejudiced, and intelligent Christian mind. If every community was as free from evil influences as is that on Pitcairn Island, the truth would go to every nation, kindred, tongue, and people with mighty strides indeed.

We repeat that we consider this event as truly a good testimony for what we term "present truth."

We referred briefly in last week's issue to the work of the noted Baxter, impostor, and self-styled prophet, in Edinburgh, Scotland. The paper from which we gathered our information was a German Catholic paper, and the news was not, therefore, the most recent. From a correspondent in London, we have since learned that Baxter has had new light on the subject of his prophecies, to the effect that the Antichrist which is to arise and inaugurate a general European war and do such terrible things, is none other than the famous General Boulanger! and this remarkable conclusion is confirmed by the fact that *E. Boulanger*, rendered in Greek characters, has a numerical value of 666, the "number of the beast." Under the stimulus of this discovery, he crossed the channel and began to proclaim his message in France. But the French, for some reason, did not take kindly to the idea of Boulanger's being the Antichrist, and the result was that Mr. Baxter and his doctrine were obliged to beat a precipitate retreat to the shore from whence he came, there to await a more favorable opening for the proclamation of his soul-stirring and blood-curdling prophecies.

The Lord through the prophet Isaiah says: "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings;" but to the wicked, "It shall be ill with him; for the reward of his hands shall be given him." Isa. 3: 10, 11.

We can carry out this instruction, at least the latter part of it, by our example. If, as is the case with many professing Christians, we join in all the worldliness, gaiety, and pleasure-seeking of those who acknowledge not the claims of God, we virtually say to them, Your condition causes me no concern, and I therefore regard you as just as well off as I am. Such at least is the only legitimate conclusion the worldling can draw from our conduct. If there was more care exercised in this respect, there would be fewer careless and indifferent souls in very many professing Christian communities.

NEW CATALOGUES.

We have just issued two descriptive catalogues (envelope size), representing both the REVIEW AND HERALD and the Pacific Press office, one catalogue containing a list of publications in English, and the other in foreign languages—German, Danish, Swedish, French, and Holland.

These catalogues are alphabetically arranged for each language, in this order: Bound books, pamphlets, tracts, periodicals; giving a description of our Subscription Books, Music Books, Juvenile Books, Health and Temperance Publications, Text and Reference Books, and Church, Sabbath-school, Missionary and City Mission Books, Blanks, etc. They will be found valuable for reference by our people everywhere, especially the workers, who need a condensed pocket list of this character; and owing to their con-

venient form and light weight, those desiring to send a full list of our publications to their friends, may inclose either one of these catalogues with an ordinary letter, without extra postage being required. Sent free on application.

When ordering, state whether you desire the English or the foreign catalogue. Tract societies desiring quantities of these for distribution among their members or for missionary use, should order so that they may be sent by freight or express with other publications, thereby saving to us the expense of postage. Let each local society ascertain the number they will need, notifying the district secretary, who will then order of the State secretary in the usual way. This precaution will save us quite an amount, and yet enable all to obtain the catalogues free. As some additions and changes in prices have been made recently, all should be supplied with the latest list. Those remote from any society may order of us direct.

Address REVIEW AND HERALD, Battle Creek, Mich., or Pacific Press, Oakland, Cal.

THE FIRST RELIGIOUS NEWSPAPER IN THE WORLD.

The *Herald of Gospel Liberty*, edited by Elias Smith, and published in Portsmouth, N. H., was the first religious newspaper the world ever saw, and "Thursday Evening, Sept. 1, 1808," was the date of its first issue.

Thinking that our people generally would be interested in a perusal of this pioneer document of modern Christianization, and that it would be especially useful to ministers, Bible workers, canvassers, etc., when referring to the wonderful increase of knowledge since the beginning of this century, we have obtained an old copy from which we can now furnish *fac-simile* copies to all who desire them, at five cents each, fifty cents per dozen, or \$3.00 per hundred, post-paid. By ordering in hundred lots, our tract societies or city missions can supply themselves and others at a trifling cost. Address REVIEW AND HERALD, Battle Creek, Mich.

WANTED!

The names and addresses of French people are desired, to whom our denominational periodicals may be sent. Those who know of such people who are worthy, and who will be likely to read the papers sent them, are earnestly requested to send the addresses to F. E. Robert, REVIEW AND HERALD, Battle Creek, Mich. Also please state whether the individuals whose names are sent, are Protestants or Catholics.

CORRECTION.

In my report of April 17, I unintentionally omitted the dollar sign, and therefore my report stated that I had sold 4,462 books, instead of \$44 62 worth.

D. A. BALL.

THE AMERICAN SENTINEL,

AN EIGHT-PAGE MONTHLY JOURNAL,

DEVOTED to the Defense of American Institutions, the Preservation of the United States Constitution as it is, so far as regards Religion or Religious Tests, and the maintenance of Civil and Religious Rights.

It will ever be Uncompromisingly Opposed to Anything Tending Toward a

UNION OF CHURCH AND STATE,

Either in Name or in Fact.

It will discuss subjects of the deepest interest to all American citizens, and every position taken will be fortified by sound argument.

Terms: Fifty cents per year, post-paid; sample copies free. If you will send us the names of two new subscribers at fifty cents each, we will send you the paper one year free; or in clubs of five or more copies, we will send the papers at the rate of thirty cents each per year.

We will send the AMERICAN SENTINEL one year, and any book mentioned below, post-paid, for the price named opposite the book. Or they can be obtained from any State T. and M. Society.

"Practical Manual of Hygiene and Temperance,"	\$1.00
"Revised Version of the New Testament,"	1.00
"The Life of Christ" (800 pp.), by C. Geikie, D. D.	1.00
"The United States in Prophecy,"	1.00
"The Coming Conflict in this Country,"	1.25
"Sacred Chronology and the Peopling of the Earth,"	1.25
300 pages, cloth	1.25
"The Atonement in the Light of Nature and the Revolution," by J. H. Waggoner	1.25
"Our Country—the Marvel of Nations," Its Past, Present, and Future," by Uriah Smith	1.35
The <i>Pacific Health Journal</i> , a 32 page monthly magazine of Hygiene and Temperance, one year	1.35
"The Great Controversy between Christ and Satan," over 20 full-page illustrations, popular edition	1.75

Address, PACIFIC PRESS, Publishers, 1059 Castro St., Oakland, Cal.