

The Advent Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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REST.

BY FANNIE BOLTON.

(Battle Creek, Mich.)

"THE Lord God omnipotent reigneth."

Is it not rest to know that One
Holds all the worlds, and guides them in their
race?

And that no sparrow falls, though e'er so lone,
But he beholds and marks its resting-place?

Is it not rest to know he knows
The wheel within a wheel of great affairs,
And yet he stoops to count our very woes,
And has a sympathy for all our cares?

Is it not rest to know he moves
The great machinery of everything,
And yet with tender, brooding heart he loves
And shelters his least creature 'neath his wing?

He knows the end. His purpose cannot cease,
Though sometimes tears blind so it seems but
dim;

Above earth's discords rise the pæans of peace
That find their full harmonious chords in Him.

Cast all your care on this, aye this:
"The Lord God reigns omnipotent above."
Then come what may, this faith shall bring thee
peace.

He reigns all-wise, all-powerful, all-love.

And though to-day through paths of thorn,
Thy way he leads, be sure he goes before,
And at the last 't will be to win thy crown,
To see, to understand, to weep no more.

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.

LIVING CHANNELS OF LIGHT.

BY MRS. E. G. WHITE.

THE Lord has a people for whom he prays that they may be one with him as he is one with the Father. If we are, as Christians, doers of the word, we shall practice in our lives that for which Christ prayed; for by his Holy Spirit Jesus can bind heart to heart. We are living amid the perils of the last days; evil times are upon us; gross darkness has covered the land. Satan seeks to intercept his hellish shadow between us and God, so as to obscure the light of Heaven by every device at his command; but all who claim to be Christians, if they are Christ-like, will follow closely in the footsteps of Jesus. They will have the mind which was in Christ Jesus.

We are standing in the presence of the Lord God of Israel, and no one can stand before God in his own strength. Those only who stand in

Christ's righteousness have a sure foundation. Those who attempt to stand before him in their own righteousness, he will humble in the dust. Those who walk in humility will feel their own utter unworthiness. To such the Lord says, "Let not your heart be troubled, neither let it be afraid." Noah preached the righteousness of God; Jonah called the city of Ninevah to repentance, and there is a similar work to be done to-day. There are now more than one Noah to do the work, and more than one Jonah to proclaim the word of the Lord. While discord and strife, crime and blood-shed are in the land, let God's people love one another. Plagues and pestilence, fire and flood, disaster by land and by sea, horrible murders, and every conceivable crime exist in the world, and does it not now become us who claim to have large light to be true to God, to love him supremely and our neighbor as ourselves?

Shall not every soul who has light and truth now come before God in humility and with earnest prayer, that God may kindle a purer flame in our souls, and give us a higher, better love, a love pure and undefiled, a love for the truth as it is in Jesus, a respect and jealousy for the honor of God, and an intense desire for the salvation of our fellow-men? We have no time for the indulgence of pride. We must keep the way of the Lord, and speak and act as standing in his sight, living by every word that proceedeth out of the mouth of God, that no strange fire shall mingle with that which is holy. Light and darkness cannot be mingled and harmonize. Many act partly as children of time, and partly as children of eternity, and this course God abhors. "If the Lord be God, follow him; but if Baal, then follow him." If you believe the word of God, submit your ways to its guidance in all things, even though your own inclinations are crossed. Believe the truth heartily. Do not stand as many of you have done, apparently wavering between dependence upon the righteousness of Christ, and dependence upon your own righteousness. Deception has come upon some minds until they have thought that their own merits were of considerable value. Their minds are confused and perplexed where all is clear and plain. The end is near! We have no time to halt between two opinions.

What has not the Lord God of Israel done for his people? He has given them his word; he has followed them with his testimonies, which have warned, reprov'd, rebuked, encouraged; he has given signs; he has given precious promises; and how few give him praise or glory! Many think if they tolerate the movings and workings of God in their behalf, they ought to be commended. Oh, how few really know God and Jesus Christ whom he has sent! He has spoken by prophets and apostles of what will be in the future. He has given living testimonies of himself in these last days when he spake unto us by his Son, and yet it is a truth that pains my soul, that the Lord is grieved with hard hearts and unteachable minds. How few believe and repent! to how few is the arm of the Lord revealed! "And go, get thee . . . unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear." All will come to

a decision to declare wholly for God or for Baal. God has sent to his people testimonies of truth and righteousness, and they are called to lift up Jesus, and to exalt his righteousness.

Those whom God has sent with a message are only men, but what is the character of the message which they bear? Will you dare to turn from, or make light of, the warnings, because God did not consult you as to what would be preferred? God calls men who will speak, who will cry aloud and spare not. God has raised up his messengers to do his work for this time. Some have turned from the message of the righteousness of Christ to criticise the men and their imperfections, because they do not speak the message of truth with all the grace and polish desirable. They have too much zeal, are too much in earnest, speak with too much positiveness, and the message that would bring healing and life and comfort to many weary and oppressed souls, is, in a measure, excluded; for just in proportion as men of influence close their own hearts and set up their own wills in opposition to what God has said, will they seek to take away the ray of light from those who have been longing and praying for light and for vivifying power. Christ has registered all the hard, proud, sneering speeches spoken against his servants as against himself.

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. The work that might have been done, will be left undone by the rejecters of truth, because of their unbelief. We entreat of you who oppose the light of truth, to stand out of the way of God's people. Let Heaven-sent light shine forth upon them in clear and steady rays. God holds you to whom this light has come, responsible for the use you make of it. Those who will not hear will be held responsible; for the truth has been brought within their reach, but they despised their opportunities and privileges. Messages bearing the divine credentials have been sent to God's people; the glory, the majesty, the righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness, to charm all whose hearts were not closed with prejudice. We know that God has wrought among us. We have seen souls turn from sin to righteousness. We have seen faith revived in the hearts of the contrite ones. Shall we be like the lepers that were cleansed who went on their way, and only one returned to give glory to God? Let us rather tell of his goodness, and praise God with heart, with pen, and with voice.

The work of every ambassador of Christ is to bear witness to the light. He is not to take Christ's place, but to reveal Christ to the world, to show forth the praises of Him who hath called us out of darkness into his marvelous light. God has sent his ministers out as his standard-bearers. They are to point to Jesus who taketh away the sin of the world. They are not to awaken the sympathy of the people for themselves, but to carry their sympathies above themselves to the precious object of their praise and reverence, that they may lead the people to love Christ and him crucified. If, through the grace of Christ, you

have caught some beams of the light of truth as it is in Jesus, do not place yourself upon the pinnacle; do not think that you have caught all the rays of light, and that there is no increased illumination to come to our world.

8 We are to be constantly receiving and giving.

We are to be living channels of light. The transforming grace of Christ must come to every minister that he may sanctify himself, that others also may be sanctified. There should be earnest effort put forth to wake up an ease-loving, sleepy Church that has great light and knowledge, but not corresponding faith and works. There must be a living testimony borne, pointing out the necessity of the outpouring of the Holy Spirit of God upon every church-member, that light may shine forth to others that are in darkness. There is altogether too little done in ministerial labors. There is plenty of surface plowing, and the result is manifest—there is scarcity of fruit-bearing Christians.

9 There should be deep searching of the Scriptures that the ministers of God may declare the whole counsel of God. The relation of Christ to the law is but faintly comprehended. Some preach the law, and feel that their brethren are not doing their whole duty if they do not present the subject in the very same way in which they do. These brethren shrink from the presentation of justification by faith, but just as soon as Christ is discovered in his true position in relation to the law, the misconception that has existed on this important matter will be removed. The law and the gospel are so blended that the truth cannot be presented as it is in Jesus, without blending these subjects in perfect agreement. The law is the gospel of Christ veiled; the gospel of Jesus is nothing more or less than the law defined, showing its far-reaching principles.

"Search the Scriptures," is the injunction of our Lord. Search to find out what is truth. God has given us a test whereby to prove doctrine: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Search the Scriptures diligently, earnestly, unweariedly, to find out what God has revealed concerning yourself, your duties, your work, your responsibilities, your future, that you may make no mistake in seeking for eternal life. You may, in searching the Scriptures, know the mind and the will of God; and although the truth does not coincide with your ideas, you may have grace to lay down every prejudice in favor of your own customs and practices, and see what is truth, pure and unadulterated. Here is the word of the Lord. Obey it from the heart. Christ is full of pitying tenderness to all who repent. He will pardon the transgressor.

OUR PRESENT NEED.

BY ELD. R. F. COTTRELL.
(Edgeway, N. Y.)

THE importance of a clear understanding of the theory of Bible truth cannot be esteemed too highly. Without the truth which from the fulfillment of the prophecies is especially applicable to the present time, we should not be prepared for the trying events of the hour of temptation which lies between the present time and the coming of the Lord. Therefore the theory is invaluable.

But that which concerns every believer personally, is to know by faith that he is accepted with God, that he has a connection with the Living Vine, and that he is consecrated to the work of the Lord,—the work of the salvation of men. When we have a sense of the love of God to fallen humanity, and realize his grace in our pardon and acceptance, we shall desire that the news of this grace may be carried to all who will accept it, that they may believe and be saved. We cannot enjoy the fullness of the Spirit of Christ and not have the missionary spirit. If we follow Him who was rich and yet for our sakes became poor that we through his poverty might be rich, we shall certainly be willing to labor and sacrifice for the salvation of our fellow-men.

The need of the present time is a thorough

conversion to God, and a full consecration to his cause. And our danger is, that we shall fail in this individual work. We need not fail. We have warnings enough. We shall be left without excuse. Let us cease to find fault, and ever attend to our own personal work.

FAITH.

BY GEO. B. THOMPSON.
(Willow Hill, Ill.)

THE natural tendencies of man are those of unbelief. It has been the curse of the human race. Ever since the fall, man's history has been scarred with the sin of doubting. Jesus said, "Have faith in God." Oh, how much this admonition is needed as earth's drama is drawing to an end! If we but believe, we may have eternal life in the realms of bliss. All God requires is that we believe what he has said, not because we may be able to comprehend and demonstrate its truthfulness, but because he himself has said it. Could we by searching find out God,—with mortal minds grasp and analyze all the problems of the handiwork of God as displayed in creation,—faith would not be needed.

Take, for instance, a problem in arithmetic, and its answer as given by some noted mathematician. Our faith in the individual may convince us that the solution given is correct. But if we take the problem, and by our own knowledge of numbers demonstrate it as correct, our faith then does not rest upon our faith in the author, but upon our own demonstration. So with our faith in God. There are many things we are called upon to believe, that we, being mortal, cannot demonstrate nor understand. And genuine faith does not make the effort, but simply accepts them as true, because God, who "cannot lie," has asserted it.

How absurd, yea, presumptuous, in man to expect to understand all the ways, and fully grasp the words of the eternal and unchangeable God. Suppose that man could have been admitted into some of the councils of eternity, and listened while the infinitude of the Godhead planned, and mapped out *in toto* the mighty problem of creation. Could he have understood the deliberations of the eternal councils, and been made wise thereby?—No, no more than a little child would receive instruction by listening to a learned disquisition on the science of geometry.

We cannot understand how God made this earth out of nothing—wrought order out of chaos. Paul says, "By faith we understand that the worlds were framed." Heb. 11:3. We see this earth and the starry worlds on high. How came they into existence? Inspiration says, "He [God] hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10:12. We cannot understand how; all we can do is to believe it. Faith says, I believe it, Lord, though my finite mind cannot fathom how it was done. Neither can we reason from cause to effect as to how the Red Sea rolled back for the children of Israel to pass over, or how the walls of Jericho were thrown down; yet we believe it just the same, because we have faith in the unfailing word of God.

So with the resurrection of the dead, and the change of the living when Jesus comes. Finite minds cannot reason out the problem, and understand how God can animate the dust of those who have been slumbering in the tomb for centuries, or how a person, racked with pain, enfeebled by disease, infirm with age, lame and blind, can, in the "twinkling of an eye," be restored to health and vigor, and clothed with immortality. But Jesus, when on earth, healed the sick, raised the dead, entered the forbidding portals of the tomb, and rose again, a victor over death and the grave, thus giving assurance to all that he will raise the dead. God has promised, "Thy dead men shall live." Our faith in an omnipotent God who is able to execute his decrees, believes it is so, and does not, with skeptical proclivities, ask how.

Again, the dear Saviour has said that he will

cleanse us from all unrighteousness, if we will only believe and obey his promises. The "Lord is our righteousness." He will take away our sins, and put in their place his own righteousness and perfection of character. This is too wonderful for human comprehension. It passeth all understanding how sinful creatures, such as we are, can be justified in his sight. Yet it is even so. Though degraded by transgressing the law, wandering in the by-roads of sin far from the path of moral rectitude, we can come, by faith, unto One who has kept those holy statutes, and exemplified to infinite perfection all the righteousness of the law. By a careful study of the life of our Redeemer, we may behold perfection, and learn to do that which will please God—learn to do righteousness. By faith we can come and ask that our past sins be forgiven, and infinite compassion grants the request. The loving Saviour covers our iniquity with his own righteousness, and we stand justified in his sight. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." O for more faith to believe the words of God! Why doubt his promises? Not one of them has ever failed. We are near the climax in earth's history. "The just shall live by faith." Perils of which we have no true conception are before us. Human decrees demanding disloyalty to God are being sought for, and will soon be brought forth. The words of Jesus apply with force, "Have faith in God." "For yet a little while, and he that shall come will come, and will not tarry."

THANKSGIVING.

BY E. D. STILLMAN.
(Niles, Mich.)

"GIVING thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:20. "In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18. "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." 1 Sam. 7:12. Are there not times in all our experiences when we should mark our progress, and say, "Hitherto hath the Lord helped us"? This is our duty, and is equivalent to giving thanks, but stronger,—not merely to thank God for our victories and blessings, and then turn away and forget what manner of persons we are, but to hang on memory's wall, "Hitherto hath the Lord helped us."

The children of Israel had been defeated by their enemies, and the ark of God had been taken away to the land of the Philistines. This was done because they (Israel) were serving other gods, and Eli did not restrain his sons. 1 Sam. 3:13. Now, these things were grievous unto them: "And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and the Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only." 1 Sam. 7:3. And they humbled themselves, and repented, and the Lord heard them, and went with them, fighting their battles and giving them a great victory, which caused Samuel to set up that stone as thanks to God to be remembered forever.

There are many beautiful lessons to be drawn from the experiences of God's people in all ages, and we may learn from these few glances that "all things work together for good to them that love God." Hence, "in everything give thanks," and at all times. Let us mark our progress by little Ebenezers all along the pathway of life. If we are not doing this, we should humble ourselves, and confess and forsake our sins, and worship only God, and begin at once to set up the stones, and to say, "Hitherto hath the Lord helped us."

Where are our boys? Are we restraining them in the fear of the Lord? May the God of Israel help us to put away our strange gods, and to worship only him with thanksgiving.

THE HOME OF THE SOUL.

BY ELD. L. D. SANTER.
(Ottawa, Kan.)

"THINE eyes shall see the King in his beauty: they shall behold the land that is very far off." Isa. 33: 17.

There is a land where all our hopes are thronging,—
A land forever free from care and ills,—
Beyond the radiant glow of day's glad morning,
And far beyond the purple evening hills;

Where tempests come not, but a spring supernal,
Where sadness falls not, nor the mourner's tears;
But joy and gladness, in their reign eternal,
Are bounded not by sorrow's fleeting years.

From beds of sickness, or where friends are dying,
Our faith looks up where death can come no more;
And, like sad exiles for the home-land sighing,
Lift longing eyes to heaven's far-off shore.

The way is long, but in a pleasant dreaming
We catch the shining of the jasper wall;
And the great tree of life we see in seeming,
As o'er life's shining stream its branches fall.

We catch the gleaming of its crystal waters;
We see its waves pour softly 'neath the throne;
And on its banks earth's ransomed sons and daughters
I see, and love, and know as I am known.

And golden streets reflect the matchless glory,
And many mansions lift their heights to heaven,
And angel harpings tell the wondrous story:
Jehovah reconciled and man forgiven.

* * * * *

Still is each day succeeded by its morrow;
The river floweth onward to the sea;
But from my faith a wondrous joy I borrow,
In dreaming of the gladness soon to be.

THE SERVICE OF SONG AND PRAISE.

BY F. A. LASHIER.
(Minneapolis, Minn.)

"MAKE a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. . . . Enter into his gates with thanksgiving, and into his courts with praise." If there is one service of the Master more than another that calls for enthusiasm, it is the service of song and praise; it is the natural outpouring of the heart in worship. Without it, no form of worship, either heathen or civilized, is complete. At the wonderful deliverance at the Red Sea, Israel joined in a chorus of grateful praise and thanksgiving. In all their vocal offerings, the vast multitudes were led by magnificent choirs and famous choristers. No one has more reason for joining in the service of praise than the Christian.

Our religion is a religion of song and praise. The new dispensation was ushered in with joyful songs of gratitude and praise. Is it any wonder that the religion which started with such a keynote should go on through the ages on the pinions of song and praise?

How such service penetrates and twines around the heart hardened with years of sin! How it catches the ear of the wanderer, renewing the fond memory of days gone by, and often winning him back to the fold again! Every Christian should be full of Christian song and praise. No church, no society, can be dead, and engage in such service with the spirit and the understanding also.

God gave us the power to praise him, and his word is filled with injunctions to praise him. The psalmist says: "While I live will I praise the Lord: I will sing praises unto my God while I have any being." Again he says: "Sing unto the Lord a new song, and his praise in the congregation of saints;" and again: "Let everything that hath breath praise the Lord. Praise ye the Lord." It may be possible for an individual to make no melody in his heart, and be a wide-awake, thriving Christian. But he that "utters forth his praise," not only performs a more acceptable service, but also encourages others to join in the service. This part of public worship is really the best, as all have an opportunity to join. Those who neglect it lose much, and show that a spiritual awakening is needed. The society which neglects this part of its work, is losing the main feature of a live, active, soul-winning society.

Our spiritual hymns and songs of praise are filled with the true spirit of the gospel message. Praise is not a garment to be worn on rare occasions only, but should fill the heart, the home, the social circle, the prayer circle, and the great congregation. It is not only a duty, but a privilege, and it cannot be neglected without great personal loss. Cultivate the gifts of song and praise. It may be we can engage in neither as we would like, but let us catch the inspiration of others and do our best. Let us tune our hearts and harps here, so that we shall be in closer harmony with the choirs of heaven, that when the redeemed of the Lord shall return, and come with singing unto Zion, we, too, may join in the glad chorus of praise in which there will be no discord.

THE LATTER RAIN.

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

(Concluded.)

WHEN God does a work in the earth in which man participates, he manifests his power to that degree that man does all he can on his part, by personal efforts and by the creation and use of means and agencies, to contribute in carrying out God's plan. There is wisdom in this. God works that man may work. God works through man, and to encourage man to do what it is in his power to do. If God did all the work of carrying out the plan of human redemption, then man's salvation would be effected independently of man's choice and course, and the holy character that God delights to see in man, would be something wholly superimposed upon man—something that would be wrought for man without his co-operation. This would deprive man of his free moral agency, and would preclude the necessity of his doing a thing for himself and for others. This is Satan's plan to ease man down in spiritual indolence, that God may not do that which he is anxious to do.

Now, how far have we gone in doing what God requires at our hand? How far have we advanced in the creation and use of means and agencies for the furtherance of this work? Thank God! our publishing houses, our educational and health institutions, the starting of missions and sustaining them, etc., show that something has been done, through divine aid, to open the way for God to work mightily. May we not relax our efforts and lessen our sacrifices and consecration in these and other important branches of the work, but may our endeavors, our spirit of sacrifice, and our consecration increase with the increasing demands upon us of this growing cause; and then we may expect that God will soon open the windows of heaven, and pour us out such a blessing that there will not be room enough to contain it. Mal. 3: 8-10.

A full blessing hangs over our heads, and God calls for thorough work on our part, that he may grant it unto us. He has given us time that, by means of various circumstances and events, our defects of character may be brought to the surface, that we may put them away by washing our robes in the blood of the Lamb, and that he may work through us by his mighty power. Are we not sufficiently convinced of our sins? Why not, with living faith and heart-felt repentance, plunge into the healing fountain, wash and be cleansed? And having done this, why not venture farther on God's promises, and claim, through Jesus' merits, the gift of the Holy Spirit?

But as we ask for God's Spirit, let us bear in mind that the heart, or mind, is the seat of its operations. It first works for and through the intellect. The greatest conceivable blessings that the Spirit can confer upon us, are those by which our minds are fed with truth. When the Spirit of God impresses and feeds our minds with such topics as the heinousness of sin; the beauties of righteousness and holiness; the attractions of the love and character of God, and of the plan of salvation; the potency of the means of grace, and their perfect adaptation to our spiritual necessities;

ties; the possibility of overcoming; the reward awaiting the overcomer; the enjoyment realized in loving God supremely and our neighbor as ourselves, then are we truly blest; and the blessings we thus receive will stand by us.

Physical blessings and outward miraculous manifestations are secondary when compared with these inward blessings, which give to their possessors a sweet foretaste of the happiness of heaven, and of which those are ignorant who overlook the "still small voice," in their great anxiety to witness the fire, the hurricane, and the breaking of the rocks. 1 Kings 19. The rocks will break before us when we shall have learned to appreciate and enjoy the inward voice and workings of God's Spirit.

When the Lord had spoken the crude material of our earth into existence, the Spirit of God moved upon the face of unorganized nature, giving shape and comeliness to our earth, and bringing beautiful order out of confusion. When Satan had brought moral disorder into our world by causing man to disregard the law of God, infinite love and infinite wisdom devised the plan of redemption; and the same mighty Spirit of God which had acted a prominent part in the first creation, was brought into requisition as the great agent to be used in applying and carrying out the plan of redemption, and in restoring moral harmony in this revolted province.

Without the supernatural, religion were lame and worthless. But the supernatural is brought to us through the workings and manifestations of the Spirit of God. Kings and prophets and priests and all those under former dispensations whom God called to lead out in important religious movements, and to have a molding influence upon others, felt that they could not go forward in their work without sure tokens of God's presence and power. Moses felt deeply on this point, and God granted him his desire. All remember the record how his cane was turned into a serpent, and how the serpent was converted back to his original cane; also how his hand was made leprous, and how it was then healed of its loathsome disease. These signs encouraged Moses, and strengthened him in his difficult work. So of other signs that attended his sacred mission. Exodus 3, 4, etc.

Gideon had the same anxious desire when he was called of God to deliver Israel from the Midianites. He asked of the Lord one sign, and the Lord granted him his desire. Then the Spirit of the Lord came upon him, nerving him up for his work, and he asked for another sign, and then for still another, and the Lord again met his desire. Thus runs the record: "And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth besides, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground." Jud. 6: 36-40. With this unmistakable evidence of the supernatural, Gideon went forward and triumphed gloriously.

When Saul was made king over Israel, the Lord clothed him with his Spirit, and he prospered while the Spirit of God was with him. 1 Sam. 10: 10, etc. The same is true of David. Chap. 16: 13, etc. And when David and his men were on the point of being attacked by the Philistines, David asked of the Lord whether he should go up and meet the Philistines, and the Lord answered him encouragingly, and gave him a sign, as follows: "And let it be, when thou hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for

then shall the Lord go out before thee, to smite the host of the Philistines. And David did so, as the Lord had commanded him; and smote the Philistines from Geba until thou come to Gazer." 2 Sam. 5:22-25. David was encouraged to meet Goliath by calling up unmistakable evidences of the supernatural in his previous experience. 1 Samuel 17.

These cases and other cases of a similar character show God's willingness to manifest his power in behalf of his tried but believing children.

The experience of Isaiah is worthy of our consideration. As he had a view of the holiness of the Lord, he was overwhelmed with a sense of his sinfulness and unworthiness. Then a seraph touched his lips with a burning coal from off the altar (an emblem of the encouraging work of the Spirit), and gave him the assurance that his sins were forgiven him. Then was he prepared, yea, willing and anxious to go where God would send him; and God accepted him. Isaiah 6. And this is the experience that we must obtain that God may accept us as laborers in his vineyard, and clothe us with his mighty power.

Elijah was subject to like passions as we are. James 5:17. He was born in sin just as we were born in sin; he had by nature the same frailties and imperfections that we have; yet as he, by the grace of God, became a partaker of the divine nature, he was favored with wonderful manifestations of the Spirit of God. 1 Kings 17-22, etc. So of John the Baptist (Luke 1:15-17); and the same will be true of those who prepare for the second coming of Christ. They will go forth in the spirit and power of Elijah, and God will work mightily through them to his glory, to their encouragement, and to the furtherance of his cause upon the earth.

When Christ entered upon his mission, like a man among men, he was filled with the Holy Ghost. Matt. 3:16; Luke 4:18. Do we need the Holy Spirit any less than he needed it? Before he left his disciples, he comforted them with the thought that they were to have a larger measure of his Spirit than they had previously enjoyed, and were to do greater works than he had done. John 16:7; 14:12. And he would not allow his disciples to go forth into a cold world, until they were endued with power from on high. Luke 24:49. And as they gained converts to the faith, they would not leave them till they had received the Holy Spirit. They laid their hand on them and prayed for them with this object in view, and when this object was gained, they felt free to leave them; for they believed that God's Spirit could do infinitely more for them than they could. Acts 19:1-6, etc.

Our need of God's Spirit is as urgent as was that of the primitive Church. The privilege of that Church is our privilege, and the close of this dispensation will be marked with an outpouring of the Spirit of God surpassing anything of the kind that God's people have ever witnessed. May this soon be to us a present, a living reality.

SIGNIFICANT PARAGRAPHS.

BY A. SMITH.

Union of Catholics and Protestants.

In the congress of Catholic laymen, which took place in Baltimore, Md., November 12, Manley B. Tollo, of Cleveland, O., maintained that all Catholics should be united in support of the American Sabbath. He alluded to the tendency of Catholics of German extraction to insist on foreign Sunday customs—a fact that was to be deplored since they had chosen citizenship in this country. He said: "What we should seek is to be *en rapport* with the Protestant Christians who desire to keep the Sunday holy. We must set our faces sternly against the foreign license and open-saloon feature now so largely defended or practiced by Catholic adherents. Catholic societies should never make Sunday a day for useless public demonstration, and when they do march in a body with music to corner-stone laying, or for other unobjectionable purpose, care should be taken not to disturb non-Catholic services. I advocate, then, that Catholics seek alliance with Protestant Christians for proper Sunday observance."—*Monthly Document*, December, 1889.

Concerning this action of the Catholic congress, a leading National Reformer, in an address in New York City, Dec. 29, 1889, said:—

This does not mean that the millennium is to be built in a day. This is only a proposal of courtship, and the parties thus far have approached each other shyly. . . . This Baltimore action is vastly important. Roman Catholic priests and papers, if not stalwart allies at first, will at least be friends rather than foes of Sabbath reform.

A Catholic priest has been recently elected as a vice-president of the Sunday Rest League of Louisiana. One of its organizers said:—

In New Orleans on Thanksgiving Day, at the State Sabbath Convention, managed by the editor of the *South-western Presbyterian*, there sat together, as equal delegates, sharing in voting and speaking and in the offices, whites and blacks, Protestants and Roman Catholics, capitalists and representatives of labor organizations. Together they formed the Louisiana Sunday Rest League. A still more satisfactory convention was that of the Ohio Sabbath Association, at Cleveland, in which one afternoon was filled with the following significant list of topics and speakers:—

"Christian Leadership in Sabbath-keeping." Prof. W. G. Ballentine, of Oberlin.

"What Railroads are Doing and Ought to Do for Sunday Rest," P. M. Arthur, Chief of the Brotherhood of Locomotive Engineers. (Mr. Arthur was detained, but Mr. Everett, next in rank, took his place.)

"The Pennsylvania Company's Policy with Reference to Sunday Excursions and Sunday Rest," John Thomas, Gen'l Agt. Penn. Co.

"Roman Catholic Co-operation in the Sunday Rest Movement," Manley Tollo, editor of the *Catholic Universe*.

"The Barbers' Emancipation from Sunday Work by Last Night's Action of City Council"—addresses by two barbers, one white, one black, and their attorney.

Speaking of the general work accomplished by the American Sabbath Union for the past year, its Field Secretary said:—

This "organic union," for work partly legislative, of Presbyterians, North and South; this "Pan-Presbyterian Council," which does not promise not to vote as well as talk; this organic union of Methodists, North and South, white and black; this successful union, to prevent the heathenizing of America, of those churches that have not yet succeeded in uniting to Christianize Japan; this co-partnership of intense Republicans with Southern leaders; and the co-operation this union has established, outside of its membership, on the basis of a broad humanity with the leading labor organizations and the Catholic Church—this is surely as wonderful a "union" as the centuries can show.

SABBATH LITERATURE.

In a printed circular, issued by a prominent and zealous advocate of Sunday laws, it is said:—

Sabbath reform literature is unspeakably needed in large quantities, to checkmate the literature *against* the American Sabbath, which is being circulated vastly more than our own in all parts of the land.

This is encouraging to lovers of Religious Liberty. The following is part of a circular sent out by the same person, to ministers supposed to be friendly to the Sunday movement:—

[Please perfect answers to the following questions by inspection of your streets on some near Sabbath, either in person or by some trusted representative, so ascertaining exactly what shops open on that day.]

2. Could a person buy in your city at "some" or "many" places or at "none," (Use S. M. N. as abbreviations for words in quotations to fill blanks.) Intoxicating Drinks Gambling Goods Pawn Goods Auction Goods Public Amusement in Theaters "Dime Museums" In Base-ball Parks In Unsacred Concerts Tobacco Confectionery, Ice Cream, Fruit, Nuts Soda Fountain Drinks Barber's Services Boot-blackening Baths Sporting Goods Laundry Work Groceries and Delicatessen Bakery Goods Meat Hats Shoes Clothing Dry Goods Tailoring Jewelry Crockery Hardware Trunks Harnesses Coal and Wood Newspapers Books and Stationery Post-office Supplies Boating Steam Car Service Street-car Service Expressing Livery Service Telegraphing Painting Carpentry Building Common Labor Shoe-making Dress-making Real estate Photography

3. Have the opponents of Sabbath Reform shown any activity in your community in the way of holding meetings or circulating literature, and if so, who were these opponents? and what the titles of their literature?

It will be seen by the foregoing circular that spies, or "spotters," are being employed, doubtless to a very great extent, to report every desecration of the supposed sanctity of the Sunday Sabbath. When the Inquisition was instituted in the twelfth century, Pope Innocent, then wear-

ing the tiara, "issued orders to excite the Catholic princes and people to extirpate heretics, to search into their number and quality, and to transmit a faithful account thereof to Rome."

That nothing might be wanting to render this spiritual court formidable and tremendous, the Roman pontiffs persuaded the European princes, and more especially the emperors Frederic II., and Louis IX., king of France, not only to enact the most barbarous laws against heretics, and to commit to the flames, by the ministry of public justice, those who were pronounced such by the inquisitors, but also to maintain the inquisitors in their office."—*Encyclopedia of Religious Knowledge*, p. 660.

Does not the image begin to appear? (See Rev. 13:14.)

THE OLD DISPENSATION AND THE NEW.

BY WM. BRICKEY.

(Kingston, Minn.)

It is a common saying with a certain class of Christians, that the old dispensation was a dispensation of strict justice, but this is a dispensation of mercy; that in the old dispensation it was "obey and live" or "disobey and die;" that the command was, "Thou shalt," but now it is, "Ye ought." Nothing could be more fallacious. God never changes—he was always merciful. Ex. 20:6; Ps. 136. It is a rule not only of everyday life but of Scripture also, that to whom much is given, of him much is required. Luke 12:48. Apply this rule to the case in hand. This dispensation is more glorious than the old, as the sun is more glorious than the moon. They were walking in the shadow of the cross, we are walking in the bright rays of the glorious gospel of Him who was the light of the world. John 12:46; 3:19; 1 John 2:8. "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30. In the light of these facts, who can fail to see that justice has a stronger claim upon our obedience, and that we are under deeper obligations to God now than were those who lived under the old dispensation.

With this thought in mind, we are prepared to look at the direct teaching of Christ and the apostles. Christ says we may commit a sin by a look or a thought. Matt. 5:22, 28. Things which were passed by in the old dispensation are looked after strictly now. (See Matt. 19:3-8.) "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2:2, 3.

It must be plain from these texts, that God will deal with us more strictly in this dispensation than he did with the ancients. Paul asks the question, "How shall we escape?" In Heb. 12:25 he says, "Much more shall not we escape." These are plain facts, but we must have line upon line. "He that despised Moses' law died without mercy under two or three witnesses." Chap. 10:28. Yes, says one, that is just what we thought—there was no mercy in that law! But hark! "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace?" Verse 29. To tread underfoot the Son of God, is to trample upon his authority, and call it a light thing to disobey his word. God is always merciful. It is only because of his tender mercy that we are not consumed; "for the wrath of God is revealed from heaven against all ungodliness." Rom. 1:18.

We have no more signal instance of God's vengeance in the old dispensation than in the new. Acts 5:5. But "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

—Temptations are a file which rub off the rust of self-confidence.—*Fenelon*.

The Home.

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

ONE HOUR WITH THEE.

ONE hour with thee, my God, when daylight breaks
Over a world thy guardian care has kept;
When the fresh soul from soothing slumber wakes
To praise the love that watched me while I slept;
When with new strength my blood is bounding free,
The first, best, sweetest hour I'll give to thee.

One hour with thee! when busy day begins
Her never-ceasing round of bustling care;
When I must meet with toil and pain and sins,
And through them all thy holy cross must bear;
Oh, then to arm me for the strife—to be
Faithful to death, I'll kneel one hour with thee.

One hour with thee! when saddened twilight flings
Her soothing charm o'er lawn and vale and grove,
When there breathes up from all created things
The sweet entrancing sense of thy deep love,
And when its softening power descends on me,
My swelling heart shall spend one hour with thee.

One hour with thee, my God, when softly night
Climbs the high heaven with solemn step and slow;
When thy sweet stars unutterably bright,
Are telling forth thy praise to men below;
Oh, then, while far from earth my thoughts do flee,
I'll spend in prayer one peaceful hour with thee.

—Sel.

MINISTERING.

ONE of the sweetest joys in life is to feel that we are doing something for some one other than ourselves. The loneliest hearts, the people most to be pitied, are those who feel they are of no use anywhere. But happily, no one need feel that way. It is true of the very least of us that "none of us liveth to himself, and no man dieth to himself; whether we live therefore, or die, we are the Lord's." *We are the Lord's*; and for every soul that belongs to him he has place and use. So we do ourselves a great wrong if we sit in the shadow of our own gloomy thoughts, saying, as did Jonah, "It is better for me to die, than to live." It is not true of anybody; there must be use for us as long as God suffers us to stay here. It is our own fault, certainly, if it is true. That those who try to help others are the happiest, we do not have to go far to demonstrate. Every family circle has its illustrations. It is a blessed fact, too, that the joy of ministering is not the exclusive privilege of those who have abundance. We meet many choice bits of unselfish service among those who seem to have little to spare from their scanty store of time, money, or love.

The Lord Jesus seeks the very best for his own people in everything. To make fair gems of character to sparkle in the light of the pure white throne, is his ideal for each one of us. In this, too, he seeks our highest happiness. And because lofty character and purest joy are gained only in this way, he reiterates the truth, "Who-soever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Greatness is more a certain quality in a man, than a certain size of a man. This quality of unselfish service is the supreme test of character, and the one fitness for highest honor. True, this is not the worldly-wise way of looking at things. It is the wisdom that comes from heaven, whose perfect law, perfectly kept, is love.

We begin at the wrong end, as a rule, in our search for happiness. We think the sum of all endeavor is to be comfortable, and to have things as we want them. But we inevitably discover, sooner or later, that "a man's life consisteth not in the abundance of the things which he possesseth; rather, it consists in the abundance of the things which he gives.

"It is good," says one, "for us to think no grace or blessing truly ours till we are aware that God has blessed some one else with it through us." The true philosophy of life is to give

"such things as we have" as we go along, not waiting, as we are tempted to do, for more leisure or means or opportunity, but—

"Say off of the days as they pass from sight,
This, *this* is life, with its golden store;
I shall have it once, but it comes no more."

We begin in this way preparation for higher service hereafter, where God's servants "serve him day and night in his temple." . . . Who can tell what the Heavenly Father has for his children to do in the eternities? No lagging years of inglorious rest are they. They are years of glad service without weariness, with larger capacities, with clear vision, with the perfection of joy, of which we have had a little foretaste while ministering here in the flesh.—*New York Advocate*.

A MOTHER'S INFLUENCE.

WHETHER or not our boys shall become virtuous men depends very largely on the warmth of their attachment in boyhood to their home. And how fond they are of home depends almost entirely on their mothers—not on maternal love and conscientiousness only, but on that graceful, womanly tact which almost every member of the sex displays in a thousand ways before her lover and her husband, and which every woman owes to her son far more than all else. Let us give two instances. Here is one clipped from an exchange:—

"There are those banisters all finger-marks again," said Mrs. Curry, as she made haste with a soft linen cloth to polish down the shining oak again. "George," she said, with a flushed face, as she gave the cloth a decided wrench out of the basin of suds, "if you go up those stairs again before bed-time, you shall be punished."

"I should like to know where I am to go," said George; "I cannot stay in the kitchen, I am so much in the way; and I can't go into the parlor for fear I'll muss that up; and now you say I can't go up to my own room. I know of a grand place where I can go," he added to himself, "boys are never told they are in the way there, and we can have lots of fun. I'll go down to Nil's corner. I can smoke a cigar as well as any boy, if it did make me sick the first time. They shall not laugh at me again about it."

And so the careful housekeeper virtually drove her son from the door, to hang about the steps and sit under the broad, inviting portico of the village grog-shop.

Mothers who are disturbed by the noise and untidiness of boys at home must be careful lest by their reproaches they drive children from home in search of pleasure elsewhere.

In contrast to that, read the following from the pen of Mr. George W. Copeland, an old subscriber. In a letter commending the attitude of the *Christian Advocate* on the temperance question, he thus alludes to his home training, and to its beneficent consequences:—

My father was a miller, and in connection with his mill kept a "store" and sold whisky. Whisky could not be drank in the store, but it was brought into the mill and drank, and all I had to do was to walk up and help myself; but a good Methodist mother gilded home with delight and saved me. I have fought liquor for seventy years. I was but seven years old when I first set my face against it. I have even been threatened to be gagged with whisky, but I stood firm.

This venerable man has lived in neighborhoods where the power of the saloon was dominant. But the love of home and the high ideals of conduct which he got from his mother, made him proof against temptation, and turned him into a champion of virtue.—*Sel.*

A WORD WITH GIRLS.

EVERY girl desires to be attractive, but many girls make the mistake of thinking that beauty is the first requisite. This is a great mistake. This winter I have been meeting some young girls frequently, and have learned some lessons. One of the prettiest, if not the prettiest, of the number is the least attractive, because she is selfish. Her own comfort, her own pleasure, appeals to her first, always. She will make an engagement and break it without the slightest hesitancy. Her beauty gives her not the least advantage after the first weeks of acquaintance.

Another girl, whose best friend could not call

her pretty, is wonderfully attractive. The other girls turn to her for suggestions, and they are usually followed. If she makes an appointment, she keeps it; if she takes the responsibility of any part of the work the girls are attempting to do, she does it thoroughly.

Another girl comes into the circle, sits down, folds her hands, and does not even take the trouble to look interested. Not long ago there was a picture in *Harper's Bazar*, representing a young society girl and a girl friend. The following conversation was supposed to be taking place:—

"What do you find to talk about, meeting the same people so constantly? How do you manage?"

"I just sit and smile and try to look intelligent."

The girl who tries to look intelligent must have a desire to please strong enough to make her put forth some effort when she meets people, to interest them. It is a question whether a thoroughly selfish girl is ever an attractive one.

There is another mistake we make that robs us of both power and pleasure: we think ourselves sensitive when we are simply self-conscious. We go through the world expecting people to notice us to the exclusion of others, to take extra steps to greet us; we decide from some trifling act that they do not think of us as we do of them, make ourselves miserable by a thousand fancies that we should never entertain for a moment, and actually think ourselves superior to others because we entertain such thoughts—"because we are so sensitive." It is not sensitiveness, it is out-and-out self-consciousness, which is next door to selfishness, and, when nursed and cherished, is much more pernicious in its effects on the character. If we study our own manners, we shall find that we are constantly resenting what we are pleased to term "slights," and, as a consequence, are many times rude, and intentionally rude. Now we can make up our minds to one thing—a sensitive person is never intentionally rude. A sensitive person is quick to understand the mood or condition of another, rather than the expression of another's feelings. Sensitive means quickness of understanding as well as quickness of feeling, and brings people closer together instead of separating them. If we wish to gain the love and interest of those whom we meet, we must first forget ourselves,—a forgetfulness that goes far to produce the desirable quality we call attractiveness, a quality that we find, as we grow older, is quite independent of beauty.—*Christian Union*.

—One of the comforts of prayer is in the fact that we can ask God with confidence to help us, when we are not sure what help we want, or what help is best for us. There are times when we know that we are not in a right frame of mind toward God or toward our duties, and yet when we are unable to see just where our fault is, or just how much we are at fault in this line or in that. If, at such a time, we set ourselves at trying to analyze our purposes, our emotions, and our motives, in order to decide wherein we are right and wherein we are wrong, we are liable to be more and more confused and perplexed over our case, and to entangle ourselves in hopeless self-discussions concerning the perils and proprieties of the different courses of action that open before us. But if, on the other hand, we bow ourselves before God, in such an emergency, and trustfully say to him that he knows our trouble, and that he can see our way out of it, therefore we commit ourselves to him for instruction and guidance, we may be sure that God will hear our prayer, and will make our path plain before us, or will give us such impulses and such new surroundings as will enable us to know the right and to do it, which would otherwise be impossible for us. Indeed, there is no time when prayer can be more precious to us, in the certainty of its advantages, than when we know not how to pray as we ought, and the Spirit helpeth our infirmity by interceding for us with groanings that cannot be uttered.—*Sel.*

The Mission Field.

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

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

MY PRAYER.

FATHER! take not away
The burden of the day,
But help me that I bear it
As Christ his burden bore,
When cross and thorn he wore,
And none with him could share it:
In his name help! I pray.

I only ask for grace
To see that patient face,
And my impatient one;
Ask that mine grow like his—
Sign of an inward peace
From trust in thee alone
Unchanged by time or place.

—Sel.

MICRONESIA.

(Concluded.)

THREE hundred miles southwest from Ponape are the Mortlock Islands in the Caroline Archipelago. The population is about 3,500. In December, 1873, three Ponapean families were carried thither by the "Morning Star." The language was found to be different from that spoken on Ponape. A white man living on one of the islands acted as interpreter. The chiefs and people were asked if they would receive teachers from Ponape. They had seen something of the white man's skill, had heard vague reports of the blessings brought by Christianity to other islands, and were thus predisposed to a favorable answer. Mr. Sturges said to them: "These teachers must be fed and housed. Will you provide for them?" They answered, "Yes." Mr. Sturges then turned to the teachers and said: "You hear what these chiefs promise. Are you willing to take the risk? I have not so much as a fish-hook to leave with you, with which to buy food." These Ponape teachers had left home, friends, and native island with the understanding that they were to receive no pay for their missionary work, and must trust the people to whom they went for food. Food is always plenty and of good quality on Ponape, but the products of these islands are few and inferior. They knew the risk they were taking,—nothing less than starvation in case these heathen went back on their word. Yet they promptly said: "We are willing to stay."

Their few effects were then landed, and the "Morning Star" sailed away. Toward the close of the next year the vessel came again to Ponape on her yearly voyage to the mission stations in Micronesia. Mr. Sturges embarked to visit "his children" at the west. You can scarcely imagine his feelings as the vessel drew near the Mortlocks. The love of the missionary for his converts is something like that of a mother for her child. Would he find that the chiefs had kept faith with the teachers? and were they alive, prosperous, and happy?

The vessel sailed into the lagoon of Lukunor, the eastern island of the Mortlocks. Before she dropped anchor, a canoe was seen to put off from the shore. As it drew near, one of the teachers was recognized, and soon the missionary had him by the hand. Yes, the natives had kept faith, and provided for them, even while they themselves suffered from famine. A hurricane had swept the great waves over the land, which, at high tide, is but six or eight feet above the ocean level. The salt water had killed the bread-fruit trees and ruined the taro patches. Men, women, and children had died from starvation, yet they had kept their promise and fed their teachers!

After a few days of delightful sojourn, the ship sailed away, and left them for another year. The parting was a sad one. The teachers were lonely; they were homesick; even the men were in tears. Mr. Sturges offered to take them back, but they said: "No, we will stay."

The next year, Mr. Sturges again embarked

for a second visit. The vessel entered the lagoon as before. A boat was lowered, and the missionary soon found himself approaching several hundred natives on the shore. As he drew near, there came floating out over the deep a song of welcome, the words of which he was unable to distinguish, nor could he have understood them if he had. It was a song of welcome to the "Morning Star," composed by the missionaries on Ponape. The native teachers had translated the words into Mortlock, and there, on the white coral sand, under the shade of the cocoa-trees, were hundreds of people of both sexes and of all ages, singing this song of welcome. As the boat touched the shore, they eagerly crowded forward to grasp the missionary's hand. He was then led by the teachers, first, to the comfortable dwellings in the shade of the cocoa-trees; then a few rods farther inland, where, in a grove of bread-fruit trees, stood a church.

Timbers had been sawn, and a frame erected, not unlike that of an old-time New England barn. The floor and the sides were of hewn plank of the bread-fruit trees, each one representing a log, as this timber will not split. The roof was of thatch, the doors and windows simply openings. Within, at the farther end, was a raised platform, a rude settee, and a pulpit.

Thither the missionary and teachers made their way. The church was packed with natives sitting on the floor. A hymn was sung, and, though out of harmony, their voices were sweet. One and another then offered prayer, after which, many (the husband in all cases sitting by his wife) presented themselves as candidates for baptism. Having been carefully examined, many were approved, and, later in the day, baptized and organized into a Christian church. At each of three stations, on as many islets, the same scene was enacted. All this, at the close of the second year's labor, by men and women themselves born and bred in heathenism!

The work thus begun went on until there was a church on each of the seven inhabited islets of the Mortlock group. The teachers were from time to time re-inforced from Ponape, and the work spread to three other islands beyond, with the same wonderful effect.

Two hundred miles northwest of the Mortlocks lies the lagoon of Ruk. A great coral reef nearly 200 miles in circumference, surrounds a large number of islands varying in size from a mere speck to those with a circuit of twenty or twenty-five miles. The inhabitants number 10,000 or 12,000, and are naturally very fierce and barbarous, ever at war among themselves, and merciless toward the white man.

Our eyes had long been turned toward Ruk in vain; but the Lord at length opened the way. A native teacher, named Moses, had been stationed on Nama, forty miles from Ruk. After awhile a chief from one of these islands, with some of his followers, came to Nama. From curiosity they went to hear Moses preach, became interested, and then took a small house near the teacher that they might constantly attend the services. When the "Morning Star" made its yearly round, this chief pleaded for a teacher for his own people. Moses was the chosen man; and, leaving a new teacher in his place, he went with the chief to the lagoon of Ruk. The life of Moses was sometimes in danger, but after a year he was found living in a comfortable house, which the natives had built for him; and in a beautiful grove, near by, stood a nearly completed church. Thirty-six men and women offered themselves as candidates for baptism, twenty-four of whom were approved, and organized into the first church of Uman.

This was in 1880. Moses has since been re-inforced, and four organized churches, on as many islands, are the fruit of their labors, and every island in the lagoon is calling for teachers. Wars are now infrequent. The people lie down in security at night, and cultivate their lands in peace. Hundreds of children and youth are taught to read and write, and many souls are born into the kingdom.

Reports of the good work have spread to the islands beyond, and from them comes a similar call for gospel helpers. These teachers work without salary, asking from the Board only their clothing and a few simple articles of furniture. About one-third of the islands in the Caroline Archipelago have been already occupied. On nine of them heathenism has been entirely overthrown, and on the residue it bids fair to be soon extinguished.—*The Gospel in All Lands.*

WHY CHRISTIANS DIE.

MORE Christians die from starvation than from any other cause. They starve not from lack of meat, but from neglect of eating. And, strange to say, one of the first effects of negligence to eat is the loss of appetite. The starving Christian never suffers from hunger, therefore many are deceived. They do not know their condition, and therefore persuade themselves that they are in good health when they are really dying. They imagine that they are eating meat when really they are not. The disciples of the blessed Master were astonished once when in reply to an invitation to eat, he said, "I have meat to eat that ye know not of." They said among themselves: "Hath any man brought him to eat?" Then "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." This is the meat for which the greater part of the Church is perishing to-day. The true disciple is like his Master. Christianity is Christ. The Christian is a reproduction of the characteristics of the Christ. To do the will of God is the meat and drink of the true Christian. A want of appetite is the sign of disease. The man of sound health gets hungry when the body needs meat. Meat satisfies hunger and gives life and strength to the body, and there is nothing more agreeable to the taste of a hungry man in sound health than meat. The same is true of Christian work and the Christian. Doing the will of God satisfies the deepest hunger of the soul. It sustains life and gives strength, and there is nothing which yields so much in solid joy. "It is more blessed to give than to receive." This is the highest ideal attainable in the Christian life. Not until doing the will of God becomes the daily food of the soul, can it be said the disciple is like the Master. In the Christian life, work is food and idleness is starvation.—*Texas Advocate.*

—Enlistment in foreign missionary enterprises keeps the church at home in constant and broad contact with the noblest examples of Christian fervor and heroic faith and patient endeavor. The average Christian experience is on a low level. It is commonplace, though doubtless sincere. The world—so rich, solid, and fascinating—pulls Christians to itself. The atmosphere gets vitiated, and we like to walk in embroidered slippers rather than in iron shoes. We wear Sunday dressing-gowns when we should be girding ourselves for the fray. But the examples of saintly missionaries rebuke our languor, stir our spirits, and turn our thoughts away from temporalities to the worlds on high more lovely and alluring.—*Dr. Storrs.*

—I met a Brahman one day who said to me: "You belong to the conquering faith, I belong to the dying faith." Said I: "Comrade, how do you know it?" "Why," said he, "I see it everywhere. The missionaries of the cross are aggressive. They have faith in their faith, while we cultivate only an inward hope, and that hope amounts to but very little."—*Bishop Hurst.*

—Said a Brahman to one of our missionaries, "Sir, why do you come to us as you do? You come just often enough to make us dissatisfied with our old religion. You shake our faith in our ancient gods. You do not come often enough to explain your religion to us, so that we can intelligently embrace it. Either keep away entirely, or come and bring us to your God and Saviour."

Special Attention.

THE MONEY POWER.

WE are now the richest nation in the world, having in our possession about \$65,000,000,000, exclusive of all public property, and \$3,093,000,000 invested and owned abroad with a rate of increase which will enable us to more than double our national wealth every thirty years! The wealth of the United States now exceeds the total wealth of the whole world at any time previous to the middle of the eighteenth century.

Some are passionately enamored of these statistics, and say they prove progress and prophesy perpetuity.

We concede that wealth indicates progress, but we deny that it guarantees national perpetuity or advance in virtue and religion. The "almighty dollar" has two sides and two inscriptions—*progress* on one side, *danger* on the other.

I. On the "danger" side we note the *inequality of wealth*. The income of the richest hundred Americans is stated to be *three times as large* as that of the richest 100 Englishmen, and probably exceeds \$1,500,000 each. In Mr. Shearman's table the distribution of wealth between three classes is as follows:—

Class.	Families.	Wealth.	Average.
Rich,	225,310	\$43,900,000,000	\$186,567
Middle,	1,200,000	7,500,000,000	6,250
Working,	11,565,000	11,175,000,000	968

"Within thirty years, the present methods of taxation being continued, the United States will be substantially owned by less than 50,000 persons." Consider the fact that more than four-fifths of our families earn less than \$500 a year, and the economic situation assumes a still graver aspect.

Just before he died, Mr. Grady, of Atlanta, said: "The great struggle in this country is the fight against the consolidation of power, the concentration of capital, the domination of local sovereignty, and the dwarfing of the individual citizen."

It seems that when a nation is favored with great material prosperity, the people are cursed with the extremes of vast wealth and grinding poverty.

The same thing is already true of us as of Roman society in the days of Seneca. Money, like musk, is useless unless distributed. We have seventy men with \$2,700,000,000 in their pockets; and 70,000 tramps whose aggregate wealth is not sufficient to buy a biscuit. All attempts to regulate this evil in a scientific and socialistic way must fail. Doubtless a healthful change could be effected through methods of taxation; but, aside from this, a more equal distribution of the wealth of the country depends chiefly upon an individual recognition of the law of responsibility in Christian ethics, which demands that the money power shall be used unselfishly for the welfare of all. That rule adhered to will solve the problem.

II. The effect of the money power on national and individual life. It is a risk to be rich.

The history of Rome, when reckless extravagance and shameless profligacy prevailed, is repeating itself. Money, too, has corrupted the ballot-box, and says who shall lead the procession to the White House and the Senate. The Star-Route steal, the Credit-Mobilier concern, the Garfield-funeral-whisky-bill, the colonies in Canada, composed of bank thieves, defaulters, and giant swindlers, furnish us with added examples, if proofs are demanded.

III. The Christianization of the money power is essential to the salvation of the nation.

The law of service is the supreme condition of permanency. The nation that will not serve God shall perish, and how can we serve God and mammon? What we mean by the Christianization of the money power is the transmutation of wealth into Christian influences which shall edify saints and save sinners.

Most of the wealth of the land is in the hands

of men and women of evangelical churches, and yet the heathen enjoy less than the one-hundredth part of that vast wealth. The man who does not devise liberal things for the Lord's cause, and fails to furnish his family with an example of systematic benevolence, but hoards up money for them to use after his death, leaves his children a dangerous legacy—one that will likely prove a curse to them and their children. Can a man refuse to give to the Lord *his own money* and still be a Christian? Can a man serve God and mammon? Can the Spirit of Christ dwell in the heart of a stingy man? Can those who refuse to support the gospel be saved? And, if not, do we plainly and kindly tell them so?—*C. I. Brane, in Quarterly Review of the United Brethren in Christ.*

THE GAG OF THE RUSSIAN PRESS.

It is just twenty-five years to-day since beneficial reforms were introduced in the work of the censor. On April 6, 1865, Emperor Alexander II. issued the Ukase "to grant more freedom and facilities to the press of the land," and hereupon the Imperial Council enacted "some changes in, and supplementary regulations to, the existing functions of the censor."

These enactments were not made by a spontaneous impulse. Demands for the relief of the press from its shackles had been urged for a long time, and the severe constraint under which it was laboring had been felt very keenly. In the revisions by the censor of everything submitted to the press, there were frequent cases of aggravating displeasure, unpardonable, and sometimes most ludicrous arbitrariness. Sentiments to that effect have been expressed in literary and even in official documents. A. S. Khomiakoff aptly said that "the revision of manuscripts by the censor renders comment on social subjects impossible. Without such comment the people are made to lose all self-consciousness, and the government, on the other hand, has no means of knowing the wants and the feelings of the people." The official reports of the Censor's Bureau of the year 1862 concluded with the following remarks: "There is no doubt that the office of the censor does not protect the government; on the contrary, it heaps up cases of bitter aggravation and anger against it." In the reports of the Minister of the Interior for the year 1863, the working of that office is described in the following words: "Not a single pamphlet or a journal, not a single issue of a newspaper, not one article that deserves any notice, sometimes not a single paragraph of such an article appears in print in the same form as it would appear if it had not been revised by the censor." It was pointed out, moreover, that the great reforms of Alexander II. (the abolition of serfdom, the introduction of trial by a jury, the changes in the government of provincial circuits and others, required a canvassing by the public press in order that they should be properly understood and appreciated by the people. Such writers as wished to express their views on these subjects, and found themselves debarred from the native press, sent their articles to foreign publications, where it was impossible for the government either to control or to keep track of them.

Such were the circumstances which necessitated the promulgation of the Ukase in 1865. The laws that were framed in accordance with that Ukase allowed certain journals of both capitals of the empire (St. Petersburg and Moscow) to be published without being previously revised by the censor. Books of a certain size (original works of no less than 100, and translations of no less than 200 printed leaves) were also made exempt from the censor's scrutiny. The control of the public press was transferred from the Bureau of the Minister of Education to that of the Minister of the Interior. The latter, having the police system under its management, was to hold the publishers responsible for the contents of their publications, and it was vested with the power to fine them or to suspend the issue of their periodicals in cases of offense. Limited

and unsatisfactory as were these newly granted "freedom and facilities to the press," they still produced great activity and vigor in the field of our native literature. But since they were based on the old regulations and principles, their insufficiency soon became apparent.

In 1873 the press was prohibited treating of, or commenting upon, "current matters of importance to the government." Here authors and editors were at once put in a position where they could not fulfill their duty either to the public or to the government itself. In 1882, again new regulations were enacted which practically annulled the last vestiges of the "freedom and facilities" granted by the Ukase of 1865. And we have still to work and to pray for more freedom to the press and less aggravation by the arbitrariness of the censor.—*Russkiya Viedomosti.*

THE AGE OF ALUMINUM.

HAVE we really entered upon the age of aluminum? As is well known, aluminum is the most abundant of all the metals on the earth's crust, and ever since its discovery almost every leading metallurgist and chemist has been working to find a cheap process for reducing it. In a large measure they have succeeded. Only a few years ago this metal cost more than gold. To-day, thanks to the enterprise of Americans, it has been reduced to the price, block for block, of nickel. At two dollars per pound aluminum is a cheaper metal to use than nickel. It is nearly four times lighter than nickel, and will go, therefore, nearly four times as far. Aluminum has only been on the market in a commercial way for about a year. In that time the applications to which this metal can be economically put have been found to be so numerous that the *press* predicts its introduction will mark a great step in the advance of human progress. Aluminum at twenty-five cents per pound—and it will surely reach that price—will take the place of iron and steel in many important lines of manufacture. Its adaptability to ship-building becomes at once apparent. Its chief advantage is its lightness. At present one of the great difficulties in ocean navigation is the weight of vessels. It is impossible to get engine power sufficient to obtain more than twenty miles an hour. It has been estimated that if an Atlantic liner were built of aluminum, or if the weight of the material out of which it is constructed be reduced by one-half, and its sides coated with a highly polished non-corrosive substance, it would have less than one-third the draught, and be propelled with the same engine power at double the speed which characterizes the iron-built steamships of the present day. Commenting on this matter, the London *Spectator*, in a recent issue, said editorially:—

It is calculated that a ship which, if entirely constructed of iron, would draw twenty-six feet of water, would, when made of aluminum, not draw more than four or five. Practically, then, the light metal would treble or quadruple the number of miles of navigable river in the world, and we should think nothing of vessels crossing the Atlantic in seventy-two hours.

What a boon to humanity this change would be! Houses can be built of aluminum; and as this metal never rusts, and is as fire-proof as iron, a house constructed of it would not only survive a great conflagration, but would always exhibit a silvery, glistening surface. Passenger cars made of aluminum would be incombustible, and would not be readily crumbled by collisions. The ductility of aluminum will render it the best of all possible materials for bridges. Pure aluminum melts, and becomes fluid at about 1,200° Fahrenheit, and is most malleable at a temperature between 200° and 300° Fahrenheit, although it can be rolled cold with frequent annealing. In malleability it ranks next to gold and silver, and may be easily drawn, its tensile strength varying from twelve to fourteen tons to the inch. It can be hammered into foil as thin as any beaten gold leaf, and rolled into sheets of five-thousandths of an inch in thickness.—*Philadelphia Press.*

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 27, 1890.

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THE PEACE-MAKERS.

"BLESSED are the peace-makers: for they shall be called the children of God." Peace is a daughter of heaven; discord, a child of hell. Peace is from above; angry contention, from beneath. Peace is harmony with God, the reflection of heaven; a quarrelsome spirit is alienation from God, a vapor from the pit of death. Peace is purity; for the order laid down in the Scriptures is, "First pure, then peaceable;" wars and fightings are the blight of sin; for the Scripture further says, "Where envying and strife is, there is confusion and every evil work." James 3:16. There never can be peace in this universe so long as sin exists as an active principle in any part of it. This is a disturbing element which God cannot tolerate forever, and his hand will be against the evil till it is blotted out of all his realm, and peace shall reign not in this world only, but in all worlds, from sea to sea, and from the river unto the ends of the earth. Peace is something so precious in God's sight that he styles himself "the God of peace," even as he represents himself as the God of love. No wonder that those who seek to maintain this heavenly principle and enlarge its dominion, should be called "the children of God."

A man who is prepared to be a peace-maker, is blessed in that he is himself at peace with all his surroundings; for no one is in a condition to labor to bring others to peace, who is himself at war either with his own conscience, his fellow-men, or his God. This peace is one of the special blessings which Christ bestowed upon his disciples when he left the world. Thus he comforted them: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. Again, it is called "the peace of God, which passeth all understanding" (Phil. 4:7); it is associated with "righteousness . . . and joy in the Holy Ghost" (Rom. 14:17); and it is one of the fruits of the Spirit. Gal. 5:22. And when a person comes into the enjoyment of such a blessing as this, he is not only prepared to be a peace-maker with those around him, but he cannot refrain from being such.

But to be a peace-maker does not suppose a shrinking from strife and a shunning of responsibilities when these are necessary to maintain the right. Paul says, "If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12:18. And Christ, the prince of peace-makers, said, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." Luke 12:51. But this strife of which he speaks is strife against sin, and this division, a division from evil. And this is in the direct line of true peace-making; for sin in its very nature is a strife-producing principle, the source and embodiment of all distraction and confusion; and there can be no true peace till this is first subdued and put away. The real peace-maker is therefore the unflinching opponent of sin. "First pure, then peaceable." On this point, the following words from R. W. Dale are too good to pass unquoted. He says: "Peaceableness is not to be confounded with cowardice. Men who always run away when there is danger of a fight, no matter how necessary, are not to mistake their want of courage for the spirit of charity. Nothing would be easier than to lead a quiet life, if we were at liberty to throw off God's uniform, and leave other men to defend the cause of righteousness and truth. To evade all unpleasant

duties, to refuse all public offices in which we are likely to be brought into collision with rough and selfish and ignorant men, never to touch politics and religious controversies because we do not like to lose the kindly feelings of our neighbors, is neither a human virtue nor a Christian grace. This sort of spurious peace-making consists simply in 'letting things alone,' 'not meddling,' 'being sure that all will come right,' 'taking things easily,' 'minding one's own business and letting one's neighbors mind theirs.' Now this 'let alone' sort of peace-making makes—if it can be said to make anything—a very shabby sort of peace. It leaves vice unchecked, it leaves ungodliness rampant, it leaves ignorance untaught, it leaves secret grudges to fester in people's hearts. I know not whether selfishness or cowardice have the greater part in it; for selfishness and cowardice are both very largely present in it, and selfishness and cowardice are the very opposites of Christian peace-making. And such miserable peace is no peace at all; for though it may be quiet for a time, yet there is no security whatever that it may not blaze out at any moment into the wildest excesses of strife or evil."

The principle of peace-making involves the very foundation of God's government, and covers all time from the beginning of the creation. The peace of the universe was first broken when Satan fell from his high estate in heaven, and the awful birth of sin brought confusion into the angelic world. The evil spread to our world when Adam yielded to the temptation of the arch-deceiver. Then man became at enmity with God. And what brought Christ down from the realms of glory to humiliation and reproach and the fatal cross in this world?—Ah! it was his grand mission as a peace-maker, that he might bring man back to be again at peace with God. And here, if we apprehend it aright, is the principal field for the operation of this grace. While we are, of course, to act in the line of making peace as far as possible within the sphere of men's relations to each other, it is when we act in the sphere of men's relation to God, and seek to bring men to be reconciled to their Maker, that we may be especially designated as peace-makers. The alienation of man from Heaven is the darkest and saddest of all alienations. To heal this is the first work to be done. This lies at the foundation of all other peace. To this end will a heart impelled by the love of Christ especially labor. Peace-makers will therefore reach out on every hand for the spiritual good of their fellow-men. They will be missionaries. They will take an active interest and an active part in all branches of the work of the Lord in the earth. Knowing how blessed it is to have the peace of God rule in their hearts (Col. 3:15), they desire to bring as many as possible to share in the heavenly gift by being at peace with God.

The promise is that they shall be called the children of God. This is the highest blessing. Of some it is said that "theirs is the kingdom of heaven," but this is more. This is not only to be a citizen of the kingdom, and to have a title to the inheritance, but to be a member of the family. Blessed privilege! Around this all blessings cluster, all glories revolve. To be out of harmony with God is to be death-doomed; but to be at peace with him, is to be the certain and happy recipient of everlasting life.

"LOVE NOT THE WORLD."

In these words is expressed one of the conditions upon which rests the promise of life in the world to come. Obedience to this command is impossible without the exercise of faith. It is easier to love that which is tangible and visible than that which is unseen. "He that loveth not his brother whom he hath seen," says the apostle John, "how can he love God whom he hath not seen?" So would it be naturally with the things that pertain to the present life. This life is visible; the future life is invisible. But faith provides a remedy. Faith is the substance of things hoped for, the evidence of things not seen. It is a divine substitute for the

sight into the future world which is denied us here. Faith transfers the mind from the things of the present to those which lie beyond. It extends the range of human vision so as to include something more than present attractions and enjoyments, and clothes that which is yet unseen with almost the vividness of reality.

The command to love not the world is not merely a negative command. It implies a love for something that is higher and better and more valuable; for only in this way is it possible of fulfillment. The scientific principle that "nature abhors a vacuum," finds its analogy in the world of spiritual things. The parable of the man who, when the Devil had been cast out of him, left his heart "empty, swept, and garnished," represents the inefficacy of trying to rid the soul of that which is evil, without putting something better in its place. Faith enables the individual to substitute in his affections the things of the world to come for the things of the world that is. It enables him to make a comparison between the two, and to estimate the latter at their true value. It gives him wisdom to make that decision which so largely determines the success or failure of every life,—that of sacrificing a present, temporal advantage for the sake of future gain.

Were it not for this hope which faith holds out, there would be nothing left us but to make the most of the chance conditions which constitute the fortunes of this life. Keeping before us our motto, which we might borrow from the language of Paul, "Let us eat and drink, for to-morrow we die," we should join in the throng of those who strive only for the attainment of earthly hopes and ambitions. And what is the world which would then necessarily become the object of our affections?—A world once fair and perfect from the Creator's hand, but now marked by centuries of ruin and decay; once fitted for the peaceful abode of man, now the scene of endless strife and discord; a vast grave-yard, which holds the dead of all past ages and waits for all the living; an abode of all unrighteousness, where misery exceeds joy, where no happiness endures and no hope comes to perfection, where calamity ever impends, where might makes right and justice is ever deferred,—a world which is ever sinking lower into the depths of ruin, for such is the inevitable direction of the development of sin. In the midst of such conditions we might spend our brief existence in trying to solve the question, so often adversely answered, whether life were worth the living.

The love of the world is antagonistic to the love of God; for "if any man love the world, the love of the Father is not in him." The world that now is, and the things that belong to it, do not exist by the purpose of God, but by his sufferance. The world is in rebellion against God, and to love the world is to sympathize in that rebellion. The allurements of this world are under the control and direction of the prince of this world, who is the enemy of God. Between these two beings there is no concord; it is impossible to serve God and mammon. The things that are in the world are not in harmony with God. They do not bear the stamp of omniscience and omnipotence, but of perversion from the standard of righteousness and truth. The things of this world are transient, as everything must be that has in it the seeds of sin; for sin and death are inseparable. Already has one world, with all that had been achieved to be enduring upon it, and all that man's ambition strove to grasp, perished, "being overflowed with water;" and by the same authority and resting on the same power, there has gone forth a decree which is stamped upon the proudest and loftiest monuments of the present world, in characters unseen but none the less significant—"reserved unto fire." Our hopes and affections cannot profitably be placed upon these. We must look for another world and another state of being, the things of which contain no seeds of dissolution, but bear instead the stamp of God's eternity.

The last days are to be especially characterized by love of the world and its pleasures. The approach of the burning day, when "all these things shall be dissolved," seems only to add to the bewildered fascination of the multitudes who have been blinded by the god of this world. At this time those who would be safe must know how to meet and decide the great alternative which the word of God has placed before them; for not far hence shall be verified the language of that word, declaring to all men the solemn truth, "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

L. A. S.

PREPARATIONS FOR CAMP-MEETINGS.

By the time this reaches our readers, preparations for camp-meetings will be in progress. The camp-meeting committees and others will be getting things ready to welcome the large numbers who will be expected. We hope that all this will be done in a way to secure the best advantages possible for the success of each meeting.

But this is not all the preparation that is called for. There are preparations of another nature which are even of greater importance to the success of the meeting than the preparation of the grounds. We are very solicitous that the camp-meetings this season shall be the best we ever held. There never was a time when we were in greater need of God's blessing than now. We greatly need a deep spiritual revival. Our general surroundings are not the most favorable to spiritual growth. The spirit of the world is making great inroads upon the church. It is very apparent that Christ and Christianity are two different things. This ought not to be so. Christ would see his own image reflected in his followers. This would be Christianity indeed. These things must receive particular attention by each of us as individuals. We have received great light, and God has given us an important truth to present to the world; but of what value is this, unless we experience its converting and transforming power.

Our camp-meetings afford rare opportunities for us to obtain God's blessing. God's servants will be there with a message of God to the people. But if any of us should go there as a matter of mere curiosity, we would receive but little benefit. We ought to go to the camp-meeting as we would go to the house of God. We ought to go there not merely desiring a blessing, but with a heart lifted up to God expecting a blessing—with a heart to receive a blessing. We should have these things in mind in our preparations for the camp-meeting. There should be an earnest seeking for God at home in connection with our preparations, which I fear we overlook altogether too much. I cannot better impress the importance of this matter on the mind of the reader, than by quoting from "Testimony to the Church, No. 31," page 160. I hope the reader will turn and read the whole article:—

Here is a work for families to engage in before coming up to our holy convocations. Let the preparation for eating and dressing be a secondary matter. But let deep heart-searching commence at home. Pray three times a day, and, like Jacob, be importunate. At home is the place to find Jesus; then take him with you to the meeting, and how precious will be the hours you spend there! But how can you expect to feel the presence of the Lord and see his power displayed, when the individual work of preparation for that time is neglected? For your soul's sake, for Christ's sake, and for the sake of others, work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes, as that they appear before God with clean hands and pure hearts. Remove every obstacle that may have been in their way,—all differences that may have existed between themselves, or between you and them. By so doing you will invite the Lord's presence into your homes, and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels. Even unbelievers will feel the holy atmosphere as they enter the encampment. Oh, how much is lost by neglecting this important work! You may be pleased with the preaching, you may become animated and revived, but the converting power of God will not be felt in the heart, and the work will not be so deep, thorough, and

lasting as it should be. Let pride be crucified, and the soul be clad with the priceless robe of Christ's righteousness, and what a meeting will you enjoy! It will be to your soul even as the gate of heaven.

The same work of humiliation and heart-searching should also go on in the church, so that all differences and alienations among brethren may be laid aside before appearing before the Lord at these annual gatherings. Set about this work in earnest, and rest not until it is accomplished; for if you come up to the meeting with your doubts, your murmurings, your disputings, you bring evil angels into the camp, and carry darkness wherever you go.

I have been shown that for want of this preparation these yearly meetings have accomplished but little. The ministers are seldom prepared to labor for God. There are many speakers,—those who can say sharp, crank things, going out of their way to whip other churches and ridicule their faith,—but there are but few earnest laborers for God. These sharp, self-important speakers profess to have truth in advance of every other people, but their manner of labor and religious zeal in no way correspond with their profession of faith.

This is just to the point, and just what we need to take heed to. Brethren and sisters, let us profit by it personally. Reference is also made to the ministry, in the following words:—

I looked to see the humility of soul that should ever sit as a fitting garment upon our ministers; but it was not upon them. I looked for the deep love for souls that the Master said they should possess, but they had it not. I listened for the earnest prayers offered with tears and anguish of soul because of the impenitent and unbelieving in their own homes and in the church, but heard them not. I listened for the appeals made in the demonstration of the Spirit, but these were missing. I looked for the burden-bearers, who in such a time as this should be weeping between the porch and the altar, crying, Spare thy people, Lord, and give not thine heritage to reproach; but I heard no such supplications. A few earnest, humble ones were seeking the Lord. At some of these meetings one or two ministers felt the burden, and were weighed down as a cart beneath sheaves. But a large majority of the ministers had no more sense of the sacredness of their work than children.

This is sad, very sad; but it is too true. We need to be thoroughly aroused to our danger. On page 162 we read:—

There are many flippant talkers of Bible truth, whose souls are as barren of the Spirit of God as were the hills of Gilboa of dew and rain. But what we need is men who are thoroughly converted themselves, and can teach others how to give their hearts to God. The power of godliness has almost ceased to be in our churches. And why is this? The Lord is still waiting to be gracious; he has not closed the windows of heaven. We have separated ourselves from him. We need to fix the eye of faith upon the cross, and believe that Jesus is our strength, our salvation.

The provisions are ample, if we only will avail ourselves of them. Again, on page 163:—

Would that I could impress upon ministers and people the necessity of a deeper work of grace in the heart, and more thorough preparation to enter into the spirit and labor of our camp-meetings, that they may receive the greatest possible benefit from these meetings. These yearly gatherings may be seasons of special blessing, or they may be a great injury to spirituality. What shall they be to you, dear reader? It remains for each to decide for himself.

Yes; it is a personal work, and how can we be so indifferent? If our people could appreciate these things, if we would be as earnest and persistent as Jacob of old, I am sure we should see just as marked answers to our prayers as he did. May the Lord work for us. We need not fear that there will be any failure on his part if we seek him in humility with all our hearts. Brethren, sisters, and ministers, think of these things.

O. A. OLSEN, Pres. Gen'l Conf.

A GREAT MODERN MIRACLE.

An illustration of the way in which that superstition which is so essential an element of Roman Catholic religion still intrudes its incongruous presence into the midst of that which has the support of truth and reason, appears in a recent issue of the *Catholic Mirror*. It seems that on board the steamship "City of Paris," at the time of her recent breakdown, were a number of devout Catholics, who, when the peril of their situation dawned upon them, instinctively turned for protection to those familiar resources of their faith, the departed saints and the Virgin Mary. The *Mirror* relates that after various invocations and vows to these, and offerings

for the souls in purgatory, they "blessed the sea with the relics of St. Paul, St. Joseph, and the blessed Virgin Mary, and then," continues the narrative, "with unlimited confidence in St. Joseph, we turned to him on whose feast we sailed from home, and under whose special protection we had placed ourselves, and taking his little statue, which we carried with us, we dropped it near the captain's bridge, into the stormy sea; when, lo! a calm came over the mighty ocean, the winds and the waves were quieted, and all on board said, 'How good God is to us!'"

To the remaining passengers of the disabled steamship, together with her officials, this paragraph would doubtless partake very much of the nature of news. It is eminently so to us. That such bosh should be put forth in the name of truth, in this enlightened age, seems almost ludicrous, even for a journal like the *Mirror*. It seems that in her superstitions, as well as in her principles, it is true that "Rome never changes." And as this plan of stilling the ocean seems to be a good one, we recommend its adoption on all similar occasions, until all the images of St. Joseph, the Virgin Mary, and all the other saints, shall have gone to bless the fishes at the bottom of the sea.

L. A. S.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

MINISTERS, DO N'T.

- Do n't study without prayer.
- Do n't pray without study.
- Do n't feed people with unbaked dough.
- Do n't tell all you know in one sermon.
- Do n't put the hay too high in the racks.
- Do n't offer them sentimental confections of intellectual shavings.
- Do n't mistake philosophy for Christianity, cant for piety, noise for zeal, or crowds for success.
- Do n't scold.
- Do n't wear the cap and bells.
- Do n't mistake length for profundity, nor brevity for wit.
- Do n't lash the back of the sinner instead of the back of his sin.
- Do n't offer to other people manna which you have not tasted yourself.
- Do n't let your harp have only one string.
- Do n't be a vender of nostrums.
- Do n't be anybody but yourself.
- Do n't live in the third century.
- Do n't live in the twentieth century.
- Do n't live in the clouds.
- Do n't follow everybody's advice.
- Do n't be afraid of any man.
- Do n't be afraid of the Devil.
- Do n't be afraid of yourself.
- Do n't hold yourself too cheap.
- Do n't try to do anybody's duty but your own.
- Do n't spare the people's pockets, for therein lie their hearts.
- Do n't expect the sun to shine through all the twenty-four hours of the day.
- Do n't expect that all your geese will be swans, or all your believers saints.
- Do n't expect Rome to be built in a day, or the Lord to be always in as big a hurry as you are.
- Do n't restrain too much; it is well, often, that steam escapes.
- Do n't let the young people run away with you, nor the baldheaded put too many brakes on.
- Do n't drive, but lead.
- Do n't ask any one to work harder than you do yourself.
- Do n't be disappointed when harvests do not come in a day, and oats do not spring up like Jonah's gourd.
- Do n't see everything that is wrong in the congregation.
- Do n't despise the rich and dishonor the poor, nor esteem yourself wiser than your brethren.
- Do n't feel yourself responsible for the universe, nor try to spread yourself over creation.
- Do n't be an evangelist without a message, a preacher without a doctrine, a pastor without devotion, a presbyter without responsibility, or a bishop without watchfulness, and you will not be a servant without reward.—*The Baptist*.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."
—Ps. 126: 6.

TOIL ON!

O HANDS that toil from morning's light
Until the shadows of the night,
That sow in doubts and fears,—
Toil on! the reaping shall be thine;
The purple fruitage of the vine
Shall bless the coming years.

O feet that tread through sunless days
And starless nights, in thorny ways,
The mountain steep and cold,—
Press on! the gate of paradise
Is reached through pain and sacrifice,
Through storms the Shepherd's fold!
—*Christian Herald.*

MINNESOTA.

HOMER.—We have just closed a four weeks' meeting at this place. The interest to hear was very good from the beginning, and deepened until the close. We closed the meetings in order to attend the camp-meeting. Although we presented the Sabbath and other testing truths, the people are desirous to hear more, and offer us the free use of the school-house, and invite us to their homes whenever we will return. We are thankful for the blessing of God which is with us.
W. B. HILL.
May 19. C. KUNKLE.

ST. CLOUD.—It was my privilege to attend our workers' institute at Minneapolis, which was a valuable occasion. The health and temperance work was given a fair degree of attention during the meetings,—five discourses. I think I can safely say that the instruction was well received, and good impressions were made.

Since that meeting the most of my time has been spent at this place. The brethren had purchased a vacated school-house, with the design of buying a lot and moving the house, and some steps had been taken in this direction. But as their numbers are few, it would have thrown a heavy debt upon them. After a review of the situation, and counsel being given, better judgment prevailed, and the lot upon which the house stood was leased, and the house put in shape for use as a place of worship. The cause here will soon have a neat, well-fitted place of worship, to which interested ones may be invited. Although not in the most favorable location for the city, yet it will be a marvel of cheapness, and this arrangement is much better than to make so large a debt, and have unpaid bills. One church in this city, built under the influence of a great deal of enthusiasm, has a mortgage of \$3,000 upon it; another has outstanding bills among business men, and of course the cause of religion suffers the blame. When we can avoid such difficulties, it is best we should. And now another camp-meeting is upon us. May it be a great blessing to the cause of truth.
H. F. PHELPS.

MICHIGAN.

FAIR GROVE.—May 2-4 I was with the church at this place. We had five preaching services, with good attendance. All hearts seemed moved upon by the Spirit of God, and free, joyous testimonies were borne by many. On the Sabbath, all the members present voted to render to the Lord his own by paying a faithful tithe. Some that were not members also voted to pay a tithe, and we noticed one that had not yet decided to keep the Sabbath. Monday evening, May 5, I met with the church at Reese. There was a large congregation, and the present truth seemed to meet a response in many hearts. The Lord blesses his work and his people, and we rejoice in him.

ALBERT WEEKS.

CRYSTAL VALLEY, BEAN TOWN, AND ELBRIDGE.—After Conference last fall, I returned to Crystal Valley, where we had our tent pitched the latter part of the summer. I have labored in this place and vicinity the past winter, trying to bind up the work and bring in others to strengthen the little company who have taken their stand for the truth. The Sabbath-school here numbers eighteen good working members. They are growing in grace and in the knowledge of the truth.

Shortly after my return, I began meetings in Bean Town, where our tent effort had created an interest. Bro. Childs held some meetings there before our

tent was taken down, and several signed the covenant, but the most of them proved to be stony-ground hearers. But others have taken their stand, and now we have a prosperous Sabbath-school of about twenty members. We thank God and take courage as we see them giving up those harmful habits which they have long cherished. I then commenced meetings in the Shaw school-house, in Elbridge Township. At first the interest was small, but it increased as the meetings advanced. I did not see the immediate results I had hoped to see, but I do not feel discouraged because of this. I believe the seeds of truth have been sown, which will bear more fruit than can be seen at present.

From there I went to the Sayles school-house. There was much opposition, and many of the community were Catholics. Still I have reason to believe that some will be gathered into the garner from this place. Six new ones have signed the covenant, and others, I believe, will soon do so. Several are awaiting baptism. The Lord has blessed the seed sown here, and to his name be all the praise! I soon close my efforts here to join Brn. Harris and Brink in tent effort.
A. J. HAYSMER.

May 8.

ILLINOIS.

DUQUOIN, ETC.—We continued our meetings for some weeks at Duquoin, and as a result, three were added to the Sabbath-keepers there. Bro. Shaw was with me a part of the time, and rendered good help. Quite an interest was stirred up, and we were challenged through the village paper to debate the immortality question. It seemed advisable to accept the challenge, and May 15 is the time set for the debate to begin. It is their proposition that it continue for ten consecutive nights. We pray that the truth may gain a decided victory. From April 7 to 29, I spent in visiting Tilford, Keenville, West Salem, Willow Hill, and Martinsville. The preaching was mostly on the live, practical themes of our times, and the brethren and sisters seemed encouraged and determined to press on to the end.

May 11.

A. O. TAIT.

NEBRASKA.

BLOOMINGTON AND RED CLOUD.—In company with Bro. Whiteis, I visited the brethren at Bloomington April 28. We spoke twice. The Lord blessed in the speaking. This company is quite small at present, but we are cheered to know that the reason why so few are at home, is because they are actively engaged in some part of the cause of present truth. April 29, 30, we spent with the brethren in the town of Red Cloud. We enjoyed our stay with this little company very much. The next day we went out to the church in the country about ten miles distant. Bro. W. J. Wilson joined us at this place. We felt quite a depression while trying to speak, but we were rejoiced to see the dark cloud that seemed to hang before the eyes of all, clear away. A most tender and forgiving spirit came in, and the old difficulties were all put away. We had the pleasure of baptizing one brother. We left this little church, feeling that a precious victory had been gained for the truth, for which we praise God.

L. A. HOOPES.

MISSOURI.

LINCOLN AND PLEASANT HILL.—April 9-14 I was with Eld. Donnell at Lincoln church, near Kingsville. One was baptized by Eld. D., and added to the church. We closed the meetings with a growing interest, in order to attend the institute and State meeting at Kansas City. This meeting began the 16th and closed the 24th of the month. Others will report it. I went from Kansas City to Pleasant Hill. Our meetings began there April 26, and continued till the 4th of May. During this time I gave eleven discourses. The congregations were not large, but the church was benefited, and this was the chief object for which the services were held. May 3, one new Sabbath-keeper was present, who became a member of the Sabbath-school, and expects soon to become a member of the church.

The meetings here have for years been held in a rented church house. This building has answered their purpose quite well until recently, but it is now so impaired that a better house is in demand. In order to secure a building such as the church needs, the members held a meeting while I was with them, in which steps were taken toward the erection of a house of their own. The arrangement was nearly completed before I left them. So we hope soon to

know that the Pleasant Hill church owns a new meeting-house. The prospect is that it will be dedicated free of debt. We began meetings at Harrisonville last evening.
WM. COVERT

May 6.

NORTH DAKOTA.

LAKOTA.—I am glad to be able to say that all those who embraced the Sabbath here last summer, still continue on the Lord's side, and I believe grow in grace daily. At present we number eleven; and have a Sabbath-school of twenty-five. We are expecting two others to join us soon, who already keep the Sabbath. They accepted the truth from reading "Great Controversy, Vol. IV.," "Marvel of Nations," and "Thoughts on Daniel and the Revelation." We have Sabbath-school and Bible readings every Sabbath. The climate here in winter is very severe, still we have missed only two meetings since our organization last summer. Some of us live from three to seven miles from town.

We feel that God has been very good to us, and that we cannot feel too grateful to the Seventh-day Adventist people for the light they have shed across our pathway in this far-off place. That we may remain and endure unto the end, is the prayer of all of us.
W. S. ADAMS.

March 23.

INDIANA.

DOVER HILL AND WALDRON.—I held a series of meetings at Dover Hill from Feb. 28 to April 21. The interest was good from the first to the last. The Lord greatly blessed in the presentation of his word, and the Holy Spirit impressed it upon hearts, and quite a goodly number were led to embrace the truth. We met some very bitter opposition. Several ministers combined their efforts, and waged a bitter warfare against the truth, doing all they could to keep their members from hearing. But all their efforts seemed to prove almost wholly in vain. What they did only served to increase the interest. I baptized six, and we organized a Sabbath-school. I sold over twenty dollars' worth of books and tracts. The donations more than met all my expenses. I also obtained three yearly subscribers for the REVIEW. May the Lord bless the little company at Dover Hill.

April 22-27 I was with the Waldron church. The Lord blessed, and we had some good meetings. The work is onward in this State, for which we praise God.
M. G. HUFFMAN.

May 1.

OHIO, ILLINOIS, AND KANSAS.

MARCH 5 I left Kansas to visit my home in Columbiana County, Ohio. My object in making this visit was not for pleasure, but that I might scatter some seeds of truth among my relatives and friends. Accordingly I asked God to open the way, and to prepare hearts for the reception of the same. An invitation was given to speak in my home district school-house, which I accepted. I spoke twice on religious legislation, and obtained forty signatures to the counter-petition. There was quite an interest awakened, and a desire to hear on the Sabbath question. I presented the subject of the Sabbath. One family accepted the light, and are rejoicing in the truth. Many more are interested. May the Lord water the seed sown.

I also spent five days in Hersher, Ill., visiting relatives. By invitation of the ministers of the place, I spoke twice in the M. E., and once in the Presbyterian church. There was a large attendance, and much prejudice against us was removed. I formed the acquaintance of many, and am sending them reading-matter. If the truth should be presented there, many would be anxious to hear. April 10 I came to Cloud County, Kan., and in company with Bro. L. Dyo Chambers held the district quarterly meeting. Although the attendance was small, we had a very profitable meeting. The Lord blessed us greatly; some of the younger members who had left the church were brought back to the fold, and the church was greatly strengthened. As some outside interest was manifested, I remained here, and have been holding meetings in two school-houses, which are two miles apart; and as the farmers are very busy, and can scarcely afford to attend meeting every night, we are holding them alternately. Both houses are well filled. Some souls are obeying the truth, and many are in the "valley of decision." I shall remain here for some time.
J. L. BEILHART.

May 19.

CLOSING EXERCISES AT THE SOUTH LANCASTER ACADEMY.

It was my privilege to attend the exercises of the South Lancaster Academy on the closing day of its school year just expired. For two weeks prior to these, Eld. Miles had been conducting a daily canvassing class of about forty members, all of whom were desirous of engaging in the work during the vacation. The drill to which this class was subjected, was indeed thorough, and of that nature well calculated to help the members of the class up the ladder of success. It would certainly be strange if they do not succeed in their work, provided they give heed to the instruction offered them.

Friday evening, May 9, a discourse was delivered in the church, from the words, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6. The necessity of having a faith which works was dwelt upon, and the motive power of love was presented as the only incentive which can give success in the Lord's cause.

Sabbath morning, this was followed by a discourse on the fullness of Christ, which, when received, gives power, wisdom, and full assurance of acceptance, to the believer. Much freedom was enjoyed by the speaker, and the subject seemed to be just what was needed. In the afternoon meeting, many testified to the light and joy they had received by listening to the promises of God, as set forth in the subject of the morning. They also spoke of the courage with which they had been inspired to go forth into the field to work for the Master. It was a precious day to the students, as well as to the members of the church in South Lancaster.

The final exercises of the Academy were held on Tuesday, the 13th. At 10 A. M., a large assembly, including citizens of the surrounding country, met in front of the Academy, and listened to an eloquent speech from Hon. H. S. Nourse, of South Lancaster, in which he loftily set forth the principles of equality which have hitherto guided in the affairs of the nation. He also spoke of the stars and stripes which were now floating over all the school-houses of the land, as signifying that these schools were under the protection of the American Government. A beautiful flag was then flung to the breeze from the belfry of the Academy, amid the acclamations of the animated spectators.

At 2 P. M. the program of what is generally termed the "commencement exercises," was carried out. This occasion was free from all ostentation. After the opening prayer, each participant stepped upon the platform, and performed his or her part of the program without any formal announcement. Two orations and one essay were delivered by the graduates, which betrayed much patient thought and earnest study.

The first oration, entitled, "Youth," was delivered by Bro. Edward R. Case, of Norwich, Conn. It was a forcible reminder of the dangers of youth, as they step out into the great thoroughfares of life for themselves, and contained an exhortation to cling to the mighty One for support and guidance.

The second oration was delivered by Bro. Samuel A. Smith, of West Wilton, N. H. In this, "Nobility of Purpose" was effectually set forth as the only aspiration with which to be satisfied. Many illustrations of what this will bring to its possessor, were happily cited from the lives of heroes and reformers in various ages, and the whole was supplemented with an intelligent and earnest appeal to each, to let nobility of purpose be the mainspring of every action in life.

This was followed by an essay by Susie M. Hall, on "Our Possibilities." Those who heard this paper must have found themselves almost unconsciously preparing to enter upon some of those paths marked out by the essayist, as among the possibilities of every young man and woman. The sentiment was truly high and ennobling, and if cherished by those who heard it, cannot fail to lead them into the path that God will approve.

After the literary exercises, diplomas were presented to the graduates, with very feeling remarks by Bro. Caviness, the principal of the Academy, after which the choir sang, "God Be with You till We Meet Again." This, as well as all the other pieces of music rendered by the choir, was most excellent, and the words were very fitting with which to close one of the most interesting occasions of the kind which I have ever been privileged to attend.

It was highly gratifying to me to see the strides of progress made by this school, in various ways, since my last visit one year ago. It is also good to know that the managers of the school have the con-

fidence of our brethren in the East. We believe that bright days of prosperity are before the South Lancaster Academy, if all connected with it shall daily seek the favor of God.

J. O. CORLISS.

NEW ZEALAND CONFERENCE PROCEEDINGS.

THE second annual session of the New Zealand Conference was held at Napier, March 23-31.

FIRST MEETING, MARCH 23, AT 3 P. M.—President A. G. Daniells occupied the chair. In the absence of the Secretary, Charles Clayton was elected Secretary *pro tem*. Four churches were represented by thirteen delegates. It was voted that the Chair appoint the usual committees. The following were appointed: On Nominations, John Glass, Eli Cleal, M. A. Connell; on Resolutions, R. Hare, M. C. Israel, E. Hare; on Credentials and Licenses, M. C. Israel, C. Masters, H. Stephens; on Auditing, Eli Cleal, H. Stephens. J. N. Anderson, C. Clayton, M. C. Israel, M. A. Connell.

On motion of Bro. Glass, Eld. M. C. Israel and all church-members in good standing were invited to take part in the deliberations of the Conference. Minutes of the first annual meeting were read and approved. The Chair, Eld. Israel, and Eld. Hare then made encouraging addresses on the progress of the work in New Zealand.

Meeting adjourned to call of Chair.

SECOND MEETING, MARCH 25, AT 10 A. M.—The President addressed those present on the importance of the Conference's looking after the interests of the churches and the wants of the cause at large, emphasizing the necessity of more laborers engaging in the work of spreading the message. On motion of Bro. E. Hare, the Gisborne church was received into the Conference. Eld. R. Hare then spoke of the organization and wants of the Gisborne church, and expressed a hope that it would increase in numbers during the present year. The delegate and others urged the necessity of sending help. Bro. Rout and Hare presented the wants of the Auckland church in regard to ministerial help there. After a few remarks from Bro. Connell on the importance of sending laborers into new fields, and by the President in regard to the sacrifices of the Auckland church in sending so many of its members into the canvassing work, and the attachment he felt for that church, the meeting adjourned to call of Chair.

THIRD MEETING, MARCH 26, AT 10 A. M.—The Committee on Resolutions presented their report, as follows:—

Resolved, That we tender our heart-felt thanks to God for past blessings, and that the coming year we renew our consecration to him, and exercise greater zeal in our efforts to do his will, striving to have more of the spirit of Christ, so that while growing in numbers, we may increase in spiritual power.

Resolved, That we recommend that our ministers encourage suitable persons to prepare themselves for Bible reading, canvassing, and colportage work, and that after receiving the necessary instruction they be further encouraged to devote their lives to the spread of the message.

Resolved, That this Conference deems it important that the ship-mission work should be given more attention as soon as arrangements can be made to do so.

Whereas, The canvassing work is a most important factor in the spreading of the message; therefore,—

Resolved, That this Conference recognize the blessing of God in the work for the past year, and take courage from the success that has attended it, and that we labor with more earnest and consecrated effort in the future.

Whereas, The union of Church and State has always been productive of the most disastrous results in curtailing Religious Liberty, by introducing elements of persecution, and making religion the form without the power; therefore,—

Resolved, That we look with apprehension on any movement that has for its object the introduction or enforcement of laws respecting religion or any religious observance, and that we endeavor as far as possible to educate our people and the public in the principles of religious toleration and rights as set forth by Christ: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Whereas, God has just and great claims upon us as stewards to provide means with which to carry on his work; therefore,—

Resolved, That we will recognize these claims upon us, and recommend that every member be encouraged to pay an honest tithe of his income to the Lord.

Whereas, The "Testimonies" are full of important truth, and the reading of them is calculated to build up every believer in the faith and strength of God; therefore,—

Resolved, That in order to bring about a deeper devotional spirit among our people, it is recommended that the "Testimonies" find a place in all our libraries; and that as they contain warnings and admonitions that will, if followed out, lead to the higher Christian life, we recommend that all our members study them diligently and prayerfully.

Whereas, In the providence of God the *Echo* Publishing Company has been established, and a suitable building erected for the carrying on of the work, at a great expense, and feeling that this should be shared by those who have the interests of the cause of God at heart; therefore,—

Resolved, That we urge our brethren and sisters in New Zealand to take this matter into consideration, so that those who can may take stock in the institution, in order that it may be lifted from embarrassment, and be enabled to more efficiently carry on its mission.

FOURTH MEETING, MARCH 27, AT 10 A. M.—The Chair spoke to the fourth resolution, relating to the canvassing work, and in a few remarks laid the importance of this branch of the message before the meeting. Eld. Israel and Bro. Clayton and Connell spoke in favor of the resolution. The resolution relating to the union of Church and State received a warm support from Elds. Hare, Israel, and Daniells. Some discussion then took place on the resolution relating to the tithing question. Eld. Israel replied to and explained the questions asked. Meeting adjourned to call of Chair.

FIFTH MEETING, MARCH 28, AT 10 A. M.—The resolution in regard to the "Testimonies" was discussed, and received hearty support. Elds. Daniells, Israel, and Hare, and a number of others, both brethren and sisters, testified to the benefits received through reading them. The resolution in regard to the *Echo* Publishing Company was spoken to by Eld. Israel. All the resolutions were discussed separately and all were adopted unanimously. Meeting adjourned to call of Chair.

SIXTH MEETING, MARCH 31, AT 10 A. M.—The Chair spoke at length on the matter of taking stock in the *Echo* Publishing Company. A call for subscriptions was responded to by thirty-one shares being taken. The Committee on Nominations then presented their report, as follows: For President, M. C. Israel; Treasurer, G. Masters; Secretary, James Harris; Executive Committee, M. C. Israel, A. G. Daniells, Joseph Hare, Jr., Stephen Rout, and John Glass. Committee on Credentials and Licenses reported as follows: For Credentials, A. G. Daniells, Robert Hare, and M. C. Israel; for License, Charles Clayton and John Glass. The reports were adopted. The Treasurer then presented his report, showing receipts £365, 18s, 6d; expenditures £299, 1s, 8d; balance on hand, £66, 16s, 10d. Votes of thanks were passed to the *Hawke's Bay Herald*, for gratuitously reporting the meetings; and to the Napier church, for their kindness to the delegates during their visit. Invitations were extended from the Auckland and Napier churches to hold the next session of the Conference with them.

Adjourned *sine die*.

A. G. DANIELLS, Pres.

CHAS. CLAYTON, Sec. *pro tem*.

THE NEW ZEALAND ANNUAL MEETING.

THIS meeting was held in Napier March 23-31. Although small compared with the annual meetings of the American Conferences, yet it was of great importance and interest to all connected with the cause in this isolated country. Last year the first general meeting was held in Auckland. There were but two delegates outside of the Auckland church, and no one from abroad except Eld. Israel and Bro. and sister Morrison. This year there were about twenty-five people from different parts of the island. These with the Napier Sabbathkeepers, numbering about 100, made a large gathering for this Conference.

From the time the appointment was made, all looked forward to the meeting with interest. Traveling expenses are great in this country. It cost our delegates from ten to twenty dollars to attend this meeting. This, of course, prevented many from coming who were very anxious to be present. But they prayed for those who did attend, and cheerfully gave of their means to pay their expenses. The Lord was with us from first to last, and all united in pronouncing it the best meeting they have ever attended.

It was remarked by different ones that somehow their eyes had been opened, and they seemed to understand their duties better than ever before. This was of special encouragement to the writer. We may attend meetings, and get very happy, and enjoy ourselves exceedingly, but unless our eyes

are opened to discern God's great work and our sacred duties in connection therewith, but little permanent good will result from the flight of feeling. Noah's best religious experience was that which gave him a knowledge of a coming flood, and that it was his duty to announce the same to the world. Then he viewed things as God viewed them, and chose a course of action well-pleasing to God. An experience that does not lead us to understand and perform the work God has committed to us, is too superficial to take us through.

A spirit of love and harmony was present from the beginning till the close of the meeting. The committees endeavored to move in the fear of God. We have not seen all accomplished during the past year that we could have wished, nor that we feel we should have seen. Unquestionably there has been neglect somewhere. We have failed to do our part, and the Lord has not wrought as he would have done had we been more faithful.

The burdens of the different parts of the work were distributed to those who would most likely be able to carry them. Eld. Israel was elected president of the Conference; Bro. James Harris, president of the Sabbath-school association; Bro. Charles Clayton, president of the health and temperance society; the writer, of the tract society. We are all determined to push the work assigned us, the best we can during the coming year.

It was the unanimous opinion of the Conference that the time had come to open a mission in Wellington, the capital of the colony. It is not the largest city, but it is the most important of any. It is growing rapidly, and is the most central and convenient. It has a splendid land-locked harbor, from which boats sail to both sides of either island of the colony. During the last six months some of our canvassers have been at work here, and we have seen a number of unmistakable signs that the Lord has a people in this place, and that now is the time to work for them.

About ten days ago, Eld. Israel came with us to aid in selecting a suitable place for the mission and tract society depository. We found it difficult to obtain just what we wanted; but after looking the city over, we found a new building, at reasonable rent, which will answer very well. We are now located, and expect to begin a series of meetings in Exchange Hall next week. A number of our canvassers are now getting our publications into the homes of the people, and we expect to have two or three sisters engaged in holding Bible readings with those who may become interested. Already there are many anxiously waiting to hear the truth. They have heard of it, and have been inviting us to come. The truth never looked clearer, our courage never was better, and our faith never was stronger than at present. God has never failed those who have sought him truly. Our address is Buckle St., Wellington, New Zealand.

A. G. DANIELLS.

INDIANA STATE MEETING.

THIS meeting was held at Indianapolis from April 30 to May 6, according to appointment. Owing to the busy season of the year, the attendance was not as large as it otherwise would have been. The different organizations of the cause in the State were well represented by their officers, who seemed very anxious to get all the information they could, to better advance the work.

As this was a meeting for instruction, each branch of the work was represented by a district laborer. Eld. Olsen had charge of the church work and the general wants of the cause; Eld. Corliss gave instruction in the N. R. L. work; Eld. Wakeham gave instruction daily in the health and temperance; Bro. Chadwick labored for the advancement of the tract society, Bro. Froom for the canvassing work, and the writer in the interest of the Sabbath-school association.

With so many workers and so little time, every day was crowded with meetings from 5:30 A. M. until 9 P. M. The Indiana Conference committee had planned well for the meeting, and had a neatly printed program of each day's work, so that all could be informed of the hour, and the nature of the meetings each day. This enabled the workers to accomplish more in the same time than they possibly could, had they been obliged to arrange a program each day.

Eld. Olsen's talks on the importance of the work of our time, and the relation our ministers and people should sustain to it in order to meet the mind of the Lord, had a salutary effect, and was appreciated by all. The early morning meetings

were good. At the same hour every day the ministers held a meeting. These were seasons of great profit. As ministers and ambassadors for Christ, we cannot overestimate the sacredness of our calling, nor the greatness of our responsibility. We are not only to be teachers, but ensamples to the flock. Our time demands faithful and thorough laborers. Our relation to the work of God for this time, and its demands on us were much dwelt upon, and had a good effect. The last one of these meetings was held Sunday evening after the regular service, and was a season long to be remembered. Hearts were made tender, feelings of estrangement were removed, and darkness gave way to the sunshine of the Spirit of God.

Sabbath was a good day. At 10:30 the writer spoke from Rev. 3:20. In the afternoon Bro. Olsen gave a discourse from Rom. 8:1, showing the danger of living under condemnation. The Lord blessed the words spoken, and the coldness that had seemed to be present gave way to a tender spirit of confession. When an invitation was given for the unconverted and the backslidden to come forward to seek the Lord, some twenty-five or more responded. Some of these were young persons who were making a start for the first time. As these souls sought the Lord, they were not disappointed, but found the Saviour ready to meet them and receive them. The last social meeting was full of life and joy. All expressed their thanks for the good meeting, and were determined to carry its influence to their homes. If they do this, the effort at Indianapolis will be felt throughout the Conference. A preaching service was held each evening. Quite a number of persons who have become interested through the efforts of the Bible workers, or by reading our publications, attended and gave good attention to the word spoken.

J. H. DURLAND.

Special Notices.

NEW YORK CAMP-MEETING.

WE are favored with reduced rates on all the railroads again this year, whereby those who attend the camp-meeting at Fulton will be enabled to return at one cent per mile. But in order to obtain this reduction, all must be particular to follow faithfully these directions:—

Those who come over the Rome, Watertown, and Ogdensburg Railroad, or any of its branches, should buy a regular ticket to Fulton. If a ticket can be purchased only to Oswego, then ticket to Oswego. When you reach Oswego, ticket to Fulton over the Phoenix Line. The Phoenix line belongs to the R. W. & O. R. R. At the camp-ground I will give you a certificate which, when presented to the ticket agent at Fulton, will enable you to return to your starting-point at one cent per mile. All who start for Fulton over the line of the R. W. & O. R. R., must be sure to go through to Fulton over the same company's road; otherwise reduction cannot be secured. Our agreement with the R. W. & O. R. R. is entirely separate from our arrangements with all the other roads.

Those coming over all the railroads, except the Rome, Watertown, and Ogdensburg, should obtain of the ticket agent where they buy their tickets, a "Trunk Line Association" certificate, signed by the agent, stating that they have bought a first-class ticket from their home station to Fulton. Bring this certificate to the camp-meeting, present it to me to be signed, and also present it to the ticket agent at Fulton when you buy your ticket to return home. All coming by way of Syracuse should buy tickets by way of the Delaware, Lackawanna, and Western R. R. This will land you within several rods of the camp-ground at Fulton. Those on the line of the New York, Ontario, and Western R. R. should keep on that line through to Fulton.

All, except those who come over the Rome, Watertown, and Ogdensburg R. R., must make it a point to buy their tickets from June 8-13 inclusive. When once bought, they can be used any time during the camp-meeting. The following stations will have "Trunk Line Association" certificates with which to supply those who come to the camp-meeting: Buffalo, Lockport, Middleport, Medina, Brockport, Rochester, Seneca Castle, Weedsport, Memphis, Syracuse, Auburn, Green's Corners, Kirkville, Rome, Utica, Frankfort; St. Johnsville, Albany, Troy, Batavia, Bowmansville, Elma, Alden, Akron, Crittenden, Darien Center, Palatine Bridge, Colden, Springville, Locke, Moravia, Groton, Cortland,

Homer, Camillus, Fayetteville, North Brookfield, Oneida Castle, North Creek, Amsterdam, Ballston, Saratoga, Smith's Basin, Westport, Delhi, New York, West Monroe, Pennellville, Wellsville, Jamestown, Hubbardsville, Bridgeport, Barker's, Canastota, De Ruyter, Cazenovia, Seward Station, Glens Falls, West Winfield, Skaneateles, Oneonta, Sherburne, Looneyville, Earlville, Clinton.

If the station from which you start is small and unimportant, and you cannot get a certificate, buy a ticket to the first important station, and then obtain a certificate with which to come through. I think there will be no trouble on this matter, however.

The Delaware, Lackawanna, and Western R. R. station is within a few rods of the ground. The Rome, Watertown, and Ogdensburg, and New York, Ontario, and Western R. R. stations are one mile from the fair-ground where the meeting is to be held. Street-cars, however, make regular trips from the last two stations named, to the camp-ground. Some person appointed for that business will meet all trains. Deliver up no checks or baggage only to the person who meets you from the camp-ground. Be careful to follow these directions.

FRANK M. WILCOX, Sec. N. Y. Conf.

NOTICE FOR WISCONSIN.

REDUCED rates have been secured over the following-named railroads in the State, for those attending the camp-meeting to be held at Mauston, June 3-17: Chicago and Northwestern; Chicago, Burlington, and Northern; Chicago, St. Paul, Minn., and Omaha; Chicago, Milwaukee, and St. Paul; Illinois Central; Milwaukee and Northern; Milwaukee, Lake Shore, and Western; and Wisconsin Central.

The meeting is to be held at the same place as last year, on the Milwaukee and St. Paul Road between Portage and La Crosse. Those living anywhere on that line should purchase through tickets to Mauston. Those living on the Northwestern line south of Madison, should ticket to that place, changing there to the Milwaukee Road via Portage.

Those living on the Omaha Road should purchase tickets to Camp Douglas. Those living on the Lake Shore and Western Road should ticket to New London Junction, changing to the Green Bay line, and purchase tickets to Grand Rapids, changing to the Mil. line at Centralia, and ticket from there to Mauston. The Green Bay line has not as yet granted a reduction, and probably will not; and those living east of Plover would better change to the Wisconsin Central, for at that place they will do so. Those living on the C. B. & Northern should go to La Crosse, and change to the Mil. Road at that place. Those living south of Green Bay on the Milwaukee and Northern Road should go to Menasha, taking the Wisconsin Central to Junction City, changing to the Milwaukee Road, and ticket direct to Mauston. In every case where you purchase tickets, ask the agent to give you a receipt, telling him you wish to secure the reduced rates granted those attending the camp-meeting to be held at Mauston, June 3-17. Any failing to get such certificate over all roads traveled in getting to the meeting, will not be returned except on full fare. Go to the station early, that you may have time to get your tickets with receipts.

A. J. BREED.

THE WISCONSIN WORKERS' MEETING.

THIS meeting begins next week, and we hope many are making calculations to attend. We expect every worker in the State to be there, and we hope all who have been engaged in the work in any way will bring some one to the meeting who will want to be educated and have a part in the great work before us. The workers' meeting will be devoted to giving instructions such as will be needed to fit workers to go out into the great harvest-field to help in carrying forward the work. The canvassing work is proving to be the most successful way of bringing the truth before the people, and those who are engaged in the work are having good success. We never have seen them of better courage than at the present time.

The institute held at Milton Junction has shown to all the necessity of becoming instructed in all branches of the work. The precious lessons of truth learned at that time will not soon be forgotten. Bro. A. T. Jones was with us at the beginning of the meeting, and the lessons given by him on faith and righteousness through Christ, were calculated to inspire courage as nothing else could. Bro.

Chadwick was with us the last week, and gave instructions in the tract and missionary work. The librarians were taught how to keep the accounts of the society better, and the work that has been so hard in the past will be much easier, and more work will be done in the societies than there has been in the past. Bro. Farnsworth was at the meeting the last week, and took up a line of work on church government, which he was not able to finish, and which he will continue at the camp-meeting; and every church officer should be there to receive the instructions he will be able to give.

The canvassers went out from this meeting feeling that their work would be much easier. Those who did not have the best of success before are now doing well. Ministers, directors, Bible workers, and canvassers will be at the workers' meeting to receive the instructions given, and will be ready to assist in any way they can; and we most sincerely hope that many of our brethren and sisters will be there, ready to move forward with the advancing light, and try in every way possible to help the work along. It is expected now that there will be a cooking-school in connection with the camp-meeting, so our sisters may become acquainted with the methods of healthful cookery as taught at the Sanitarium training-school. This is something very much needed, and we hope to see this important branch of the work receive its share of attention at this time. The first meeting will begin Tuesday evening, June 3.

Now, brethren, let us try to be present, those who can, at the workers' meeting, and all should try to attend the camp-meeting, as there are many things that will come up, on which advice and counsel will be needed. Let us come praying for the blessing of God to rest upon those who come to instruct us, and that we may be where we can receive the good of the meeting, and we shall be richly paid for the effort put forth to attend. Bring the children and young people, that they may receive the benefits of this good meeting. Prof. C. C. Lewis will be present to labor in the interests of the educational work, and to advise with parents about the education of their children. The laborers from abroad will come burdened to do what they can to make the meeting of great benefit to all, and shall we not have a larger attendance this year than last? We trust our brethren will realize the necessity of these things, and come early, and be prepared to stay till the meeting is over.

A. J. BREED.

NOTICE TO CANVASSERS IN OHIO.

It was decided at our recent State meeting, to hold a canvassers' institute at Marion, Ohio, beginning July 29, one week before our workers' meeting, which commences Aug. 5. To hold our convention at the same place, and so near the time of our camp-meeting, will enable us to attend both, and thus economize time and money. Shall we not see a general attendance at this meeting? All those who will obligate themselves to canvass for six months or more, will get their tuition and board free during the convention. Now, we want all of our canvassers to be on the ground in time, and also to use your influence to induce others to come who think of entering the field in the future. If they cannot canvass for six months, have them come any way; let us combine our forces, seek the Lord for his blessings to attend our institute, and thus mark a new era in our work in this State. Competent persons will be on the ground to instruct on the different phases of the missionary work. We all want to be more successful in the cause of our Master, therefore let us make good use of the opportunities that this convention will afford us. If we neglect the opening providences of God at so important a time in the progress of our work, we certainly shall bring the displeasure of God upon us. In view of this fact, shall we not begin now to plan to be there at the very first meeting? And let us invite the Spirit of God to attend the effort; then our convention will be a success, for the Lord never fails. But of course it will take an individual effort on our part to come to that point where the Lord can bless us. Brethren and sisters, let us open the door of our hearts and let the Saviour in, for he is the true missionary; and if we have the Spirit of Christ in our hearts, we shall be true missionaries. To this end let us strive.

We hope that our ministers, directors, and church elders will assist in securing names of those that will attend the meeting, and send them to me. Several have already given in their names. The

last delivery of books before the convention should be made by the 18th of July, so as to give you time to straighten up your business. Those that cannot be delivered by this time, can be delivered after the camp-meeting. I think that by judicious management we can have a large attendance and a successful convention. May the Lord help us, and to him be all the praise!

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

WISCONSIN CAMP-MEETING NOTICE.

ALL attending the Wisconsin camp-meeting are requested to bring their lesson pamphlets for the Senior Division. A special series of lessons for the Primary and Intermediate divisions will be furnished. Eld. M. H. Brown will be present, and will render efficient help in the Sabbath-school work. We hope every Sabbath-school in the State will be represented, that they may avail themselves of the instructions that will be given.

W. H. THURSTON, *Pres. Wis. S. S. Asso.*

TO CANVASSERS IN ARKANSAS.

SINCE our camp-meeting almost a year ago, we have been laboring hard to build up the Sabbath-school work in this State. A great deal of corresponding and considerable personal labor have been done, both with companies and with isolated Sabbath-keepers. As the result, the companies are greatly encouraged, and there are a number of families who each Sabbath have their family Sabbath-school just as regularly as though there were a large company with whom to meet. The family Sabbath-school is no longer an untried experiment here in Arkansas, but has proved itself a success.

The State Sabbath-school secretary some time ago sent to the REVIEW Office and procured the names of all those taking the REVIEW in the State, but we feel that there are still some whose names we have not on our list, who live too far from any church to attend each Sabbath. Now if the canvassers in going from place to place, will send to the State secretary the names of all isolated Sabbath-keepers whom they meet who are not keeping up a Sabbath-school, we think we can obtain the names of all those who need aid in this direction. We earnestly desire the co-operation of all the canvassers, and others who are traveling, in this matter. Please send any names you may procure to Lillie Elmore, O' Day, Barry Co., Mo.

W. F. MARTIN, *Pres. Ark. S. S. Asso.*

SOUTH DAKOTA CAMP-MEETING.

THIS important meeting is now only a few weeks in the future, and will soon be here. We feel anxious that this gathering shall be a success in every respect, and we believe it may be so, if all who come will do their part. A large attendance is expected from all parts of the State, and we trust that all who can, will make special efforts to be present. As new issues arise and the work advances, these annual gatherings increase in interest and importance; and we do not believe our brethren can afford to miss them, if it is possible to attend.

We expect a good camp-meeting this season, and we confidently believe that God will be present with us; and we hope that all who come, will come prepared in mind and heart to bring light and encouragement into the camp, and to add interest to the work. Brethren and sisters, let us resolve now that we will not be bodies of darkness at that time. If any are discouraged, and feel that they are far from God, and are not enjoying his blessing; if any are in trial with others, would it not be well to humbly seek God with all the heart before the meeting, get into the light, and come bringing it with us? Then as we associate with others, our influence will tell on the side of truth and right. Let us carefully examine ourselves before we come to the meeting, make wrongs right as far as we can, and take every step possible that God may draw near at this time.

We trust that a goodly number of our brethren and sisters will come and enjoy the workers' meeting with us. This season last year was one of great profit and benefit, and we hope for a good workers' meeting this year, and believe we shall have it. We shall spare no pains to make all comfortable who come, but we trust our brethren will come prepared as far as possible to care for themselves. All should bring plenty of bedding and warm clothing, as the weather may be damp and cool. We feel sorry to state to our brethren that in consequence of the very small number who in

the past two or three years have attended our camp-meeting by rail, this year the authorities have declined to grant a reduction of fare. However, there are some hopes that it may yet be obtained. But should our brethren hear nothing further in reference to reduction, probably it would be best to purchase return tickets, for the difference would be but trifling at most.

Good help is promised us from the General Conference, and we trust all will make special efforts to be present at this coming annual gathering. The meeting will be held at Madison, on the same grounds we occupied last year. Teams will meet all trains, and carry passengers and baggage to the grounds, free of charge. All that can be done will be done to provide for man and beast, and at as reasonable a figure as possible. All who desire to rent tents should do so as soon as possible, stating the size desired. Send orders to the writer, at Parker, S. D.

W. B. WHITE.

RAILROAD FARE TO THE NEW ENGLAND CAMP-MEETING.

DOUBTLESS many of our people in New England have been waiting to learn what arrangements would be made for a reduction of fare to our camp-meeting, before deciding whether they could come or not. To all such we would say that we have made arrangements with the Boston and Maine Railroad to sell excursion tickets for the round trip, from any point on any of their lines at which we ask them to place tickets. We cannot tell as yet all the points at which we shall place them, but will announce this in the REVIEW next week. This line, with its various divisions, now covers a large portion of the territory in which our people reside, and so this arrangement will accommodate the greater portion of them. We are now negotiating with the lines that accommodate the people in Rhode Island and Southern Massachusetts, but at present cannot tell what the final arrangement will be. This also will be announced next week. In the meantime, we hope that all will be making plans to attend the meeting.

The cause of God is moving rapidly onward; new phases of the work are constantly presenting themselves, and are brought before our people at meetings of this kind; old truths are appearing before us in a new setting, which glorifies them and causes them to shine with a new luster. The Lord is wonderfully favoring us in various ways, and it behooves us to improve every opportunity we have to become more efficient for him.

The workers' meeting, which will precede the camp-meeting proper, will afford much help to us all in various directions, and we expect it will be attended by a large number from all parts of the Conference. The rates which we shall have over the railroads will begin in time for the workers' meeting. Remember that full announcements will be made in the next REVIEW.

N. E. CONF. COM.

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 36.—HEBREWS 12:1-13.

(Sabbath, June 7.)

1. What is the great subject under consideration in the eleventh chapter of Hebrews?
2. What do all the cases cited show? Ans.—The power of faith.
3. In view of these testimonies, what ought we to do? Heb. 12:1.
4. Unto whom must we continually look? Verse 2.
5. Why must we look to Jesus? Id. Because we are to win only through faith, and faith begins and ends with him.
6. What was the joy set before him? Isa. 53:11; compare Phil. 2:5-8. (See Revised Version.)
7. If we consider Christ, against what will it guard us? Heb. 12:3.
8. What does the apostle say we have not yet done? Verse 4.
9. Did Christ resist unto blood in his struggle for us? Luke 22:44.
10. In all of his temptation did he sin? 1 Pet. 2:21, 22.
11. What strength may we have in resisting? 2 Tim. 2:1; Eph. 6:10; Col. 1:10, 11.

12. If we murmur at trial, what have we forgotten? Heb. 12:5.

13. Of what is chastisement an evidence? Verses 6-8.

14. For what reason does God chastise? Verses 9, 10.

15. If chastisement is endured with patience, what will be the result? Verse 11.

16. What does Paul say of tribulation? Rom. 5:3-5.

17. Why is it a cause for rejoicing when we suffer reproach and persecution? 1 Pet. 4:14.

18. Thus, instead of murmuring, what should we do? Heb. 12:12.

19. In what kind of paths must we run? Verse 13.

20. What must be meant by making even paths for our feet? (See note.)

21. Why should this be done? Verse 13.

22. What responsibility have we for our brethren? Rom. 14:7; Matt. 18:6.

NOTES.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses," etc. The word rendered "witnesses" is the word *martyros*, "martyrs," signifying, in the singular, "a witness; one who bears testimony." It is never used in the sense of "viewing," but always of one who gives evidence. Those who suffered for the cause of truth were called martyrs because they bore witness with their blood to the truth which they held. So Christ is said by the apostle Paul to have "witnessed a good confession" before Pontius Pilate. 1 Tim. 6:13. Heb. 12:1 has sometimes been used to prove that all the ancient worthies are looking down upon us, to see how we run, and this is considered as fully establishing the doctrine of the natural immortality of the soul. But such an exposition does violence to the text besides contradicting scriptures which teach that the dead know not anything. Those men of old are not surveying us; but they have by their lives borne a good testimony to the power of faith; and of this testimony there is an abundance. Seeing, then, that there is so much unimpeachable testimony, we ought not to doubt.

There is another truth which may be suggested by this text, and that is that God, Christ, and the angels are intently watching us in our struggle, and that the record they bear will testify for or against us in the judgment. This also should serve as a spur and incentive to us to press forward.

"Who for the joy that was set before him endured the cross, despising the shame." Phil. 2:5-8, which is referred to in this connection, reads as follows, according to the Revised Version: "Have this mind in you, which was also in Christ Jesus; who, being in the form of God [Greek, "originally with God," compare John 1:1], counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." The joy that was set before Jesus was the salvation of souls. When he sees the travail of his soul, that is, the result of the travail of his soul, he will be satisfied. It was not for any personal good that he could gain that he suffered; for he had all heaven already. Equal with the Father, having life in himself, the creator and upholder of the universe, receiving the adoration of the highest angels, there was nothing that could be added to him. But when he saw mankind in sin and suffering, doomed to eternal death, he did not account his lofty place in heaven a thing to be desired. So great was his love for fallen humanity, that he could not enjoy heaven till he had rescued from perdition all who would receive his kind offices. So he "emptied himself,"—laid aside his joy,—that he might have the (to him) greater pleasure of saving sinners. Surely it is worth while to consider him. If we would continually look upon him, viewing him in his true character, who could become weary and discouraged? Such love as that combined with divine power, will surely be sufficient to make us "more than conquerors."

"And make straight [even] paths for your feet." This must mean the removing of those obstacles that would hinder us in running. The weights that hold us back are, by a slight change in the figure, considered as things lying in the path. This is done in order that the thought may be impressed that the things which hinder us in the race, hinder others also. The things which

weigh us down in the Christian race are stumbling-blocks to others. And since no man liveth to himself, we should remove them, not alone on our own account, but in order that feeble ones may not be turned out of the way by them.

News of the Week.

FOR WEEK ENDING MAY 24.

DOMESTIC.

—An attempt is to be made to free the Chicago anarchists by means of *habeas corpus* proceedings.

—The Farmers' Alliance of Texas is said to have been robbed of over \$1,000,000 by its managers in Dallas.

—Five miners were killed in the Calumet and Hecla Mine, at Calumet, Mich., Wednesday, by falling rocks.

—A large portion of Milford, Utah, comprising some of the largest buildings in town, was burned Wednesday night.

—Richard Vaux (Dem.) was, on Tuesday, elected to succeed the late Mr. Randall in the House of Representatives.

—In all the decorations at Richmond, Va., in honor of General Lee, not a United States national flag was to be seen Friday.

—The famous Mc Kinley tariff bill was passed, Wednesday, by the Lower House of Congress, the vote being strictly a party one.

—Rations for twenty days have been furnished to 2,000 people at Yokena and Newton Landing, Miss., by order of the governor.

—Tuesday all the saloons in Boston, Mass., were notified that they must not sell liquor over the bar, but that all drinks must be drank from tables.

—The American Medical Association convened at Nashville, Tenn., Tuesday, with 800 delegates, representing every State and Territory in the Union, present.

—The Senate Committee on Commerce has reported favorably the bill to incorporate an organization to build a \$40,000,000 bridge between Jersey City and New York.

—Farmers in Central New York are fearful for their crops, owing to the extraordinary rain-fall of the past week. In Albany, Tuesday, half an inch of rain fell in thirty minutes.

—Citizen George Francis Train arrived in New York on Sunday, on his return to Tacoma. His trip around the world has so far occupied sixty days, and he will doubtless beat all previous records.

—At midnight, Monday, the remains of President James A. Garfield were removed from the public vault in the Cleveland Cemetery to the crypt in the new memorial monument at the same place.

—Saturday night during a thunder and lightning storm at Cedar Rapids, Iowa, thousands of migrating birds fell dead on the streets. Some rare specimens of birds belonging to other climes were captured alive.

—Thursday night an electric storm passed over Western Pennsylvania, destroying much property, washing out railroads, killing several persons, and injuring others. Railroad traffic was suspended on many roads.

—Senator Edmunds introduced a bill last week to establish the University of the United States in the city of Washington. The bill calls for \$5,000,000, the income of which is to be used for the expenses of the institution.

—It is reported at Washington that New York lawyers have entered into an agreement to resist answering the questions of census enumerators touching acute or chronic diseases, or defects of mind or body; and that they will also refuse to answer the queries affecting private debts.

—It was decided by the Western Window-glass Association at Pittsburg, Thursday, to shut down all factories in the country for the summer, on June 14. An arrangement was also made with the jobbers by which hereafter the price of glass is to be made uniform in all cities.

—At Nevada, Mo., Thursday, Judge Hindman, of the district court, in his charge to the grand jury, took the ground that in spite of the "original package" decision, the local laws concerning the sale of liquor were supreme, and should be obeyed and directed, the jury to indict any persons violating the local liquor laws.

—A storm at Susquehanna, Pa., Thursday, washed out streets and railroads, flooded buildings, and destroyed much property, including a shoe factory. In the neighborhood of Wilkesbarre the storm was even more destructive, and all the railroads are blocked and bridges are down. At Edwardsville, Pa., a boy was blown into the river and drowned.

FOREIGN.

—It is rumored that Gen. Von Caprivi, the Prussian chancellor, will soon resign his office, owing to lack of sympathy with the officials under him.

—A San Francisco paper reports an alleged scheme to capture Lower California, interested capitalists being at

the bottom of the plot. After wresting independence from Mexico, it was planned to secure annexation to the United States.

—"Balistile" is the name of a new explosive which is being manufactured at Avigliana, fourteen miles west of Turin. An explosion occurred in the factory on the 13th inst., killing fourteen persons and wounding many others, some fatally.

—The village of St. Mahlen, near Hildesheim, Prussia, has been visited recently by severe hailstorms, which have done a great deal of damage. On Thursday the people gathered in a church to pray for a cessation of the storms. While the services were in progress, a thunder-storm came up, and the church was struck by lightning. Four persons were instantly killed, and twenty were injured, four being rendered completely blind. The people were panic-stricken, and in the rush for the doors two children were crushed to death.

RELIGIOUS.

—International Missionary Union at Clifton Springs, N. Y., June 11.

—The "Epworth League" is said to be a growing factor in Methodism.

—National Convention of the United Societies of Christian Endeavor at St. Louis, June 12-15.

—The customary Sunday closing of the Welland and St. Lawrence canals is to be enforced this season.

—The General Synod of the Reformed Presbyterian Church began its sessions Thursday, at Pittsburg, Pa.

—Father McCann, the Catholic priest who attacked the public schools of Joliet, has been forbidden to speak on that subject in the future.

—The Board of Methodist Bishops, in session in New York last week, indorsed the plan to establish a National Methodist University in Washington, D. C.

—The Lutherans and German Catholics in Illinois are about to make a combined attack at the polls, on the compulsory education law, to secure its repeal.

—Warrants for the arrest of members of the Grand Rapids and Port Huron (Michigan) league ball clubs charged with Sunday ball-playing, were issued Monday.

—The Rochester (N. Y.) *Democrat and Chronicle*, in deference to a cry which has been raised there for a better observance of Sunday, has announced that its Sunday issue will be discontinued after July 5.

—Thursday United States District Judge Foster, who has just returned from the Indian Territory, said at Topeka, Kan., that the Indian tribes were anticipating the arrival of the Messiah at any moment.

—Returns from all but five of the presbyteries of the United States on the question of revision of the Confession of Faith, show that 133 have voted for revision, sixty-nine against, and six declined to vote.

Appointments.

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

JUNE MEETING IN MAINE.

THIS meeting will be held with the church in Hartland, June 14, 15, commencing Friday, at 7 P. M. Matters of importance are to be considered at this time, and we hope to see a general gathering of our people. The Maine T. and M. Society will hold its next general quarterly meeting at this time. Come to work for the good of the cause. J. B. GOODRICH.

No providence preventing, I will be at West Sumner, Maine, May 31 and June 1. Baptism is expected; Deering, Allen's Corner, June 7, 8. J. B. GOODRICH.

THE annual session of the Pennsylvania Sabbath-school Association will be held in connection with the camp-meeting at Lock Haven, June 8-10. J. S. SHROCK, Pres.

NOTICE is hereby given that the N. Y. H. and T. Society will hold its regular annual meeting in connection with the camp-meeting at Fulton, N. Y., June 10-17, 1890. Election of officers and other important business will be attended to. FRANK M. WILCOX, Pres.

THE next annual meeting of the New York Sabbath-school Association will be held in connection with the camp-meeting at Fulton, N. Y., June 10-17, 1890. We hope to see our superintendents, secretaries, teachers, and all at this meeting. We expect to give special attention to this branch of the work this year, and we desire to have your co-operation in the laying of plans. Come prepared to ask questions, relate experiences, and help make the meeting the best we have ever had. A. E. PLACE, Pres. N. Y. S. S. A.

No providence preventing, I will meet with the following churches in Michigan:—

Mt. Pleasant, May 29-June 2
 Clare, June 3-9
 Harrison, " 10-16
 W. H. FALCONER.

THE next annual session of the Pennsylvania Health and Temperance Society will be held in connection with the camp-meeting at Lock Haven, Pa., June 3-10, for the election of officers and the transaction of such business as may come before the society. Important measures will also be introduced for the promotion of this grand work. We request a full representation of the members.

K. C. RUSSELL, Pres. Penn. H. and T. Soc.

LABOR BUREAU.

BOY WANTED.—We want to adopt a boy of ten or more years, one who has been raised a Sabbath-keeper, and who is strong and willing to work. Address Daniel C. Ryan, New London, Howard Co., Ind.

WANTED.—Several good Sabbath-keeping carpenters. Address T. Benjamin, 270 Ninth Ave., Grand Rapids, Mich.

WANTED.—A sister who is very feeble desires a middle-aged S. D. A. woman for help and company immediately. Address Mrs. Jesse Dickey, Box 982, Marshall, Mich.

Obituary Notices.

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

POWERS.—Died at Bakersfield, Vt., April 12, 1890, of consumption of the blood, my mother, Mary Powers. Mother died in faith of having a part in the first resurrection.

SARAH J. HINES.

CLAY.—Died at Webster City, Iowa, March 31, 1890, of nervous prostration, Daniel Webster Clay, aged 52 years, 9 months, and 4 days. Bro. Clay embraced the truth under the labors of Bro. Loughborough and Sanborn about 1861 or 1862, and has been a firm believer in the truth since that time. He bore the reputation of being an upright man, and was respected by all who knew him. Bro. Clay leaves a companion, an aged mother, a sister, and two brothers to mourn. But they sorrow in hope.

T. M. STEWARD.

PEASE.—Died at his home in Beloit, Wis., April 22, 1890, of pneumonia, after an illness of three days, our much esteemed brother, Shubael Pease. Bro. Pease was born at Norridge-wood, Me., Jan. 14, 1808, and at the age of nineteen joined the Christian Church at Fall River, Mass. When the message of the soon-coming of Christ went forth in 1843, he was among the first to embrace it, and later, in 1860 he became an ardent believer in the present truth. He has ever lived an exemplary Christian life, and was much respected by all who knew him. At the time of his death he was a member of the Roscoe, Ill., church. A wife and children survive him, and feel to mourn the loss of a kind husband and father; but they sorrow not without hope. We laid him to rest, comforted by the thought that soon he will come from the land of the enemy. Words of comfort were spoken by the writer, from 1 Cor. 15:26.

C. W. OLDS.

KINNEY.—Charles Kinney died April 4, 1890, at the age of 13 years and 4 months. He came to his death by drowning, as follows: Himself and little brother younger were playing on a raft in a pond near their home; by some means he slipped and fell into the water. The little boy gave the alarm, and ran for his father, who was working half a mile away. It was only a few moments after his father reached the place until he was found, and all was done which it was possible to do for his resuscitation, but in vain. At the last camp-meeting he was baptized and united with the church in East Portland. He was a quiet and faithful boy, and gave evidence of being converted. A short time before his death he asked his sister to write for him the verses he could repeat in the Bible, amounting to 150. The funeral was held at the church, April 6. A good congregation of brethren and sisters and students assembled and listened to a discourse based on 2 Sam. 12:23. A kind father and one sister and one brother are left to mourn the loss, but they mourn not without hope.

WM. PORTER.

SAWYER.—Died in Fresno, Cal., March 19, 1890, of cancer of the stomach, sister Mary Jane Sawyer, aged 55 years, 4 months, and 10 days. Sister Sawyer's maiden name was Patten. She was born in Utica, N. Y., Oct. 30, 1834. Her own mother died when she was six years of age, leaving her and two younger sisters, Eliza and Ann, motherless. Although her father married again, the kindness of the step-mother could not reconcile Mary to her loss. It is said that she was never reconciled till her parents, with herself, heard the proclamation of the doctrine of the near coming of Christ in 1843. Then she was joyful with the thought that she should soon see Jesus come, and meet her loved mother in immortality. When the time passed, they met with bitter disappointment, but they still believed that light would come, and that they should yet see all made plain. In 1851 they heard the preaching of the third angel's message by Eld. S. W. Rhodes, in the city of Rochester, and seeing all made clear with reference to the prophetic times of Daniel 8, they took their stand to keep the Sabbath and wait for the Lord, not with a definite time, but watching the fulfillment of the spread of that message of which it is said at its close, "Then shall the end come." Sister Patten was among those constituting the first church of Seventh-day Adventists in the city of Rochester, N. Y. In that "bee" where several of us met to prepare the first pamphlet issued on the Seventh-day Adventist press, when the writer stabbed the books with a pegging-awl, and Bro. Uriah Smith pared them with a straight-edge and a

sharp pen-knife, Sister Mary Patten was among those who pasted on the covers. In the winter of 1852-53, she became connected with the Review Office and with the family of Eld. James White. She was afterward married to Bro. Thomas Mead, by whom she had one daughter, now our widowed sister Leland, teacher in the kindergarten department of the Oakland church school. Bro. Mead died in 1861, and the second year after that sister Mead was married to Bro. Robert Sawyer, whom she has now left a widow with a son in his teens. Our friends in Michigan will remember the efforts of Bro. and sister Sawyer in starting a Sabbath-school in Potteryville, in a community which were not Sabbath-keepers, and the results of this then novel experiment, and how a church was the result. She occupied the position for a time of matron in the Sanitarium at Battle Creek; then she came with her husband to California, and was matron of the Pacific Press boarding-house. Returning to Michigan, she occupied a position again in the Sales Department of the Sanitarium; but deeming it for her health to seek a milder climate, she returned again to California, and filled the position of matron in the enlarged Pacific Press boarding-house, until about one year since, when it was found that her health was such that she must have rest. Since that time she has resided in Fresno County. Although her health failed, she was cheerful, hopeful, and happy. She said it had "been her privilege to be for many years prominently connected with the cause, but now she had retired from public service, and she was praying for the laborers." She was peaceful and happy to the last, and died almost without pain, as quietly as a child sinking to sleep. She was brought to Oakland for interment, where remarks were made by the writer on the occasion, from Rev. 14:13.

J. N. LOUGHBOROUGH.

SHORE.—Died, after an illness of five days, of typhoid pneumonia and inflammation of the bowels, Bro. James Shore. Bro. Shore was born in Stockport, England, Nov. 6, 1826. He came to this country in 1854. After living in Lowell, Mass., for a time, where he married Ann Slater, he came with his wife to Orwell, Oswego Co., N. Y., where they resided at the time of his death. He was converted under the labors of Eld. J. M. Wait, and was baptized and united with the Wesleyan Methodist Church in 1861, remaining a member of that church until 1877, when the attention of himself and his companion was called to the commandments of God, by a course of lectures given in their neighborhood by Eld. M. H. Brown. They accepted them as a rule of life, and began to keep the Lord's Sabbath instead of a man-made institution. They united with the Pulaski Seventh-day Adventist church, of which he was a member at the time of his death, April 29, 1890. He leaves an aged wife to mourn her loss, but not without hope of meeting him when Jesus shall come. He also leaves a son, living in Lowell, Mass. Funeral sermon by Eld. J. L. Benton (W. M.), from Rev. 14:13.

W. D. BLOUNT.

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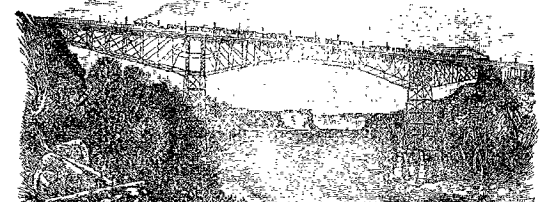
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Rochester.....				6.00	9.20	8.00	11.20
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New York.....		11.30	4.57	6.00	10.00		
Syracuse.....		pm 3.30	11.55	am 2.15	8.00		
Rochester.....		10.40	am 1.42	4.20	10.45		
Buffalo.....	pm 11.30	11.30		5.30	11.50	am 8.45	
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Detroit.....	9.05	7.50	9.25	pm 1.20	9.15	4.4	pm 5.55
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am 8.00 Boston.....	am 8.30
pm 8.00 New York.....	pm 8.30
am 6.20 Buffalo.....	am 5.50
pm 6.20 Niagara Falls.....	pm 5.50
am 7.45	..... Boston.....	am 5.50
pm 7.45	..... Montreal.....	pm 5.50
am 8.30	..... Toronto.....	am 5.50
pm 8.30	..... Detroit.....	pm 5.50
am 8.30	..... Port Huron.....	am 5.50
pm 8.30	..... LaSalle.....	pm 5.50
am 8.30	..... Flint.....	am 5.50
pm 8.30	..... Durand.....	pm 5.50
am 8.30	..... Lansing.....	am 5.50
pm 8.30	..... Charlotte.....	pm 5.50
am 8.30	..... Vicksburg.....	am 5.50
pm 8.30	..... Schoolcraft.....	pm 5.50
am 8.30	..... Cassopolis.....	am 5.50
pm 8.30 South Bend.....	pm 5.50
am 8.30 Haskell's.....	am 5.50
pm 8.30 Valparaiso.....	pm 5.50
am 8.30 Chicago.....	am 5.50

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This beautiful book is printed on coated book paper, with seventy-five engravings, all of the photograph or half-tone process, fifty large quarto pages, and mailed free to any address on receipt of twenty cents in postage stamps, by W. E. Davis, G. P. & T. A. Chicago & Grand Trunk Railway, Chicago, Ill.

The sale of summer tourists' tickets commences June 1. The "Seaside and White Mountain Special," finest train in the world, will be run each Wednesday, commencing with June 25. Write for particulars.

The Review and Herald.

BATTLE CREEK, MICH., MAY 27, 1890.

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CAMP-MEETING APPOINTMENTS.

DIST. No. 1.

*Pennsylvania, Lock Haven,	June	3-10
*New York, Fulton,	"	10-17
*New England, Nashua, N. H.,	"	24-July 1
*Canada,	July	1-7

DIST. No. 3.

*Michigan (Northern), Cadillac,	June	24-July 1
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DIST. No. 4.

*Minnesota, Minneapolis,	May 27 to June 3
*Iowa, Des Moines,	June 3-10
*Wisconsin, Mauston,	" 10-17
*S. Dakota, Madison (Lake Hermon),	" 17-24

DIST. No. 5.

Missouri,	Aug.	5-12
Arkansas,	"	12-19
Texas,	"	19-26
Colorado,	Sept.	2-9
Kansas (Northern),	"	15-22
" (Southern),	Oct.	2-13

DIST. No. 6.

*Upper Columbia, Milton, Or.,	May	14-21
*North Pacific, Portland,	"	28-

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

We are glad to note the progress of the publishing work in Europe. Two neat pamphlets have just come to our table, one entitled, "The Great Image," in German, issued under the auspices of the Hamburg and Basel missions; the other, "The Bible and the French Revolution," in French, published at Basel.

A correspondent asks to what the promise of the fifth commandment applies, whether it is to this present life or to the new earth. It could not apply to the possession of Canaan by the Israelites; for Paul quotes it long after Israel had lost control of that land, as still "the first commandment with promise." Eph. 6:2. Paul was writing to Christians; but they have no promise of any special inheritance in this world; instead they are pointed to the future—"The meek shall inherit the earth."

This refers to the new earth, and this, then, is the land which the Lord is to give them; to this, therefore, the promise of the fifth commandment must apply.

A discourse on the talents of Matthew 25, calculated to incite all to a more faithful discharge of duty, was delivered in the Tabernacle by Bro. L. Mc Coy, Sabbath, the 24th. The social meeting in the afternoon was specially interesting, two or three being on their feet at once much of the time. In many hearts the Lord seems to be reviving his work. Let his blessings be gratefully acknowledged.

We take pleasure in calling the attention of our readers to the series of anti-infidel publications issued by H. L. Hastings, 47 Cornhill, Boston, Mass. A vigorous campaign in this direction is now greatly needed. Infidel publications are issuing from the press as numerous as the locusts of Egypt, to devour the land. It is estimated that no less than twelve millions of atheistic and infidel publications are struck off by presses in London alone every year, besides obscene and corrupting publications, which would perhaps number twice as many more. So it is in other cities. And these publications are sent to all foreign lands wherever Christianity is trying to scatter its blessings. What are Christians doing to counteract this tide of evil? A lecture by Eld. Hastings, delivered before the Y. M. C. A. annual convention in Massachusetts, in 1881, on the "Inspiration of the Bible," has been widely circulated, and has done a good work. It has now reached nearly two millions of copies. It is issued in cheap form at five cents a copy. He has many other publications in the same line, the circulation of which will result in good. Infidelity and atheism are now doing a work like that which preceded the French Revolution, calculated to produce not in France only, but throughout the world, a second reign of terror, and all Christians should do what they can to save their fellow-men from the coming evil.

The readers of the REVIEW have been treated to several notices of Union College, Lincoln, Neb., from our point of view. Perhaps they would like to hear some of the opinions that are expressed by others. The following items are clipped from the Lincoln papers:—

"The S. D. A. folks have secured Cushman Park for Sunday, June 1, and will in a few days announce several distinguished speakers engaged for this especial occasion, to orate for the cause."

"From John S. Gillilan, Esq., the *News* learns that eastern parties who can command means and are at present interested in street railroad building and operating, will arrive in a few days, before the close of next week at farthest, to look over the grounds with a view to engaging in the construction of a car line to the southeast, College View being the objective point."

"Ten cars of stone from the quarries in Nemaha County arrived yesterday for the foundations of Union College buildings, and were side-tracked at College View station. During the last few days grading of the campus grounds and streets has progressed without interruption, and the locality is now in very inviting order. A score or more of stone-cutters are busy, and carpenters are engaged in preparing material for superstructure. A number of dwellings are going up, and the locality is assuming an active business air."

TO FRIENDS AND CORRESPONDENTS.

SINCE my illness, which began last July, in Birmingham, Eng., I have been able to labor but very little. The fever by which I was at first prostrated affected my lungs, and since that left me I have suffered most of the time with cough, daily fever, and night sweats. By the invitation of the General Conference Committee, I removed with my family to this country in February. We were favored with a remarkably pleasant passage, and many circumstances on the entire journey which conduced to our comfort, yet the labor of preparation, changes, and

more or less exposure during the journey, increased my unfavorable symptoms somewhat.

March 16 we reached the Sanitarium at Battle Creek, where for eight weeks we received the kind attention of those who labor so hard to make the institution truly a home for invalids. From the first of our stay there the physicians advised that after taking some rest and treatment, I should go on to Colorado to receive the benefit of its higher and drier climate. Carrying out this advice, after a pleasant stop over night at the Chicago mission, in company with Bro. W. C. White we came on, reaching this place (Boulder) May 9. Here again, though strangers, we find kind friends who bestow upon us unmerited hospitality.

We hope that with proper care and the benefits of this climate, together with the blessing of the Lord, which we desire to seek aright, my health may be recovered, and, if it be the Lord's will, I be permitted again to labor to advance his work.

I desire in this manner to express gratitude to the Lord for his kind providence over us in this experience. Often have we been led to use the language of the psalmist, "O give thanks unto the Lord, for he is good; for his mercy endureth forever." We also desire to again express thanks to the many friends on both sides of the water who have so kindly assisted us as we had need; and in a special manner do we wish to express this to the managers, physicians, and helpers of the Sanitarium.

As we expect to remain here for some time, we would say to correspondents that our address is, for the present, Boulder, Colo.

E. W. WHITNEY.

ADDRESS WANTED.

I GREATLY desire the P. O. address of a Sabbath-keeper in Michigan by the name of Randall—think his given name is Isaac. We both served during the Rebellion, in the navy on the Mississippi, on the gun-boat No. 4, the "Juliette," commanded by Capt. Gregory. Any one helping me to this address will greatly oblige me. Send a postal to the undersigned, at Battle Creek, Mich., care of G. W. Amadon.

EDWIN WOLCOTT.

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W. S. Proctor	-	-	-	-	-	10 00
Mrs. W. S. Proctor	-	-	-	-	-	10 00
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Geo. M. Hicks	-	-	-	-	-	10 00

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C. W. Noyes	-	-	-	-	-	\$50 00
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