

# The Adventist 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.

Vol. 10, No. 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200

BATTLE CREEK, MICH., TUESDAY, MARCH 3, 1891.

WHOLE NO. 1905.

**The Review and Herald,**  
 ISSUED WEEKLY BY THE  
 Seventh-day Adventist Publishing Association,  
 Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.  
 SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

OPTIO HOMINIS.

BY FRED ALLISON HOWE.

(Ann Arbor, Mich.)

WHEN those first fair Eden glories met the eager, raptured eyes

Of our then unsinning parents in that pristine paradise,  
 Our Good Father gave them all things, save the fruit of one fair tree,—

Set the good and ill before them, made their power of choosing free.

God doth ne'er compel our spirits—we may choose the good or ill.

'Tis the willing heart he loveth, but he never chained the will.

Through the portal man threw open when he broke God's high decree,

Poured the clouds of error, followed by dark mists of misery,—

Error, blinding human vision, so that mortals did not see,  
 Through the long Dark Ages after, that God made the spirit free.

So they sought to make it servile by the prison and the rack,

Till the beams of truth broke o'er them, and the clouds were drifted back.

Give us charity, O Father, may it cover all our wrongs,  
 Be our lives' controlling motive, fill our prayers, our speech, our songs!

Help us know our imperfections, have the honor to revere

All sincerity of purpose, and be thus ourselves sincere.  
 Teach us how to lead the erring to thy blissful home above,

By the one true way,—by showing that thy other name is Love.

## The Sermon.

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

TRUST IN GOD OR MAN?\*

BY ELDER J. N. LOUGHBOROUGH.

(Concluded.)

WE have found in the scriptures already examined, a clear statement of what we should do in the times which are before us: "Be patient therefore, brethren, unto the coming of the Lord;" trusting only in him. He has told us just as explicitly what *not* to do, and in whom we should *not* trust.

We will first call attention to a testimony found in the words of the prophet Isaiah: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the

Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Isa. 8:9-15. By reading the remainder of this chapter, we learn that this language applies in a time when the call is made for the people to seek unto them that have familiar spirits, professing to consult with the dead; and that, too, in a time when those that wait upon the Lord are looking for his coming. We are in just that time, the last days, when Paul said men should "depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. We, then, are in the same time especially contemplated by the prophet. It seems from the language, that the Lord God has declared a controversy with the inhabitants of the world that have been using oppression, and robbing men of their rights. Though they may "gird themselves," it will be of no avail; for they "shall be broken in pieces." He tells us not to say, "A confederacy," nor to fear the fear of those who enter into these confederations. A confederacy is a league, or compact, or mutual combination for protection from some supposed evil. Some may flatter themselves that they can avert the evils that are springing up, and allay the difficulties between labor and capital by forming some kind of "alliances." God says of such things, "Speak the word, and it shall not stand." The fear of others will lead them to seek protection from the calamities of sickness, misfortune, or death, by turning to human insurance companies to protect their lives or give them aid in the event of death. What will mutual benevolent associations be worth in the times predicted in the word, when the woes pronounced upon the rich, and their miseries, noted in the words of Habakkuk and of the apostle James, come upon them? The Lord says, "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." If I rightly comprehend this language, it says to me to let such combinations for mutual protection alone. When those shall "rise up suddenly that shall bite" the rich, and take their substance as a "booty," we will see a greater money crash than this world has ever dreamed of, and banks, insurance companies, etc., will be involved in one general ruin. What then will be the value of all such policies?

I will read a plain statement of Scripture with reference to the life of one who is really a child of God, relying upon him as our Father: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col. 3:1-3. If our lives are in the hands of God, I do not see what is to be gained by taking them

out of his hands and putting them in the hands of corporations established by men for mutual protection, and which God has declared shall be "broken in pieces."

On this point I will quote what the Lord has been pleased to say to his people, as found in "Testimony for the Church, No. 12," under the head of "*Life Insurance.*" It is as follows:—

I was shown that Sabbath-keeping Adventists should not engage in life-insurance. This is a commerce with the world of which God does not approve. Those who engage in this enterprise are uniting with the world, while God calls his people to come out from among them and to be separate. Said the angel, "Christ has purchased you by the sacrifice of his own life. What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God; and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. For ye are dead, and your life is hid with Christ in God; when Christ who is your life shall appear, then shall ye also appear with him in glory." Here is the only life-insurance which can be engaged in which Heaven sanctions.

Life-insurance is a worldly policy, which leads our brethren who engage in it, to depart from the simplicity and purity of the gospel. Every such departure weakens our faith and lessens our spirituality. Said the angel, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." As a people, we are in a special sense the Lord's. Christ has bought us. Angels that excel in strength surround us. Not a sparrow falls to the ground without the notice of our Heavenly Father. Even the hairs of our head are numbered. God has made provision for his people. He has a special care for them, and they should not distrust his providence by engaging in a policy with the world.

God designs that we should preserve in simplicity and holiness our peculiarity as a people. Those who engage in this worldly policy invest means which belong to God, which he has intrusted to them to use in his cause, to advance his work. But few will realize any returns from life-insurance, and without God's blessing, even these will prove an injury instead of a benefit. Those whom God has made his stewards have no right to place in the enemy's ranks the means which he has intrusted to them to use in his cause. . . . Through this union with the world, faith becomes weakened, and means which should be invested in the cause of present truth are transferred to the enemy's ranks. Through these different channels Satan is skillfully draining the purses of God's people, and for it the displeasure of the Lord is upon them.

It seems to me that language is plain enough to settle any doubts any may have had whether the Lord had not become such an one as ourselves, and concluded to leave us as orphans to look out for ourselves. What was my astonishment and pain a few weeks since, to pick up a paper and read therein the following report from one engaged in insurance business. This is the displayed heading:—

*Obstacles Melt before Him—A Battle Fought and Won at —It Seems like a Dream—A Rest well earned—Now for Sport—Correspondence E. A. U. Herald.*

Nov. 21, 1890.—In this day and age, let nothing astonish you. Where there is a will there is a way. We organized — union last evening in . . . Seventh-day Adventists, a denomination whose church creed bars all its members from any organized system of companies bordering on monopolies, patent rights, fire or life-insurance, or any kind of speculative business. Nevertheless, the institution of — union, with a total membership of twenty-one charter members, all Adventists, and among them some of their leading elders, proves the universal doctrine of progress. Five years ago, it would simply have been impossible, and even to-day, it seems to me it must be a dream, and one of the greatest wonders of the present age.

I thought as I read, What is the matter?

Why is it that the man thinks that after all it must be a *dream*? I found on careful inquiry, that in order to effect his purpose, the people were told that Mrs. White had been interviewed, and that she sanctioned this kind of an organization. Mrs. White gave no such sanction, and has written out in what I have already quoted, what has been shown to her relative to the matter of life-insurance, and so told those who interviewed her respecting it. Several, when they found out the true status of the affair, left the organization at once. And it seems to me that an institution that cannot be started without using undue influence of that character, would better become as a *dream* at once, and stop there.

We ask the question, Why is it, if these persons have entered into this combination understandingly, that they have done what they could not be induced to do five years ago? Was it because they had more faith in God than they had then?—Nay, verily. It would look more like a lack of that trust in him which his word requires of his people, or they could not have been induced to enter a combination which as above was acknowledged by the organizer as in opposition to their avowed faith. I am informed that many did go into it somewhat blindfolded. Such will, undoubtedly, find their way back to the Lord's side of "trusting life in the hands of the living God,"—trusting him instead of man.

Some have excused themselves that they cannot see any difference between insuring their lives, and being so careful to secure their property. The Scriptures make a difference in these things, and why should not we? While our lives are emphatically in the hands of God, and our Saviour has told his people, "Take no thought for your life, neither be ye of doubtful mind," he has made us stewards of worldly goods which in the providence of God may have come into our hands, and he holds us responsible for the proper care and use of such intrusted capital. This also is plainly set forth in "Testimony No. 5," where it is shown that we should employ every lawful means to secure our property. It is said that one of Mohammed's followers one night said, "I am going to let my camels go, and trust in God." And that his teacher replied, "You would better tie your camels, and then trust in God." So we understand the Lord will call us to account for our stewardship of worldly possessions, while our lives are emphatically in his hands.

The best insurance policy I ever read is found in the testimony of the forty-first psalm, verses 1-3. It reads as follows: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive: and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." This policy is so good that I have pasted it in the side of the pocket of my diary where I keep my railroad permits, credentials, and such valuable papers, where I can see it frequently. I do not know of any human insurance that offers so many inducements as that, for becoming a member. Try it, brethren. I hope we shall find many who will join in the work of the church in systematically helping the poor. The "Testimony" does speak on that point, and says that each one should lay aside sums, varying from ten cents up to fifty, and so on, each week, for the relief of the poor. That is so much "lent to the Lord;" and that given, "he will repay again." Now, Bro. Randall Steward, if any come to you, the solicitor of poor funds in Battle Creek church, to put their names down in pledges to help the poor, be sure to take the name, so that they can have a share in this insurance, for which the Lord has promised life, health, etc.

Before dismissing your attention, I wish to read another text that came with much force to my mind when I first awoke this morning. It is the words of Abigail, when she came to David

with a present to allay the wrath determined against Nabal. The words are full of meaning: "A man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling." 1 Sam. 25:29. It is the privilege of every one who trusts his life in the hands of God, to claim this same blessing. To have our life bound up in a bundle of life with the life of the Lord our God, is far superior to going contrary to his will, trusting our lives in bundles that men are binding together for the world's great harvest, and to be "cast out" with them "as out of the middle of a sling." This heavenly trust is as far above the earthly as heaven is above the earth. When we thus trust in God, what fear of earthly ill can mar our peace? Our God is a living God; let us trust him, and not make flesh our arm.

## Our Contributors.

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

### THE PROPER USE OF THE SCRIPTURES.

BY ELDER J. G. MATTESON.  
(Boulder, Colo.)

"ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

In this text the apostle instructs us concerning the proper use of the Holy Scriptures. This instruction was not written for Timothy only, but especially for us who live in the last days; for the chapter begins thus: "This know also, that in the *last days* perilous times shall come."

PERILOUS TIMES.—We cannot expect that piety will be prominent in the last days. Already in the first epistle to Timothy, the apostle writes, "Now the Spirit speaketh expressly, that in the *latter times* some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

According to this prophecy, we must look for unsoundness in the doctrines of the last days, so that men will turn away their ears from the truth, and be turned unto fables. With this follows an unrighteous life. "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:2-5.

It is very evident that these sins are more prominent in this present generation than ever before. The rich have never before had such a power in the world. Pride is wielding a mighty scepter. Extravagance and vanity have never before shown themselves to such a degree, and they increase more and more, in a manner which must make every true Christian feel sad. All classes, from the simplest servant girl to the queen on her throne, try to excel each other in show. Incredible sums are expended for this purpose. Many a business man is ruined by the large expenditures of his family. The extravagance and vanity of our time exceed anything that can be found in history.

It is also evident that children are more disobedient now than before. Parents have little by little lost their control over them, and it has become fashionable among children to disregard their parents. But it is evident that he who disobeys his father and mother, is not in the way of obeying God.

How much unfriendliness, strife, and backbiting we find in society; how much gluttony and luxury. Simple manners have gone out of date. People are not satisfied with simple, wholesome food. The palate must be gratified. Men live to eat, and no longer eat to live. The consequence is an incredible amount of disease. Health has departed from the earth, as well as piety. Men have indeed a form of godliness, but they deny the power thereof.

Must we continue to be connected in church fellowship with such people? Shall we join their company, and take part in their gluttony and luxury?—No; God forbid! The Lord calls unto us by his word, "*From such turn away.*" 2 Tim. 3:5. It is the good pleasure of God that we should shun the vanity and corruption of the world.

A FORM OF GODLINESS.—These people have a form of godliness. They are called Christians. Many of them have been baptized and received into the church. They are members of a Christian society. Many of them are looked up to as honorable business men, and heads of respected families. The Devil gets his victims from the high as well as the low. Of such people it may be truly said that they are always learning, and never come to the knowledge of the truth. They also resist the truth, and are men of corrupt minds, reprobate concerning the faith.

The Lord makes faith important. He wants us to have a sound faith, but he does not make our conduct less important. That which the Lord in the scripture quoted specially warns against, is the unrighteousness which excels in the last days, while people at the same time keep up the appearance of piety. They honor God with their lips once in awhile, while their hearts are far from him. They throw away the commandments of God, and that which they offer to God in the name of religious service is, to a great degree, the "doctrines" and "the commandments of men." Mark 7:7.

TRUE RELIGION.—The Lord shows us a very different way in his word. We must follow Christ and his apostles in their "*doctrine*, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions." 2 Tim. 3:10, 11. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Verse 12. Who can misunderstand this? Who in the face of such testimony can believe that the great, proud, persecuting churches on earth have been the church of Christ? No! not those who tormented and plagued others, but those who suffered patiently; not those who cruelly persecuted, but those who with fortitude and by faith endured the persecution, were the disciples of Christ.

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:14, 15. How often men have perverted the first part of this text. From many sources we may hear these words: "Continue thou in the things which thou hast learned." From the Catholic Church down to the Mormons, we hear the same cry, "Stay with us; do not go to others, do not listen to them. You have once received the truth, and you can only be safe if you turn a deaf ear to everything outside of our church."

It is evident that no such thought is contained in these words of the apostle. He does not in this place speak of the many great and small societies of our day, but he speaks of that church of which Timothy was a member. The apostle does not say, "Because thou hast learned from the Catechism or Discipline or some other confession of faith," but, "That from a child thou hast known the *Holy Scriptures.*" The Holy Scriptures were the class-book of the first Christians. They were the class-book of the prophets and apostles. They are still the best class-book, and it is an excellent thing to know them from a child. It is very precious to fill the soul with

the pure, holy truth of the Spirit, instead of filling it with fables and novels.

WISDOM UNTO SALVATION.—The apostle says that the Holy Scriptures are “able to make thee wise unto salvation through faith which is in Christ Jesus.” Verse 15. Salvation is what we desire, hence it must be of the greatest importance to us to receive such instruction as can make us wise unto salvation. And this may be obtained in the Holy Scriptures. Why, then, should we turn to other sources? Why believe anything, or practice anything as religion which is outside of the Scriptures? Why try to serve God by doing something he never asked from us?

It is often remarked concerning different ceremonies which are not commanded in the word of God, that they are indeed not commanded, but neither are they forbidden; hence it may be innocent to use them in our worship. But remember the fate of the sons of Aaron, Nadab, and Abihu, when they brought strange fire into the sanctuary: “And Nadab and Abihu, the sons of Aaron, took either of them his ceuser, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord.” Lev. 10: 1, 2. Their father was not even permitted to mourn over them, because this act displeased God so greatly.

Aaron might have said that the Lord had not forbidden this, but such an excuse would have been of no avail. They did something in the service of God which the Lord had not commanded, and for this reason they had to die; and their fate is a warning example to us, because God is the same yesterday, to-day, and forever, “the Father of lights, with whom is no variableness, neither shadow of turning.” James 1: 17. Concerning these things, the apostle says, “Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come.” 1 Cor. 10: 11.

Let no one, therefore, deceive you in any way. Do not believe that you can serve God by doing something as worship which he has not commanded. The Holy Scriptures contain everything which is necessary unto salvation, through faith in Christ Jesus. Why, then, should we seek to serve the Lord in any other way than the one which he himself has ordained?

(Concluded next week.)

TEMPTATIONS.

BY MRS. ANNA L. COLCORD.  
(Battle Creek, Mich.)

In every department and vocation of life, there are temptations and trials for all. But the Lord has said that he will not permit us to be tempted above what we are able to bear. He will not, if we ask him for strength to resist temptations; but if we fail to have communion with him, his spirit leaves our hearts, and the enemy of all righteousness comes in and tempts us on our weakest points. We are then left alone to battle with Satan in our own strength, and as he is stronger than we are, we are overcome. But, oh, how much weaker we are after we have once yielded, and done what we knew to be wrong! How much harder it is for us to resist the same temptation after we have once been entangled in its snare! We are then bound as with chains of iron, which nothing but the power of God can break.

We would often be kept from sinning if, when tempted, we would immediately seek advice from a trusted friend. If little children, when persuaded by other little boys and girls to do what their conscience tells them is wrong, would at once flee to their parents for advice in the matter, they would often be kept from sinning. If a husband or son, when tempted to depart from the path of rectitude, would first seek counsel and advice from a faithful wife, a loving mother, or a trusted sister, he would be induced not to pursue the evil course, and thus would spare himself and

others many heart-aches and bitter sorrows. If Eve, the mother of us all, when tempted to partake of the forbidden fruit, had sought the advice and admonition of her husband, she would have been strengthened to resist the sin which is the cause of all the sorrows and woes there are in the world. God told her to keep close to Adam's side. So we should seek help and encouragement from one another, and we shall not fail so often; for where we are weak on one point, another may be strong. “In union there is strength.”

But best of all is to ask Jesus to help us. He lived here on the earth, and “was in all points tempted like as we are, yet without sin.” And he has power to keep us from sinning. “For in that he himself hath suffered being tempted, he is able to succor them that are tempted.” Let us resist evil, overcome temptations, and thus become strong. Let us keep close to the Lord's side, and walk in his paths; for they are paths of peace, and will lead us back to our Eden home restored, where temptations will never come.

FREE.

BY ELDER L. D. SANTEE.  
(Princeville, Ill.)

“If the Son therefore shall make you free, ye shall be free indeed.” John 8: 36.

We are free at last—O Christ in heaven,  
Help us to follow thy footsteps better;  
Pure—for our sins are all forgiven,  
Free from the thrall of sin's dark fetter.

Free at last—we can take to our heart  
The gospel of reconciliation;  
Strong—for the Master strength imparts  
In the helps he has given for our salvation.

The record dark of our former years,  
From the book of remembrance has been riven;  
We have left behind us our doubts and fears,  
For the book of life bears our names in heaven.

Free—for the Son hath made us free;  
Glad—for we look for the Lord's appearing;  
Hopeful—for, lo! in the skies we see  
The signs of his glorious advent nearing.

Look around on a world diseased;  
Look at the tears, the sad hearts broken;  
Then look up for your glad release,  
And welcome with joy each brightening token.

Multitudes, multitudes, stand in fear,  
Low in the valley of decision—  
Look! for the day of the Lord is near,  
And back of the throne are the fields elysian.

THE MILLENNIAL DAWN. \*

BY E. J. ROGERS.

The series of articles recently given in the REVIEW, upon the above theme, has been studied by a large number of deeply interested readers. All thinking Christians are interested in the “parousia”—presence—of our Lord, and the great work of the “restitution of all things.” These are Bible themes, the importance of which cannot be overestimated. Bro. Russell, editor of *Zion's Watch Tower*, also author and publisher of the two volumes of the “Millennial Dawn,” brought to view in the above series of articles, authorizes the writer to represent him in two or more articles, presenting the salient points of these volumes; and Bro. Smith entertains the proposition to publish the same, for the purpose of reviewing them. Thus is opened a way to a just and impartial presentation of these specially important features of present truth.

Having read both volumes through, and the

\*The article here presented is the first of a series of three articles which it is proposed to give in favor of views which come under the general designation of “The Age to Come,”—a term which, as specifying any well-defined doctrine, has come to be about as indefinite as any that could be employed, since almost every so-called “Age to Come” believer has a theory of his own. We admit these articles into the REVIEW, because the author of them thinks that his side has not been fairly heard, and that in speaking from our standpoint only, we are giving but one side of the question. The aim of the REVIEW is to give fairly both sides of every question; and this, we think, has been done. But to guard against the possibility of any one thinking otherwise, we let Bro. R. speak for himself, subject, of course, to reply. It is our conviction that among those who are specially interested in the study of the prophecies, the various theories which go under the name of “The Age to Come,” are doing more mischief than any other one thing, by distracting the mind, and diverting attention from the all-important points which now demand consideration. A few words in reply to this article will be found in the editorial columns of this number. It may be proper to add that these articles were sent in as long ago as last summer, but a multitude of circumstances has prevented their consideration till the present time.—Ed.

distinctive chapters three or more times carefully, we may speak advisedly of their contents. We shall study brevity in every paragraph, making new features specially prominent.

The “plan of the ages,” shown in the chart of vol. 1, spans the full 7,000 years from Eden created to Eden restored, revealing by its divinely illuminating, electric and electrifying light, both the time and the agencies in and by which restoration's great work is to be effected.

It is our purpose first to sketch, in sharp outline, the above plan, in the light of which Bro. Smith's salient points will be clearly shown. The “three worlds,” as designated by Peter and Paul, are represented by diagrams. In the “world that was,”—from the creation to the flood,—we first behold Adam and Eve as representatives of the race, in paradise, on the throne of universal dominion, over “all that God had created and made.” They occupy the plane of “perfect humanity,” their continued life conditioned upon continued obedience.

We next behold these representatives of the world, upon the lower, “depraved plane,” unjustified, their dominion gone, their paradise lost. They have but one ray of hope, but one promise which faith can grasp. Gen. 3: 15.

But in this early morning dawn of this present evil world, or “world that now is,” we see unfolding the mutual plan devised at the very first, in the deliberative counsel of peace between them both, the Father and the Son. By this plan Satan is to hold his usurped dominion of the whole world for a period of 6,000 years, during which man, having chosen to serve Satan, is to be allowed, with successive generations whom he represented, to continue in his service, and so to get a knowledge of sin and its consequences, by a personal experience in an attempt at self-government, with Satan as prince, and unrighteousness the rule.

This period is to be followed by a thousand years of culture and trial for the world, with Christ as king, and righteousness the rule. As co-workers with Christ in this reign, two classes are to be called out, selected, and developed. The first, a “house of servants,” a “faithful few,” who are to be elevated by faith and obedience, to the plane of perfect humanity. The full number of these are harvested—the wheat separated from the chaff—during forty years of harvest, which both ends the Jewish, and introduces the gospel age.

The “atonement”—the payment of the “ransom price” of man's redemption—is effected in this closing period. This work was accomplished during a period of 1,845 years of special favor given to fleshly Israel, from the death of Jacob to the cross. A like period of 1,845 years of Gentile favor is assigned to the calling out, selecting, and development of the second class, a “house of sons,” the “little flock,” the “anointed body of Christ,” the “bride, the Lamb's wife,” the “royal priesthood.” This is the special, “high calling” of this gospel age, with “exceeding great and precious promises,” extending from the death of Jesus to A. D. 1878, and closing with a harvest period of forty years, A. D. 1914. Sacred history attests how perfectly God's dealings with generic man accords with this plan.

Previous to the gospel age, the law “added because of transgressions,” was made effective. Sacrifices, “meats and drinks, and divers washings, and carnal ordinances” were instituted. Through these, faith in God's promises of final pardon, redemption, and restitution was expressed.

In the gospel age, but one way, and that narrow, thorny, and difficult to enter, leads to the “high calling” of the “few . . . that find it;” while “all the world” pursue the “broad way,” in Satan's service. But the divinely called number from among the Gentiles, are now being sealed, and are soon to be glorified with their “anointed Head.”

The specially appointed “times and seasons,” with their beginning and ending, duration and work, “now due,” to be seen and understood by



the watching, consecrated ones, show when and how Ps. 110:1 and 1 Cor. 15:25 are to meet their accomplishment.

The first text reads: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." This is to be fulfilled during a period of forty years,—the "harvest" of the chart,—which began in 1874 and ends in 1914. Sixteen years, or forty per cent. of this time and work are now accomplished; the remaining sixty per cent. of the work will be completed during the coming twenty-four years, by the continued working of the agencies now marshaled in the field. Thus rapidly is prophecy passing into history before our eyes.

Ps. 149:9 declares that to "all the saints" the honor of this work belongs; but we may enumerate especially God's consecrated ministry, authors, and editors; our large army of canvassers; millions of pages of printed matter,—papers, tracts, periodicals, and books,—as the chief agents through whom and by which the "sword of the Spirit," which is the word of God, is to "smite," "break in pieces," "grind to powder," and "consume" every kingdom, empire, and nation of the earth; every organization, civil, ecclesiastical, and social, which in any way hinders or opposes the setting up of Christ's fifth universal kingdom of earth, which "shall stand forever."

We pray as Christ taught his disciples, "Thy kingdom come," and believe that prayer will be answered in 1914.

To be told that the consummation of our hope was more than twenty-four years distant, might prove a discouragement; but to be assured from the word of God that its realization is at that near date, is certainly very encouraging. Well may the anointed ones lift up their heads and rejoice, in view of their redemption so nigh.

In our next we shall consider 1 Cor. 15:25 and Rev. 20:5, as we find them presented in the "Dawn."

#### AN ASTONISHING ADMISSION.

BY WM. GROFF,  
(Rome, N. Y.)

AMONG the things hard to be understood is this—how men who stand between the living and the dead can take such strange and conflicting positions as the following:—

When I first heard the third angel's message, I was a member of the Episcopal Church. Our pastor was a man greatly beloved for his many noble qualities. His constant care was to relieve the suffering, and seek out the needy. He did not spare himself, but in rain or shine, cold or heat, night or day, he was found by the bedside of the sick, or trying to aid the needy. This work was not confined to members of his own church (which was large), but he stood ready to help any one; for he was no respecter of persons. I well remember an instance when he gave to a poor widow the last five dollars he had. When his wife wept to think he would give away the means needed in his own family, his answer was, "We have plenty to eat. God has always provided for us as we needed. I could not sleep at night if I had not done my duty to those who needed help."

After attending the lectures for two weeks, I had the following conversation with my pastor:—

ELDER C.—"Where have you been of late?"

MR. G.—"I have been attending Bible lectures."

ELDER C.—"By those Seventh-day people?"

MR. G.—"Yes, sir. I think they have a great deal of truth, and I am very much interested."

ELDER C.—"You don't mean to say that you are interested in that Jewish Sabbath?"

MR. G.—"Yes, sir; it is the Bible Sabbath, and I cannot find anything in the Bible showing that it was changed."

ELDER C.—"Why, did n't you know that it was changed by Christ more than 1,800 years ago? But we cannot discuss this further now.

Come to my house some evening this week, and I will help you."

MR. G.—"Thank you; I will do so, and will bring my wife. We shall be very glad of your help" (hoping that he would confirm the word. Eze. 13:6). At the visit, the following conversation occurred:—

MR. G.—"Mr. C., you said that 'Christ changed the Sabbath.' Then there must be a 'Thus saith the Lord' for it."

ELDER C.—"I did not mean that Christ did it himself; he authorized the apostles to do it."

MR. G.—"According to Gal. 3:15 (which reads, 'Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto') and Heb. 9:16, 17 ('For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth'), the change must have been made before Christ's death, else it would not be of force. If the apostles made this change, we ought to be able to find an account of it in some of their writings. But do we?—No, they are utterly silent on the subject."

ELDER C.—"I did not mean those apostles that labored with Christ, but their successors."

MR. G.—"Where do you find that?"

ELDER C.—"In Church History."

MR. G.—"Church History! Is that inspired?"

ELDER C.—"No."

MR. G.—"What is it?"

ELDER C.—"Oh, it is the writings of the early Church fathers."

MR. G.—"I learn from history that the first Sunday law ever made was made by the Roman emperor Constantine, in the year A. D. 321; and that later on, the pope of Rome enforced the observance of the Sunday Sabbath in the church, finally using the inquisition to aid in this enforcement."

Elder C. now began to walk the floor, with flushed face, saying, "If you had come to me before you went to those men, I could have helped you. Now there is no help for you."

MR. G.—"If I am wrong, I want to be set right. Will you come and examine their works, and show me wherein they are wrong!"

ELDER C.—"I would not cross the street to examine their works."

MR. G.—"The Saviour said, 'If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?' Do n't you believe the Bible to be the word of God, and that we should obey its teachings?"

ELDER C.—"Yes; but we do many things that the Bible does not teach."

MR. G.—"But the Saviour says in Matt. 28:20, 'Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.' You know what my manner of life has been in the past. Now, if the Bible is not the word of God, meaning just what it says, then my hope is vain, my experience has been groundless, and it is no use for me to go farther. I have had implicit faith in the Bible. Now what shall I do?"

ELDER C.—"Well, Mr. G., to tell you the truth, there is nothing in the Bible to sustain Sunday-keeping. The day was changed by the power you spoke of."

MRS. G.—"How about sprinkling for baptism?"

ELDER C.—"The same power that changed the Sabbath to Sunday, changed that ordinance also."

MR. G.—"Why not obey God's commandments rather than man's?"

ELDER C.—"We do, in spirit, but not in letter."

MR. G.—"To love our neighbor as we love ourselves, is keeping the commandment, 'Thou shalt not kill' (in the spirit); but to violate the letter of that commandment would be to kill your neighbor. Then how can you keep it in the spirit?"

So with the Sabbath. How can you violate it in the letter, and keep it in the spirit?"

ELDER C.—"Well, our forefathers changed it, and we are not to blame, if we are sincere in what we do. Besides this, if we go to agitating that question, it will bring persecution. That very thing has caused millions to be put to death."

MR. G.—"But the Saviour said his disciples would be put to death. The apostle Paul also says, 'All that will live godly in Christ Jesus shall suffer persecution.' 2 Tim. 3:12. 'Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [i. e., love], it profiteth me nothing.' 1 Cor. 13:3. We must have that love spoken of in 1 John 5:3: 'For this is the love of God, that we keep his commandments; and his commandments are not grievous.' Anything short of this, will not bring acceptance with God. Isa. 66:2: 'But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.'"

#### THE REFUGEE.

BY MALCOLM B. DUFFIE,  
(Battle Creek, Mich.)

"Who have fled for refuge to lay hold upon the hope." Heb. 6:18.

"Halt! Who comes there?" rings out upon the chilly night air, and we hold our breath, listening for the reply, "A friend," and the response, "Advance, friend, and give the countersign." It was only another party of refugees approaching our lines, and this dialogue was between the sentry on duty and the spokesman of the party. Almost every night, guided by the glare of our camp fires, men, and sometimes women and children, singly and in squads, travel-worn, hungry, and weary, would carefully approach, doubtingly, hesitatingly, fearing lest they be fired upon in the dim light as the advance of a hostile force. Thus they would come in from the war-blighted territory, leaving their homes and their all to the tender (?) mercy of whatsoever force happened to have possession of that region. O war! war! war! what a terrible alternative, to either desert home and friends, and flee for life to the protecting arms of—it may be an invading force, or remain at home and run the risk of conscription into a service with which you may not or cannot sympathize! Many of these refugees arrayed themselves under our banner, and became our earnest allies; while others, as it proved, only staid long enough to be fed and clothed, when they returned to the ranks, or land, from which they came, some of them as spies, hoping to use the knowledge thus obtained, in forays against us.

So it is in the Christian warfare: many refugees, some of whom may have been in open rebellion against the government of Heaven, have thrown down their arms; approaching the outer guard of Zion, they sue for pardon, and swear eternal fidelity to the cause of Christ. How sad indeed it is to know that some have proved recreant to their trust, that they have cast away their armor of confidence, flung aside the sword of the Spirit, and are lost to our sight,—swallowed up among the cohorts of the enemy. Some of those who went to his lines as spies, imagined they discovered weak places in the lines; but, in leading the hosts of error in their assaults thereon, they found to their chagrin and discomfort, that the supposed weak place was a veritable Gibraltar.

You who "have fled for refuge, to lay hold upon the hope," are you going to stand your ground and see it out, or will you soon return to the land, or ranks, of the enemy, from which you so lately came? Let every one that is afraid now turn back, for the time is come when all must decide whether the record on the muster roll opposite each name shall bear witness that you enlisted as refugees, and have become faithful soldiers for Christ, or whether the great court-martial shall pronounce disgrace upon you for "unsoldierly conduct in the presence of the enemy."

## 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.

### BROKEN SO SOON.

"SOMEWHERE in desolate, wind-swept space,  
A spot extremely drear,  
Two ghostly shapes met face to face  
On the second day o' the year.  
  
So fresh and blithe on yestermorn  
They'd been when first devised;  
Now both were broken, bruised, and torn,  
And scarce to be recognized.  
  
They looked in each other's eyes with dread,  
And questioned, "Who were you?"  
"I was a good resolve," one said;  
Said t' other: "I was, too."

—Sel.

### RELIGION AT HOME.

It is a great triumph for spirituality when we do not limit religion to words and observances at public worship, but make it part and parcel of home-life as well. Against any formal rite or prayer, or regular appearance in the house of God,—if the worshiper be sincere in his or her fashion,—not a line should be written. Public worship has its sacredness and utility, and is likely ever to remain as one visible, tangible expression of human dependence on the Almighty. Yet it is neither wise nor necessary to confine religion to the formal edifice and its traditional observances; and especially when the atmosphere of public worship is so often lacking in purity, sincerity, and devotion, it is a relief to find that one need not limit religion to the sanctuary.

The man or woman or child makes the sanctuary, after all. A wood-shed, a path in the woods, a bridge, under the maple, can be for the time one's synagogue, if the worshiper feel the nearness of God. What if the everlasting light be not there, the scroll of the law be missing, the prayer-book be not in our hand—does that make it less a sanctuary for earnest thought, lofty aspiration, sweet and tender resolution that shall blossom into enduring action? Above all, it is the home which is religion's fairest trysting-place. Its rites there need not necessarily be mechanical, although outward aids to devotion in the household are not to be despised. But if gentle courtesies be extended, if loving service be rendered, if the kindly voice prevail, there, too, shall dwell angelic visitants, and that home shall be blessed. For there religion abides in its purest and serenest form, freed from the shackles and stings of superstition and bigotry, developing that larger faith in perfect humanity which is the soul and center of all religious striving.—*New York Jewish Messenger.*

### WASHINGTON'S RULES.

[THESE rules of behavior were collected by George Washington, when fourteen years of age, for his own use:—]

Every action in company should be with some sign of respect to those present.

Be no flatterer, neither play with any that delights not to be played with.

Show not yourself glad at the misfortune of another, though he be your enemy.

Let your discourse with men of business be short and comprehensive.

In visiting the sick, do not presently play the physician if you be not knowing therein.

Undertake not to teach an equal in any art which he himself professes—it savors of arrogance.

When a man does all he can, though it succeeds not well, blame not him that did it.

Wherein you reprove another, be unblamable yourself; for example is more powerful than precept.

Use no reproachful language to any one; neither curse nor revile.

Be not hasty to believe flying reports to the disparagement of any.

Let your conversation be without malice or envy, for it is a sign of a tractable and commendable nature; and in all cases of passion, admit reason to govern.

Be not angry at table, whatever happens; and if you have reason to be so, show it not. Put on a cheerful countenance, especially if there be strangers; for good humor makes one dish of meat a feast.

Let your recreations be manly, not sinful.

Labor to keep alive in your breast that little spark of celestial fire called "conscience."

[The last two of these rules are especially noble and beautiful. Taken together, the rules show how careful of his behavior Washington was when he was a boy. Our young people could not do better than to adopt these rules.—Sel.]

### THE HERO.

"REUBEN! Reuben!" No answer.

"Reuben, my son, it is time to get up." But Reuben did not want to hear, nor did he feel like getting up. It was very cold. He drew the bedclothes closer about his head, and turned over for another nap. Meanwhile his feeble old mother made the kitchen fire, pumped the water for the kettle, and went out in the ice and snow to feed the half-frozen chickens.

"Dolly ought to have been milked an hour ago," she thought. "I wonder what ails Reuben. He gets up later and later every morning."

About an hour afterward, Reuben came slowly down the stairs to breakfast. He looked somewhat ashamed of himself. But he replied in a sullen tone, when his mother spoke about the late hour for milking, "I think we could do without a cow! It is a great bother to milk her morning and night."

"I wish that I could attend to her; but I cannot do everything," said the mother with a sigh.

If Reuben had looked up just then, his heart might have reproached him at the sight of his mother's weary and care-worn face. She was a widow, and he was her only son. He intended to be a good son, but he did not go the right way to work. He spent many hours in reading about boys who had done remarkable things, such as run away from home, and come back, years afterward, with fortunes to surprise their friends, and enable their mothers to live like queens! "That is what I want to do for my mother," he said. But instead of doing, he sat and dreamed.

One day he took up a pamphlet that was lying on the school-master's table. In it he saw a story called, "The Hero."

"Hello!" he cried, "what is this about? I want to be a hero."

The story was somewhat like this: A few years ago the traveler might have seen a charming little village—now, alas! no longer in existence. A fire broke out one day, and in a few hours the quaint little frame houses were entirely destroyed. The poor peasants ran around, wringing their hands and weeping over their lost homes and the bones of their burned cattle.

One poor man was in greater trouble than his neighbors even. True, his home and the cows were gone; but so also was his only son, a bright boy six or seven years old. He wept, and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins, while his acquaintances had taken refuge in the neighboring villages.

Just as daylight came, however, he heard a well-known sound, and looking up he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed little son.

"O, my son! my son!" he cried, "are you really alive?"

"Why, yes, father! When I saw the fire, I ran to get our cows away to the pasture-lands."

"You are a hero, my boy!" the father exclaimed. But the boy said:—

"O, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah," cried the father, "he who does the right thing at the right time is a hero!"

Reuben read the story two or three times, and then he gave a long, low whistle, which meant that he was seriously considering something.

"I wonder now if that is true," he thought: "'A hero is one who does the right thing at the right time.' There are plenty of chances for me to be that kind of a hero."—*N. Y. Observer.*

### THE ART OF BEING ENTERTAINED.

LET everything dark melt away before a sunny nature. If you go to a home for a social visit, be cheerful, be easy of manner, ready to join in what has been prepared for you. Learn the great art of adapting yourself to your surroundings. Show your hostess that you do not expect her or her family to continually wait upon you. Enter into the family circle; be "one of them in spirit," so that, after a good, hearty handshake at the station, it may be said of you: "What a pleasure she has been! How easy to entertain!"—*The Ladies' Home Journal.*

### WANTED—A BOY.

A JOLLY boy.

A boy full of vim.

A boy who is square.

A boy who scorns a lie.

A boy who hates deceit.

A boy who despises slang.

A boy who can say "No."

A boy who is above-board.

A boy who saves his pennies.

A boy who will never smoke.

A boy with shoes always black.

A boy with some "stick to it."

A boy who takes to the bath-tub.

A boy who is proud of his big sister.

A boy who has forgotten how to whine.

A boy who thinks hard work no disgrace.

A boy who does chores without grumbling.

A boy who stands at the head of his class.

A boy who believes that an education is worth while.

A boy who is a stranger to the street-corners at night.

A boy who plays with all his might during playing hours.

A boy who listens not to unclean stories from any one.

A boy who thinks his mother above all mothers is the model.

A boy who does not know more than all the rest of the house.

A boy who does not wait to be called a second time in the morning.

A boy whose absence from Sabbath-school sets everybody wondering what has happened.—*Sel.*

—Boys and girls are often spoiled by parental gloom. The father never unbends. The mother's rheumatism hurts so she does not see how little Maggie can ever laugh. Childish curiosity is denounced as impertinence. The parlor is a parliament, and everything is in everlasting order. Balls and tops are a nuisance, and for cheerful reading the father would recommend "Hervey's Meditations among the Tombs." At the first chance the boy will break loose. With one grand leap he will clear the catechism. He will burst away into all riotous living. He will be so glad to get out of Egypt that he will jump into the Red Sea. Restraints are necessary, but there must be some outlet. Too high a dam will overflow all the meadows.—*Talmage.*

—"He is a very original boy, that son of yours. I think he is bound to rise in the world." "I don't know, it's a hard thing to get him to rise in the morning."

## The Mission Field.

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

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

### MOTIVE.

It is not the deed we do,  
Though the deed be never so fair;  
But the love that the dear Lord looketh for,  
Hidden with holy care  
In the heart of the deed so fair.

—Sel.

### WHAT IS A MISSIONARY?

THE following extract from an article in *The Church at Home and Abroad*, presents some thoughts worthy of consideration to all would-be missionaries. It is no real sacrifice to many, to go among people as intellectual as themselves, and simply discourse upon a form of faith just a little in advance of their own. Real missionary work evidently means a great deal more than preaching. It means adaptation to whatever situation one finds himself in, and a zeal for his work that will cause him to engage in anything to win souls for Christ. This fitness is not the result of a natural mold of mind or physique, but it comes through the refining and brightening process of the Holy Spirit. But we will let the extract referred to, tell its own story:—

The word [missionary] in this age of the world, means a representative man in a grand position, or an ideal woman in the highest place of dignity and honor. It means a clergyman, who could command desirable city pulpits, preaching with eloquence and pathos to the blacks on the banks of the Congo; a physician, capable of succeeding anywhere in his profession, prescribing for, yes, and *nursing*, the ignorant, superstitious people of India and Siam; a singer, with a voice which would thrill cultured audiences, going to teach the Japanese, who have no music, how to sing. It means one who, under manifold perplexities, in weariness and homesickness, under a hot sky, and in a foreign climate, is often harder worked than a doctor or a druggist in a town afflicted with an epidemic. In short, our missionaries for whom we are working, flesh and blood realities of this nineteenth century, are living embodiments of downright, old-fashioned heroism. They belong by right to that glorious company of saints, confessors and martyrs, who have, before and since the days of Jesus, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, out of weakness been made strong, tuffed to flight the armies of the aliens,—of whom the world is not worthy.

Are we ashamed to call *missionaries* our friends? If our friends, let us love them, work for them, glory in them!

It means just such consecration as this when one gives himself entirely to the work of saving souls without thinking of his own comfort. But it is only the power of Christ which enables one to thus rise above self-interest. Some have done it, however. One case will illustrate: A lady accompanied her husband to Burma, whither he went as a missionary. After a short time of work together, the husband died. Instead of abandoning the field after being left alone, the widow toiled on singly as best she could, until obliged to return to America to recruit her health.

While in this country, she took a regular course in medicine, after which she went back alone to Burma. Going far into the interior, among the Shans, she worked incessantly in that lonely region for nine long years. At the end of that time she allowed herself a two weeks' vacation, and then returned to her life work in the jungle.

God has rewarded her efforts by raising up a native church, and furnishing her a native preacher, whom she has trained for his work. This lady had ordinary talent only, but God blessed that which she dedicated to him, and he will do the same for every one who will put out his talent to the exchangers.

Laborers are wanted for the special work of these days, and God will have them; for he would now have all nations hear the proclamation of the soon-coming King. All he asks of those who would labor for him is a consecration to his will, and he is able to fit them for some useful place in his work.

J. O. C.

### GENERAL MEETING IN GERMANY.

JAN. 27 to Feb. 2, a general gathering for Germany and Russia was held at Hamburg. The meeting was convened during the mission school, to secure without extra expense a larger attendance of our workers. The school had been opened Jan. 9, and was attended by nearly all our workers in Germany, four from Russia, including Bro. Laubhan, two from Holland, and one from Transylvania. Others desired to attend from Russia, but failed to obtain the necessary passport, to secure which, it is necessary to have a testimonial from the colony, subscribed by a certain number of citizens. Out of prejudice to our work, the colonists refused to grant the required testimonial. The meetings were held in a hall with seating capacity for 150, which was secured to hold public lectures three times per week during the school.

At the close of the last Swiss camp-meeting, it was proposed by the Central European Mission Board, that Germany and Russia be separated from the Central European Conference, and be formed into a German field. Among the reasons for such recommendation are the following:—

1. The field is so large that it has been found impossible to secure a general representation at any meeting. Our churches in Germany are in the northern portion, which has practically deprived them of participation in our Swiss Conferences.

2. Each field and each nationality has its peculiarities, and it is better that the committee at the head of the work be men of that field, as they are better acquainted with its special features, and hence are better qualified to meet them.

3. A field standing alone feels more individual responsibility than when many are united in one. If the members meet together and plan for the work, they feel more as though it was their own than when the plans are laid and resolutions passed in another nation.

4. When the people know that the funds raised by them will be used for the advancement of the cause in their own field, and disbursed by their own representatives, it increases their liberality and interest.

5. By having a committee for each field, it affords an opportunity to develop a larger number of men to bear responsibilities. After consideration of the matter, the Board of Foreign Missions made the following recommendations:—

1. That the organization of a German Conference, to include Holland, Germany, and Russia, be postponed for the present; and that the general meeting in February be of an instructive and devotional nature.

2. That we constitute Russia a separate mission, under the direct control of the Foreign Mission Board.

3. That we appoint L. R. Conradi superintendent of the Russian mission.

4. That we appoint L. R. Conradi, H. P. Holser, Conrad Laubhan, Jacob Klein, and Gerhard Isaacs as Advisory Committee for the Russian Mission.

5. That we request this committee to nominate a treasurer.

6. That we constitute Germany a separate mission, under the direct control of the Foreign Mission Board.

7. That we appoint L. R. Conradi superintendent of the German mission.

8. That we appoint L. R. Conradi, H. P. Holser, J. T. Boettcher, Emil Severin, and Wilhelm Fleck as Advisory Committee for the German Mission.

9. That we request this committee to nominate a treasurer.

10. That the Hamburg city mission and the book depository be under the supervision of the German Mission Committee.

These recommendations were presented at the general meeting at Hamburg, and were heartily adopted. The matter had been adopted in substance at a general meeting at Eigenheim, Russia, and was re-affirmed by the Russian delegates at Hamburg.

The newly appointed advisory committee and the members of the Central European Conference Committee present, had several meetings to audit accounts, consider the wants of the field, and plan and make regulations for the workers the coming year. Our experience in these meetings satisfied us that the change of plan in directing the work

in these fields would be a decided improvement. In accordance with recommendations 5 and 9, the Hamburg depository was appointed treasurer of both mission fields.

During the meeting, forenoons were devoted to business sessions of the mission field, tract society, and Sabbath-school association; and afternoons, to practical instruction in church organization and duties of members, the tract society and its work, and the Sabbath-school work. A tract society and a Sabbath-school association were organized, to include both fields.

The attendance at the public meetings was good, ranging from 100 to 150. The discourses were delivered by Brn. Erzenberger and Conradi. The Lord gave freedom in proclaiming the word, and, judging by the close attention paid and the invitations for visits, we are hopeful of some fruit.

In our Sabbath meeting, many hearts were touched, a number yielding to the Lord for the first time. Later, a general move was made, in which nearly all present participated. Many touching and cheering testimonies were borne.

An excellent spirit of harmony and good feeling prevailed all through the meetings. We were made glad to see these two new missions so peacefully launched with so many omens of good. It is our fervent prayer that the guiding hand of Providence may ever be over them.

H. P. HOLSER.

### DEPARTURES OF MISSIONARIES DURING 1890.

Name.	Field.	Date of Sailing.
MARTIN M. OLSEN,	Denmark,	March 26
Emil J. Ahren,	Sweden,	July 26
Edwin H. Gates,	Polynesia,	Oct. 20
Mrs. E. H. Gates,	"	" "
Albert J. Read,	"	" "
Mrs. A. J. Read,	"	" "
John I. Tay,	"	" "
Mrs. J. I. Tay,	"	" "
Dexter A. Ball,	West Indies,	Nov. 7
Wm. Arnold,	"	" "

### SLEEPING SICKNESS.

SLEEPING sickness is a disease peculiar to Africa. It is especially prevalent among the natives of the Lower Congo River. The missionaries and physicians in Africa have not been able to find any cure for the malady, and great are the depredations which it is committing. Sometimes those who are attacked by sleeping sickness will be carried off in two or three weeks, in other cases the sufferer will linger for two or three years. Those affected with it simply sleep their lives away. The symptoms are few, sleep being the most prominent one, although in some cases mania develops. The cause of the disease is very obscure.

A native from the Congo, suffering with the disease, has lately gone to England, to place himself in the hands of leading physicians, hoping that they will be able to discover the cause of the disease, and, if possible, a remedy for it.

P. T. M.

### HELPFUL BOOKS.

"HISTORICAL Sketches," of S. D. A. foreign missions. The price of this well-known work has been lately reduced, and containing, as it does, the history of the beginnings of all the foreign missions of the Seventh-day Adventists, it is indispensable to those conducting foreign missionary meetings in our churches. Its maps alone are worth half the price of the book. Elder L. R. Conradi, who has just completed a remarkable and successful trip through European Russia, has sent us a map with the course of his travels plainly marked. This we have transferred onto the large map of Europe in a number of these books, and we are now prepared to furnish copies bound in muslin, with map marked, showing Elder Conradi's trip, for seventy-five cents.

For any of the above, address International Tract Society, Battle Creek, Mich.

W. C. W.



## Special Mention.

### THE BAPTIST CHURCH IN POLITICS.

#### A Parable.

Has it come to the attention of the people that the Baptist church of the United States, with several millions of members, is taking a part in politics which seems very strange and hitherto unprecedented in the annals of this country? Claiming always to have favored religious liberty, who would have suspected that they would make a concerted movement to control the Treasury, the Congress, and all the other denominations of the country?

Has it been noticed that they have a distinctly political bureau in Washington, officered by a prominent clergyman, which directs a powerful lobby, always asking and demanding favors and money; that they have already filched from the Treasury some hundreds of thousands of dollars in the name of education, demanding and receiving *more than all other churches*; that their powerful press from Boston to Baltimore, from New York to San Francisco, is hurling the strongest condemnation against all Congressmen and Government officers, and all Christians who oppose this political move; that officers of the United States Government who have dared to express the desire that the Baptists might be content with a *pro rata* share of the Government moneys, have been most violently and virulently assailed everywhere for two years, and that Congress has been so intimidated by Baptist ministers and lobbyists, that they have appropriated, against the recommendation of their own special officers, thousands of public money for denominational purposes?

And has it become generally known that this sect has gained control largely of the army, that it is drilling numerous military companies composed exclusively of its members, a thing unparalleled by any other ostensibly religious body; that it has gained control of several of the largest cities of the country, making all the municipal officers Baptists, and that these cities are the most abominably misruled of any cities in the civilized world?

But hold! By this time every reader of common sense is mad. If he does not see our parable, he is nearly ready to exterminate the Baptists. If he does see that the Baptists never did and never will do any of the above wicked things, he is indignant to think we have used their name as above. Indeed, we must and do apologize. We put in the name Baptists above, just to see how it would look and sound, and how the people who read would like it. But if the above were true, as it never can be or will be, since the Baptists, great in numbers, and in devotion to civil and religious freedom, never by any means, took the course above described; if the name of Episcopalian, Methodist, Presbyterian, Congregationalist, would be equally, that is wholly and always out of place in the midst of such sentences, why, when Romanists, and Romanists alone, have been guilty of each and every one of the above wicked assaults on the Republic, — why are the same people so indifferent to their encroachments?

Add many other counts to the indictment which reveals papal intrigue, observe that each and all would be intolerable in any other body claiming the Christian name, hateful to every patriot, and why are papists permitted to do all these things while the nation sleeps? It is their very nature, a part of their historical and avowed plan, and yet any other body of Christians would feel almost insulted to have their name linked with such possibility, while Rome proudly parades through the land, glorying in her shame. We beg the pardon of the grand, loyal Baptist denomination, whose name we use to point our moral. They are so far from all these things that we suspected it would not wound them at all. But

let them and every one else ask why what is intolerable in a Baptist or any Protestant church is tolerated and encouraged in the daily practices of Romanism, unrebuked by press and clergy, by Congressmen and politicians? — *Times*, (Worcester, Mass.).

#### SPECULATIONS AS TO THE PAPACY.

THE advanced age of the pope, now nearly eighty-one, and the precarious condition of his health, are again bringing the question of the papal succession up for discussion, and especially by the Roman Catholics of Europe. While no cardinal is singled out by general consent as particularly eligible to the papacy, the consensus of progressive opinion in the church is that the next pontiff should be a man of practicable and modern ideas, and that relief should be found from the existing predominance of Italian influence in the Vatican. It is felt that the present strained relations between the Vatican and the Quirinal cannot be maintained forever; that the continued refusal of the papacy to accept the benefits and conditions of the law of guarantees, and the reiterated demands for the restoration of temporal power, must end in a situation dangerous, if not destructive, to the interests of the church. The present pontiff, it is urged, has done little to bring the papacy into accord with the new order in Europe, and especially in Italy; for although a far more astute statesman than his predecessor, Pious IX., the concessions gained in his contests with secular governments, have been yielded at the demand of the people rather than of himself. The abrogation by the Prussian Government of the Falk laws, for example, under which the appointment of priests and bishops was made subject to the approval of the State, was a concession to the feeling of the Roman Catholics of Prussia that their religious freedom was unwarrantably interfered with, and not to the pope either as sovereign or pontiff. In no way, indeed, has the pope proved modern or practicable, regarding himself, as did his predecessor, as the prisoner of the Vatican, and in his letters to the bishops and clergy contravening the whole spirit of the age by insisting that the source of power is not the people, but God as expressed through the church. Logically, of course, no power can exist save through the pope as the head of the church, the old claim of the papacy, opposed to all progress and the cause of constant interference on the part of the church with secular government everywhere. Whether, however, the attitude of the progressive element of the church in the premises is due most to a true perception of the situation or to personal ambitions and international jealousies cannot now be known, though the deep concern taken in the discussion in France and Italy indicates that it is not wholly disinterested. The French church is more independent than any other branch, owing, doubtless, to the strong national sentiment existing, and the fact that a large political group would like to see it severed wholly from Rome, and has, moreover, a greater number of cardinals than any other nationality save Italy. Naturally the French church desires the next pontiff to be a Frenchman, presumably Cardinal Lavigere, the archbishop of Carthage, whose anti-slavery crusade has brought him into prominence, though the hostility of Italy to such a succession is well-nigh certain to defeat it. Indeed, it is stated that the Italian Government is endeavoring to demonstrate to the remaining members of the Triple Alliance, that in view of the hostile spirit which exists in Paris and the Vatican, they should use their influence to prevent the election of a pontiff unfavorable to official Italy and favorable to France. In view of these antagonisms, it is suggested that an American or an Englishman be chosen, though the probability is that the next conclave will be a repetition of that of 1878, and that the foreign and the more moderate of the Roman and Italian cardinals will combine for the election of a moderate and conciliatory pope. But it is useless to hope that any one that may be chosen will be able to free

himself to any appreciable extent from Italian influence, the present pontiff being one of the ablest of Italians, and yet practically powerless to cope with it. — *Interior*, Feb. 5, 1891.

#### CATHOLICS AND THE INDIANS.

THE fight which the Catholic Church is making on Gen. Morgan, Commissioner of Indian affairs, is bringing to light some of the peculiar motives and measures which long have characterized that church's treatment of Indian youth in schools. The statement is now made, on excellent authority, that "the Roman catechism is the real basis of all the instruction in these schools; the mass is celebrated in some of them, and special pains are taken to drill the pupils in all the rites and ceremonies of the church." For such "instruction" as this, the Government has been appropriating large sums of money, increasing the amount from \$118,000 in 1886, to \$363,000 in 1891. It was because Gen. Morgan desired and determined to build up a system of Indian schools, similar to the American public schools, and hence to restrict the number of these papal parochial institutions, that the priests and bishops and archbishops and cardinals began to conspire against him.

We remember how they protested against his nomination as commissioner, even sending a committee to the President, to ask him to recall the general's name after it had gone to the Senate; how they filed charges with the Senate Committee, accusing Morgan of "falsehood, bigotry, and dishonor;" how they labored with individual Senators to prevent his confirmation; and how they afterward made complaints against the Government schools, hoping to prevent liberal appropriations.

Recently, evidence has been obtained that the priests have besought Indians not to send their children to Government schools, telling them that, "if their children went to these institutions, they would die and go to hell." This form of threat, however, is not a new one with the priests and parish school-teachers. In civilized communities they are known to make use of it, to keep Catholic children out of the public schools. Such is the nature of the most violent opposition which the commissioner has to meet in carrying out his plans for the education and general improvement of the Indian youth. In this connection we are glad to reproduce a statement, compiled from official sources, which will correct the mistaken impression which many people entertain as to the source of the money supplied for Indian education, some thinking it all comes from the public Treasury as a gratuity, and others that it all belongs to the Indians by right, as payment for purchased lands. Here are the facts:—

The records of the Indian department show that for the year ending June 30, 1891, Congress appropriated, as a gratuity, the sum of \$1,857,770. This includes appropriations for Carlisle, Haskell, Genoa, Chilocco, and other Government training-schools; also such contract schools as Hampton, Lincoln Institute, Pa.; Saint Ignatius school in Montana, Cherokee training-school in North Carolina, St. John's and St. Benedict's Academy in Minnesota, White's manual labor school at Wabash, Ind.; St. Joseph's normal school at Rensselaer, Ind.; St. Boniface at Banning, Cal., and Holy Family at Blackfoot, Mont. . . . For the current fiscal year all schools for the Osages, Pawnees, Sacs and Foxes, Iowas, Kickapoos and Pottawatomies in Kansas, Otoes, the Indians at the Blackfoot, Fort Belknap, and Fort Peck agencies, and all the Sioux schools, are supported from treaty funds, proceeds from sales of lands and other considerations granted by Indians to the United States. For that purpose about \$325,000 has been set aside from what are called treaty funds. These sums do not include large amounts of rations, purchased for issue to Indians at agencies, and used also in schools.

—*Interior*.

—The double pneumatic tube system, for the transmission of packages, is to be tried between New York and Philadelphia. The tubes, which will be laid under-ground, will be made of copper, two feet in diameter, with switches for way stations, and provided with cars which will be propelled, it is expected, at the rate of four miles a minute, the problem of stopping the same being solved by compressed air.

## The Review and Herald.

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

BATTLE CREEK, MICH., March 3, 1891.

URIAH SMITH, EDITOR.  
L. A. SMITH, ASSISTANT EDITOR.

EDITORIAL CONTRIBUTORS:  
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,  
L. R. CONRADI, W. A. COLCORD.

### THE MILLENNIAL DAWN.

Review of Article on Page 131.

The note given in connection with the article referred to, will explain its appearance. The article being devoted mostly to the laying out of the subject, contains very little that need be replied to here, except in a general way. It is, of course, very easy to lay out a diagram of what we conceive to be the succession of the ages and the different steps in the progress of the plan of salvation, assigning so much time to this work, and so much to the other. But there is no proof in a diagram. The question is, How has the Bible marked off the time, and what events has it described to occur?

The plan of salvation, developed after the fall of man, involved as its great central and essential provision, the coming of Christ as a sacrifice to this world. This necessitated the preservation in the earth of a godly seed—believers in his gospel, and followers in his steps—from that time forward. Only sixteen and a half centuries elapsed before the righteous seed were reduced to one family only. God then destroyed all others, saving only Noah, a preacher of righteousness, as a second father of the race.

A little later the world had again relapsed into idolatry, and God chose Abraham to be the father of the faithful, and to set at work through him a movement of aggressive righteousness, which, if all who were called to it had proved faithful, would have prevailed to counter-balance the evil, and would have brought the world back into allegiance to God. The descendants of Abraham were disciplined by the long servitude in Egypt. In the fullness of time God brought them out thence, with such a display of power and mighty wonders as the world had never seen. He espoused them to himself. Jer. 31:32. He entered into a covenant with them to make them a praise and glory in all the earth, high above all people. Ex. 19:5. He designed through them to make his own name great before the people of the world. Josh. 7:9. And had they kept in its purity, and practiced in its spirit, the beautiful shadow of the sacrifice and ministry of Christ, which was given them, they would have been all ready to receive him when he came; for this would have kept him in mind, and led them along understandingly to that grand epoch in the plan of salvation. Gal. 3:24. Christ would have performed the sacrificial part of his redeeming work; the Gentiles would have been incorporated into the company of his people, and Jerusalem would have stood forever. Jer. 17:25. And to all these from Moses down, and earlier, to Abraham and even to Adam, the gospel, which is salvation through Christ, was preached. Gal. 3:8; Heb. 4:2. Thus God invited his people into an open and upward, and ever broadening, ever brightening path, till the gospel should have triumphed over the earth, and the crowning glory of the resurrection and immortality would have brought the full redemption promised in Eden.

Handicapped by a sinful nature, the people proved to be "fools, and slow of heart to believe;" and after bearing long with them, as they finally rejected his Son, God rejected them. When God entered into covenant with them, at the exode, so glorious was his purpose concerning them, and so ample the provision he had made for them, that when they blindly plunged into idolatry, right there at the base of Sinai, he was minded to blot them off from the face of the earth for their baseness and ingrati-

tude. Ex. 32:10. That they could have kept the conditions of the covenant and retained God's favor, is evident from the cases of Caleb and Joshua, who, having another spirit, followed the Lord *fully*; and also from the case of the tribe of Levi, which did not fall into idolatry, and did not suffer the wrath of God as did the others.

But after Christ, the seed of Abraham, co-receiver with him of the promise, had come (Gal. 3:16, 19, 29), and the dispensations had changed, and all the ordinances and institutions which distinguished the Jewish economy had passed away, and the Jews had rejected Christ, and the natural branches had been broken off, and the work of grafting in the Gentiles had begun (Rom. 11:17), and the spiritual seed were counted, not the natural (Rom. 9:8),—after all this, Paul says emphatically, "*There is neither Jew nor Greek.*" Gal. 3:28. That is, the distinction between Jew and Gentile was no longer to exist nor to be taken into account in any manner, for all were to be one in Christ Jesus. Thenceforward men were to be counted as the people of God, not because they belonged to any tribe or nation, but because they were followers of Christ. Now to keep up the distinction between Jews and Gentiles, as our Age to Come friends do, and assign a great work to the literal seed to perform, one class of workers to be developed from them, and another from the Gentiles, is contrary to the Scriptures, is a vain imagination, is an *ignis fatuus*, a delusion and a snare.

A due regard to this great principle, that God has but one line of people in this world, not two; not one of Jews and another of Gentiles, but that these both have been made one in Jesus Christ (Eph. 2:11-22), and that the one city, the New Jerusalem, whose streets the whole company of the redeemed will walk, has on its gates the names of the twelve tribes of the children of Israel, and on its foundation stones the names of the twelve apostles of the Lamb,—if these facts were at all regarded, it would sweep away whole regiments of Age to Come fancies and fallacies.

But it may be said, Does not Paul say that "blindness in part is happened to Israel until the fullness of the Gentiles be come in"? and does not this show that then the blindness will be removed from Israel, and a great work will be wrought for them, and "so all Israel shall be saved"? Rom. 11:25, 26. Paul, to be sure, says what is quoted from him; but he is far from teaching by it what is claimed. He does not teach that there is a fullness of the Gentiles, as Gentiles, to come in, in distinction from the fullness of Israel. The fullness is the fullness of Israel, made up from the Gentiles. God visits "the Gentiles, to take out of them a people for his name." Acts 15:14. These are grafted in where the natural branches are broken off, and so become a part of the olive tree. Rom. 11:17. They then become the spiritual seed. Rom. 9:7, 8; Gal. 4:28. Meanwhile the Jews who were broken off may be grafted in again, if they continue not in their unbelief. Rom. 11:23. They would also come in as the spiritual seed, or children of the promise by faith in Christ. Gal. 3:29. For there is no other Israel than this that is now taken account of in any manner. So when all who will accept of Christ have come in, the number to be redeemed will be made up; and these are the "all Israel" who will be saved.

Another division of the subject, on which every Age to Come theory we have ever seen goes inevitably astray, is the thousand years of Revelation 20. All Age to Come theories are probably nearer together on this point than on any other; and Bro. R. falls into the same channel. He says that the world will be under a system of culture and trial, with Christ as king and with righteousness as the rule, during this thousand years. We think it can be demonstrated that this statement is about as far from the truth as it well could be. On this point, as on others, the light of the Scriptures is so clear that we need not walk in doubt or darkness. It shows

us that which takes place before this period begins, that which marks its commencement, the condition of the earth during the period, where Christ is, where the saints are and what their occupation is, during the same time. As the next article is to be devoted more particularly to this part of the subject, we defer remarks upon it till next week.

### RELIGION AND FEELING.

A GREAT deal has been said about feeling in its relation to religion. The subject is one respecting which there is considerable diversity of opinion. One class of individuals, perhaps with no very clear conceptions of the nature of true religion, make the two ideas synonymous. In other words, their religion is simply a religion of feeling. Another class, perceiving the error and harm in such a view, are ready to assert that the two are entirely separated—that it is faith, and not feeling, which is the essential element in religious life. The two are placed over against each other, and the tendency has been to exalt faith at the expense of feeling, until it almost seems to be a question whether the latter is of any consequence whatever. It would not be surprising if upon this point some have been led to entertain extreme and unscriptural views.

A very clear distinction exists between feeling and faith. Faith is "the substance of things hoped for, the evidence of things not seen." It is the assurance of the reality of that which is beyond our sight. It is independent of earthly associations; its basis is the word of God. Not so with feeling; that rests upon no certain foundation; it springs from no certain and unvarying source, but remains subject to all the vicissitudes of this life. Faith is of the mind; feeling, of the heart. The one is fixed like a star which shines with unvarying brightness from celestial space; the other is fluctuating, changing with circumstances, like the shade and sunshine of an April day.

Faith is superior to feeling, and occupies a more vital place in Christian experience. Faith is indispensable; for "without faith it is impossible to please him [God]." It can never be lost without bringing disaster in the Christian's warfare. Feeling is not such an ever-necessary requisite of Christian life. The Christian pathway leads up to the mountain tops, and down again into the valleys. The most devoted follower of Christ has no right to expect that he will not be, like his Master, a "man of sorrows, and acquainted with grief."

And yet we believe that feeling, also, plays no insignificant part in a genuine Christian experience. Though uncertain in its nature, and often deceptive, it is still an inseparable element of religion. The natural tendency of the exercise of faith is to produce joyful feelings, and that such feelings are not always present is due not to any change in the law, but to the force of circumstances, by the adverse character of which this tendency is overcome. The Spirit of God dwelling in the soul, naturally brings happiness; for "the fruit of the Spirit is love, joy, peace," etc.; and there is one kind of feeling which may even be taken as a test of the reality of conversion; namely, love; for "we know that we have passed from death unto life, because we love the brethren." The experience of the true Christian, while abounding in tribulations, will not be characterized by gloom and melancholy; for it is his privilege to "rejoice evermore," whatever may be his surrounding circumstances. While too much importance cannot be attached to faith, there is good reason to doubt the reality of that Christian experience which can be wholly separated from feeling.

L. A. S.

### FROM AUSTRALIA.

ONCE more I find a pleasurable duty in trying to communicate to our beloved REVIEW the circumstances of the cause in Australia. The two months which have passed since we last wrote have embraced the principal holiday season of the year.



to one accustomed to spend Christmas and New Year's in the cold regions of Minnesota and Wisconsin, the change to an Australian Christmas is very great and surprising. There is but one thing that enables us to reconcile the discrepancy, and that is the fact of our having been accustomed to a midsummer holiday in the shape of "Fourth of July." Our churches have not yet had the benefits of the week of prayer enjoyed by those in other countries. There are some difficulties in the way here, of observing this season at this time of the year. Being a heated term, and business almost entirely suspended for ten days, nearly every one takes occasion to get into the country, and the railways favor this by offering greatly reduced fares for a month or six weeks. Just how this would affect our meetings provided our people had due notice of them, I hardly know; but we hope to be able to make the experiment another year. We feel the need of the spiritual revival which attends these exercises.

A series of tent-meetings is being conducted by Bro. D. Steed in Burwood, near Sydney; by Bro. Curtis in South Australia; by Bro. Robert Hare in Northern Tasmania; and by Bro. Foster in Geelong. The results have not yet been reached in either of these places; operations are nearly suspended during the holiday season. There is some prospect of success, however, in each place, although the people move slowly and reluctantly, even when their duty is made plain. Five were baptized at Geelong last Sunday, and a church will, no doubt, be organized there in the near future. The meetings in each of our tents are conducted as quietly and peaceably as in America. There have been no demonstrations of "larrikinism," although the opposition by the clergy is very active and determined. It requires the power of God to break down such prejudice and opposition as they are able to excite.

Our canvassing work continues to go forward very successfully: the month of November showed sales amounting to nearly \$5,000, and quite a large number of intelligent and active young men are now engaged in the work. I feel that in this respect we have been highly favored of the Lord; for quite a number of earnest, strong young men have been led into the truth during the past twelve months, and they almost invariably seek a place in the work; and the workers we now have in the field are, as a class, of a very high order of intelligence and devotion. If they are faithful to God, we may confidently expect a strong work to be prosecuted in these colonies by the help which is being raised up.

In our printing business, we are glad to be able to report some improvement in the showing of our balance-sheet, as compared with that of six months ago, according to the following items: Six months ago we had to record losses amounting to almost £317. These were occasioned to some extent by mistakes of former inventories and some bad debts discarded, but at the same time our printing work showed a discrepancy of nearly £275. This last six months we are able to report a profit of the printing department of over £100, after deducting wear and tear; it is, however, a little more than offset by losses on our periodicals. The book department has yielded us the good return of over £800 profit. The orders taken for 1890 amounted to \$46,700. About 80 per cent. of these orders were delivered. The number of books sent out by the office in 1890, was over 9,000 volumes. During this time we have employed an average of twenty-five canvassers. We are very much in hopes of seeing still further improvement in reference to our printing operations; although competition is very lively, prices are exceedingly close, and business is dull.

We were very pleasantly surprised yesterday to receive a letter from Bro. Gates, from the "Pitcairn," dated from the island of Tahiti the day before Christmas, on the way from Pitcairn Island. It seemed good to realize that they are coming this way, even though we do not anticipate seeing them very soon.

This season in Australia has so far been a very

pleasant and comfortable one, and very good for agriculturists. The wheat crop is large and very good, and fruit of good quality is coming in in good quantities. We are glad for these favors, for they render the progress of the truth less difficult. I believe that the finances of the country stand on rather an uncertain basis. The public credit is rather overdrawn by repeated loans on the London market. Melbourne and Sydney are great overgrown cities; towering high above a thinly peopled and poorly developed country. The mining interests are declining, and upon these the past prosperity has largely depended. There seems to be but one thing to fall back upon, and that is the development of the agricultural resources; but as in the United States, industry in this direction has suffered great depression. Transportation is very high, and home consumption is rather limited. The scarcity of rain is often felt severely, and various insects and other pests inimical to the fruits of husbandry, render the success of the farmer very uncertain. Several irrigation colonies are springing up on the banks of rivers, and are being fostered by the government; but irrigation cannot be so generally introduced as in California, on account of the flatness of the country, and the scarcity of living streams.

There is some agitation at present concerning "General" Booth's colonization scheme. It is apprehended that he may wish to drain off the moral cess-pools of London to these colonies. There will be trouble if he tries it. They have had quite enough of criminal colonization in these parts to satisfy them, and the early "transports" have infused into Australia elements of crime and social degradation from which several generations would not free them. Of course, our work is not greatly affected by these conditions. We are looking for the coming of the Just One, and feel desirous to get before the people of Australasia the truths of the third angel's message, and to see them getting ready for the things that are coming upon the earth. We earnestly solicit an interest in the prayers of our people.

G. C. T.

## 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.

### APOSTOLIC SUCCESSION.

(Concluded.)

In that organization which, above all others, claims this succession, we will find that, instead of a clear and perfect chain, without a flaw from its early establishment until now, there is scarcely a sound link in the whole, and many links are gone entirely! But, the loss of one link in a chain destroys the whole; even a flaw renders it worthless. Such is the Roman so-called apostolic succession. On this question the Right Hon. Lord Robert Montagu, after making the statement that Roman Catholics believe in orders and apostolic succession, and yet do not have them at all, says:—

"I can prove that in a great many ways, but I shall just take one of them. Probably you have all heard of the great schism of the West; and you know that for a great number of years—I think I am right in saying about forty—there were always two, and sometimes three popes at once; so that, even according to their own account, nobody could say which was the true pope. Very well, then, it follows that nobody could say who was a true cardinal, who was a true bishop, or who was a true priest; for each pope appointed his own cardinals and his own bishops, and these, of course, ordained their own priests. The whole church was in a state of confusion. Then they thought to mend matters; but instead of that, they only succeeded in making the confusion doubly confounded. What do you think they did?—They first called a council at Constance. But church councils, under the canon law, can only be called by the pope; so that, according to the Romanists, it was no council at all. Then what do you think they did after that?—They

called upon all three popes to resign, and deposed them all for refusing. Well, but if one of them was the true pope, it follows that they deposed the true pope; and that was against the canon law. But if they did not depose the true pope, then there had been no pope for forty years.

"In place of the one true and two false popes, they then appointed a pope of their own—Martin V. Now, according to the canon law of Rome, it is most strictly laid down that only cardinals can elect the pope; and consequently this Martin V. was certainly no true pope. Looking back over this period of forty years, one thing is clear—that even if there was a true pope at the beginning of it, all his cardinals, bishops, and priests had died out, so that no man could tell whether there was a true representative left. I ask, then, Where are the orders and the apostolic succession in the Roman Catholic Church? You cannot discover that there was any such thing; and there is, to say the least, a great likelihood that there are no orders and no apostolic succession at all.

"But we may go a step further than that, because there is a bull called '*Cum tam Divino*,' though they like to keep it secret, in which Pope Julius II. declared in the strongest terms against simony, and decreed that any one who was guilty of simony—even supposing he only promised a friend, 'If I come to be pope, I shall make you or your brother a bishop'—should be incapable of any ecclesiastical promotion forever, and should lose all the dignities and position, even to the popedom, which he possessed. The bull decreed, I say, that any one, even though he were the pope, who was guilty of the slightest simony, should lose all orders and dignities in the Roman Church, and should be unable forever to hold any office in it. Look into Roman Catholic histories, and you will find them to confess that pope after pope was guilty of simony. During the whole schism of which I have spoken, if you choose to confine yourself to that time, you will find that all sides were guilty of it. Therefore, it follows that there was not a single true pope, even according to their own account. Now, I ask you, Where are their orders and apostolic succession?"

"Now, take it another way. They have an extraordinary doctrine which is called the doctrine of intention. This doctrine teaches that, for the performance of any sacrament, the person who performs it must have the intention to do a certain thing—to do as the church does, they say. For instance, if a bishop wants to ordain a priest, he must have the intention of conferring orders upon him; and if he has not that intention, he does not confer them at all. Now, I tell you that among the prelates of Rome there is an immense amount of infidelity. They see those inconsistencies and frauds, and all the arguments and facts which make against them, as well as we do, and know that what I say is true. The result is, that the most of them are infidels, although they pretend to be the contrary. Of course, when these infidels come to confer any sacrament, they do not have the intention; for they look upon the whole ceremony as a piece of nonsense and tomfoolery; and, therefore, according to the law of their church, the sacrament is not performed. Where, then, I ask again, are the orders and the apostolic succession?"

These facts presented by Lord Montagu, are most crushing to the claim of Rome to orders and apostolic succession. The question is well asked, "Where are they?" Echo answers, "Where?" How much better and more to be desired is the word of God and the anointing of the Holy Spirit. (See 2 Tim. 3:15-17; 1 Cor. 1:21, 22.)

Finally, no one who seriously believes that tens of thousands of his fellow-men are living in sin and misery, and fast going downward to eternal ruin, and who has found the Remedy that will make them happy now, and give them an eternity of life and joy in the future, can be true to his God or to humanity if he fail to raise his voice in earnest and faithful warning and entreaty, proclaiming the way of escape. And he does not require the holy orders of any ecclesiastical court to do this. (Woe to the court that sends men who know not the Remedy!) Those who maintain that he does need such orders, and who rebuke him for his boldness, remind us of a sailor who would prevent the throwing of a life-preserver to a drowning man because it chanced not to have the ship's name painted on it. The drowning brother must perish! Oh, how unkind and

cruel is hoary-headed and grim tradition! But, thank God! it is being rooted out of many honest hearts that are now filled with the high praises of God, while "the infinite Spirit of eternal truth" is moving "in its freedom and purity and power." Yet sad, but true, there are many to-day who are willing and anxious to take the seat of judgment, and, from their lofty throne, hurl "anathema maranatha" at the humble, earnest laborer for God and humanity. These say, as the disciples of old said in the infancy of their training, "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." Mark 9:38. But what does the Saviour say to all such? Does he say, "You have done well, my beloved disciples. This man has no right to proclaim my power and love without following you; and that he should so presume as to work a miracle in my name, without your permission, is worthy of your most pronounced condemnation"? Is that how he instructs them? Are those the Master's words?—Ah! no; "but Jesus said, *Forbid him not*: for there is no man which shall do a miracle in my name, that can lightly speak evil of me." Praise his name! Although the way is narrow that leads to life, the religion of our Lord Jesus Christ is not a narrow religion, in the sense of its provisions. It is as wide as the earth and as broad as the heavens, and only the sin in our own hearts can limit the field of its operations; for "in every nation he that feareth him, and worketh righteousness, is *accepted with him*." Acts 10:35. The way is as broad as the world, yet too narrow to take in one inch of sin.

As soon as men understand and believe the gospel, they are bound to lend themselves as instruments for its diffusion. The command has come to us direct from the lips of our Lord Jesus himself, "Let him that heareth say, *Come*." Shall we not be obedient to the heavenly call? Acts 26:16. What higher authority do we need than the word of Him who is the "Wonderful Counselor, The mighty God, The everlasting Father, The Prince of Peace"?—None.

Having the instruction of Christ to his disciples, and his direct command from heaven on this important question, the *example* of the *early Christians* in harmony with these, would leave no doubt as to our duty, if doubt were possible. Such example we have. We read (Acts 8:1-4): "At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. . . . Therefore they that were scattered abroad *went everywhere* **PREACHING THE WORD.**"

Such is the evidence in both precept and example; and the conclusion is inevitable that "the truth of God is designed to make propagandists of all of whom it makes property." And—

"So may it be till Time's bold wings  
Are weary of their flight,  
And all earth's saved inhabitants  
Rejoicing in the light."

H. M. J. RICHARDS.

Ministers' School, Battle Creek, Mich.

**PRONUNCIATION AND USE OF WORDS.**

"How forcible are right words."—*Job*.  
"The word is the thought incarnate."—*Max Müller*.  
"Language is not only the vehicle of thought; it is a great and efficient instrument of thinking."—*Sir Humphrey Davy*.  
"If the way in which men express their thoughts is slipshod and mean, it will be very difficult for their thoughts themselves to escape being the same."—*Dean Alford*.

Too little attention is given by most persons to the use and abuse of words. While there are no fixed and invariable rules for the pronunciation and significance of words, there is a relative standard for these, known as "good usage," which is determined by the usage of the best speakers and writers of the times. This usage is found in our standard dictionaries. As language to be intelligible must be used in its accepted form and sense, it is best, as far as possible, to use it in accordance with these accepted standards. Below are given a list of words which are frequently mispronounced, and another list of words, phrases, and expressions to be avoided, from which our readers may receive some serviceable

hints. The correct pronunciation of the words, according to Webster, is indicated:—

abdo'men	Ital'ic
address' (n.)	lam'entable
address' (v.)	lẽ'sure
advertise'	lit'erature (not -chure)
alter'nate (n.)	mas'sacre (mas'sa-ker)
appãrãtus	mãtron
arch-angel	mẽm'oir (mẽm'wor)
arch-bishop	mirãge' (mĩ-rãzh')
architect	nãtional
author'ity	nonchalance' (non-sha-lõns')
cem'etery	õft'en (õf'n)
commiser'ation	Pal'estine
Con'stantine	pãtronage
con'versant (a.)	pãtriotic
coũrt'eous (kert-)	prõ'cess
crẽ'dence	prõ'gress (n.)
crẽ'ek	prõ'gress' (v.)
crit'ique'	priv'ily
Dũn'ish	prõph'esy
dãta	prõph'es'y
detail' (v.)	plã'giarist
dĩplo'ma	prẽtty (prĩtty)
dĩp'lomate	premise' (n.)
dỹnamite	premise' (v.)
ẽcumen'ical	protẽge' (prõ'-tã-zhã')
ẽng'yẽ'lical	profuse'
ẽnnui (õng-nwẽ')	pretense'
ẽn'vẽlope (n.)	rãv'ening
ẽnvel'op (n. or v.)	recess'
ẽp'och	rẽn'dezvõus (rẽn'de-võo)
ẽ'quable	repartee'
ẽx'quĩte	review'
fĩnan'ce'	rĩse (n.) (rĩs)
forbãde'	romance'
hor'izon	rõutine'
hỹpõ'crĩsy	sacrĩfice (v.) (fĩz)
hỹpõchõn'driãc	sacrĩfice (n.) (fĩz)
illũ'strate	sẽ'rĩes
ĩm'pĩous	squã'lor
ĩnquĩr'y	stã'tus
ĩs'olate	suffũge'
ĩm'agery (ĩm'ajry)	thlree-legged (-lẽgd)
ĩnt'erested	tĩny
ĩg'raelite	vagãr'y
ĩtãl'ian (ĩtãl'ian)	vẽ'hẽmence

**WORDS WITH TWO PRONUNCIATIONS.**

dĩphthẽ'ria (dĩf- or dĩp)	hũ'morous (or yũ'mur-)
ẽx-traõ'dĩnary (or ẽx-tra-or'-)	dẽ'tãil or dẽ'tail' (n.)
wõund (wõõnd, or wõund)	dẽaf (dẽf, or dẽf)
per'fect or per'fect' (v.)	advẽrt'isement or advẽrtise'ment
pãtẽnt or pãtẽnt'	slõthful or slõthful
con'tẽmplate or con'tẽm'plate	ãl'ternate or alter'nate (v.)
tẽ'dĩous (or tẽd'yus)	thẽrẽ'fõre (or thãr'fõr)

**DO NOT USE—**

Have got, for have.  
Guess, for suppose or think.  
Expect, for suspect or suppose.  
Party, for person.  
Promise, for assure.  
Between, for among.  
Healthy, for healthful or wholesome.  
Less, for fewer.  
Fix, for arrange or prepare.  
Drive, for ride.  
Those, for these.  
That, for this.  
Posted, for informed.  
Stopping, for staying.  
Chance, for opportunity.  
Preventative, for preventive.  
Agriculturalist, for agriculturist.  
Plenty, for plentiful.  
Near, for nearly.  
Balance, for remainder.  
Alone, for only.  
Avocation, for vocation or calling.  
Evidence, for testimony.  
Extortionate, for exorbitant.  
Least, for less (in speaking of two things).  
Largest, for larger (do.).  
Tallest, for taller (do.).  
Proven, for proved.  
Quantity, for number.  
Couple, for two.  
Truth, for fact.  
Try and, for try to; e. g., "I will try and do so."  
Had rather, for would rather.  
Had better, for would better. (See Webster on "lief.")  
Scholar, for student or pupil.  
Learn, for teach; e. g., "It will learn him a lesson."  
Had ought, for ought.  
Some fifteen, for fifteen or about fifteen.  
Double comparatives; as, "This is a more stronger reason."  
Double superlatives; as, "The most universal motive to business is gain."  
Somebody else's, for somebody's else.  
Like I do, for as I do.  
Speak to, for speak with.  
Differ from, for differ with. Differ with is used in reference to opinions. Disagree is a preferable term. Differ from is used to express simple unlikeness.  
Seldom or ever, for seldom if ever, or seldom or never.  
These kind, for this kind.  
Just as soon, for just as lief.  
The matter of, for the matter with.  
Not as I know, for not that I know.  
More than you think for, for more than you think.  
Try an experiment, for make an experiment.  
As good as, for so good as.  
Equally as well, for equally well.  
Looks beautifully, for looks beautiful.  
Innumerable number, for innumerable company.  
Never heard such a thing, for never before heard such a thing.  
For who, for for whom.  
To who, for to whom.  
It is me, him, or her, for it is I, he, or she.

First and last verse, for first and last verses.  
Verse, for stanza.  
Funny, for odd or unnatural.  
Above, for foregoing, more than, or beyond.  
Feel badly, for feel bad.  
Feel good, for feel well.  
Right away, for immediately.  
Cunning, for small or dainty.  
Farther, for further.  
Real (as an adverb), for really or very.  
Storms, for it rains or snows moderately.  
Don't with third person, singular, for doesn't; as, "He don't speak well."  
Plural pronoun with singular antecedent; e. g., "Every one should do their [his] duty;" or "If you look any one straight in the face, they [he] will flinch."  
Some or any, in an adverbial sense; e. g., "I have studied some," for somewhat; "I have not studied any," for at all.  
First-rate, as an adverb.  
Nicely, in response to an inquiry for health.  
Kind of, to indicate a moderate degree.  
Archaic, or solemn, form with modern form in the same sentence; as, "The moon *sendeth* [sends] to the earth the light which the sun *gives* her;" or "Thou art [you are] not the trustworthy person I hoped *you* were."  
Beside, for besides. Beside means by the side of; and besides, in addition to.  
Affect, for effect.  
Remember, for recollect.  
Last, for latest.  
Crime, sin, and vice interchangeably.  
Reverse, for converse.  
Observation, for observance.  
Providing, for provided (in suppositional expressions).  
Supposing, for suppose.  
Enough for sufficient. "The miser has sufficient, but he never has enough."  
Abundance, for plenty.  
Want, for need. Men often want what they do not need.  
Out of, for of; e. g., "The box is made out of wood."  
Ponder over, for ponder.  
Liable, for likely.  
Lit, for lighted or alighted.  
Will, for shall.  
Would, for should.  
Lay, for lie.  
Raise, for rise.  
Set, for sit.  
Demean, for bemean.  
If, for whether. "I cannot tell if he will come or not."  
I do not think it is so, for I think it is not so.  
Limiting phrases and clauses without respect to their proper position. A careless teacher once said that she had "chairs for fifteen pupils without backs," though it is said she laughed at one of those spineless boys when he said that "he saw a man digging a well with a Roman nose." And even a Boston paper announced that "A purse was picked up in front of Music Hall by a small boy made of Russia leather."

A little careful attention in regard to our manner of speaking will be found, in the majority of cases at least, to result in a marked improvement, and will richly repay us for our pains. Our manner of speaking and writing is determined by the habit we have formed of saying certain things in a certain way. Why, then, should we not accustom ourselves to correct forms of expression? Errors in the use of language are the result of early training, carelessness, or ignorance, and may be largely, if not entirely overcome by a little patient, painstaking effort. The art of saying just what we mean—nothing more, nothing other—is by no means a menial one. We should endeavor to express ourselves not so that others *may* understand us, but so that they *must*.

To ascertain what is right and what is wrong may often send us to our text-books, but we are none the worse off for consulting them. The *Sunday School Times* makes the following truthful observations upon this point:—

"A dictionary and a cyclopedia are consulted a great deal more frequently by good scholars than by poor ones. The better informed a man is, the more ready he is to make himself sure by reference to authorities on any point where there is room for doubt in his mind. The peculiar use of a word in a book or a paper he is reading, or the mention there of any person or fact with which he is quite familiar, sends him at once to hunt the matter out, so that he shall know all about it. And if he is writing an ordinary letter, he is pretty sure to want to look up the exact definition of a word he is inclined to use, and to compare that with another for his purposes. But the ill-informed or slovenly reader or writer glosses all such things over, and fails to make any gain in the volume or accuracy of his information through his reading or writing, and the research to which it may prompt him. Books of reference are most prized by those who already know most. It is the same in religious matters as in secular. Concordances, Bible text-books, Bible dictionaries, critical commentaries, and other similar helps to Bible study, are valued more highly and used more freely by those who are well acquainted with the Bible text and Bible teachings, than by any other class of Bible readers. If you do not keep the elementary helps to knowledge always at hand, and refer to them freely and often, it is because your need of information is greater than your sense of need. There can be no question on that point."

We would commend these remarks to the thoughtful consideration of all.

W. A. C.

—"No evil dooms us hopelessly except the evil we love and desire to continue in, and make no effort to escape from."

## 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.

### SAFE TO THE SHORE.

BY J. M. BENNETT.  
(Stanwood, Wash.)

Cast out alone on life's turbulent ocean,  
Louder and shriller the huge breakers roar.  
Hark to the voice that is calling to guide thee  
Safe in the harbor, and safe to the shore!

Many a sailor has perished beside you,  
Many a bark the proud waves have gone o'er;  
Heed now the message that's given to guide you  
Safe in the harbor, and safe to the shore.

When you're in darkness, a lamp lights the channel  
Into the harbor where sails are all furled;  
When you're in trouble, don't grasp all beside you;  
Go to God's word, 't is the light of the world.

Then stand at the helm; hold firm to the rudder;  
Look at the compass and study the chart.  
You must throw out vile passions, and pride you must smother,—  
All must be pure in your purpose of heart.

Though the tide often forces you back from the haven,  
Stand at the helm your bark to control;  
Guide it with firmness; be not the weak craven—  
Your life is at stake, both body and soul!

Then hark to the message! it comes from the Master:  
Banish all selfishness out of your heart.  
You will anchor at last without a disaster,  
If you take My own word for your compass and chart.

### NEWS FROM THE "PITCAIRN."

No doubt the readers of the REVIEW have wondered many times what has become of the "Pitcairn" and the missionaries. I am happy to tell you we arrived here at Tahiti in safety the day before Christmas, after a successful run of six days from Pitcairn Island; and as I write, we are seated under an awning on the deck of our vessel, in the harbor of Papaete. This is necessary to shield us from the intense heat of this place. To the friends that are shivering round blazing fires in the United States, this will seem strange; but they must remember that it is midsummer here. But before I write further of this place, I must tell you of our trip.

After leaving Oakland, Oct. 20, the tug that towed us out from the wharf left us when we were opposite San Francisco. We had a good breeze for awhile, but at dark it died out, leaving us to roll all night in the Golden Gate, with but little progress. One after another of our company became sick, and retired to their berths, but not to get much sleep; for the flapping of the sails, the pounding of the booms, and the rolling motion of the vessel, being unusual experiences to us, kept us awake most of the night. Toward morning, however, the breeze became a little stronger, and when we arose we were far from land, though the high cliffs on either side of the Golden Gate were still in sight, but partially shrouded in mist. These soon faded from view, and nothing could be seen but rolling billows. As soon as we were able, we went on deck to escape the galley odors, which produced nausea, but were not able to escape sickness; for on every side were seen missionaries lying round, with convenient receptacles at hand ready for instant use. I felt very uncomfortable, but was not sick enough to pay tribute to Neptune, though I felt very anxious to do so. I was able to eat nothing from the time I left land till about 4 o'clock the next day, when a fresh breeze springing up, which made our vessel move more steadily, I ate a little and felt better. But it was several days before the ladies were able to do anything but lie around on deck, and in fact did not see a really well day till we reached land. However, when the wind was astern, and our ship moved steadily, they would feel a little better. All the romance that ever attached to a life on the sea, was dissipated from our minds long before we stepped on *terra firma* again. We felt that ocean traveling might be a very fine thing on land, but was quite another thing on the water.

"A life on the ocean wave,  
A home on the rolling deep,"

sounds well to a person in his snug home on shore, where things stand still; but we saw the other side

of the picture. However, with all our unpleasant feelings, we had evidence of the protecting care of God from the time we left home till we landed here. We had but little stormy weather, and probably not a full hour in which we did not have sufficient wind to give us steerage way.

On account of our uncomfortable feelings, we did not accomplish as much as we had hoped in the way of study, though we had classes in Bible history and grammar as often as possible, and also studied books relating to the islands we expect to visit. There was but little to break the monotony of the trip, as we did not see a vessel from the time we left home till we reached Pitcairn. The day after starting, we saw three whales, and occasionally we would see schools of porpoises and flying fishes. One day our table-cloth was lost overboard, and when we tried to recover it, we saw a large shark following close to the vessel. We tried to catch it with a hook, but were not successful. When about 680 miles north of the equator, we saw a duck flying close to the ship, which lighted in the water and swam round us two or three times. It seemed quite tame, and we tried to catch it with a noose. In a little while it came flying over our vessel, and lighted on one of the boats. It soon left us, but a little later it returned, and was easily caught by the steward. As it seemed so tame and so much at home with us, we thought it might, perhaps, have escaped from some ship. Several times it flew off and then returned, but finally left us for good. Occasionally hats would be blown off and lost, or a large fish would be seen, with, perchance, a storm to give a little diversion.

Our first Sabbath was quite an interesting one to us. We organized a Sabbath-school, all except one of our number being present, after which Bro. Read gave a Bible reading. The secretary of the school, sister Read, will probably send a report of the organization to the *Instructor*, for publication. We reached the trade-winds the eighth day out, after which we made better headway. About the same time, the atmosphere became warmer, and one after another our heavy articles of clothing were laid aside. The evening of Oct. 30 we had our first evening worship on deck. It was an interesting sight to see twelve or fifteen souls bowed together on the deck, the sound of flapping sails mingling with the prayers, while overhead the stars shone with a splendor seldom seen on shore. To stand on the deck of a swiftly sailing ship, surrounded by the rolling waves of a boundless ocean, and see the glory of the stars, and "the moon walking in brightness," is sufficient to inspire the Christian with feelings of reverence for his Creator. The tropical sunsets are also most beautiful.

About Nov. 3 we reached the equatorial calms, and for the next week we sailed but 350 miles. This was the hardest part of our trip, as it was very warm, and our vessel rolled about in a very disagreeable manner, while the rattling of the sails and rigging was anything but agreeable, especially at night. Nov. 10, when about 500 miles from the equator, we struck the southeast trade-winds, after which the weather was much cooler, though we were getting nearer the equator every day. Nov. 14, at 3 P. M., we crossed the equator. The day was a beautiful one, the wind was strong, and we all felt better than at any time since leaving land. From that time till we reached Pitcairn we had a good wind most of the way, and sailed rapidly. On Sabbath, Nov. 22, at noon, the sun was directly overhead, and we could not see our shadows.

On the 24th we were expecting to sight Pitcairn Island, knowing that it was not far off; and all day long our eyes were strained to get the first sight. Only those who have been away from land for weeks, and have suffered from seasickness, can appreciate our feelings at the prospect of seeing land. But the atmosphere was hazy, and a little before night, when we should have seen land if it had been clear, a heavy shower prevented our seeing any distance. Soon after dark the captain ordered the vessel put about and headed toward home, knowing that the island was but a few miles away, and fearing to get too close to the land in the night, there being no landing-place for vessels. We soon retired to rest and sleep, disappointed in not seeing land before lying down; but about 11:30 the mate came to my room and woke me, saying that the island was in sight. I went on deck, and there, through the darkness, we could see the island we had so long waited to see, appearing, however, like a mere speck on the horizon. To me it was a most welcome sight. In the morning, before it was light, I was again on deck, and at that time the

island was plainly visible, though the highest peaks were covered with clouds.

All our company were soon on deck, and all eyes were strained to see the land, which appeared at that time like a large rock rising from the sea. As it became lighter, and we got nearer to the island, we could, by the aid of glasses, see the whole island covered with green trees. Never was any sight more welcome, and it was difficult to restrain our tears of gratitude. Knowing it to be the custom of the people of the island to go out to all passing vessels, we began to look for their boats to come to us; but seeing none, and breakfast time having come, we had prayers and ate breakfast. As we united in prayer on deck, our hearts were made tender by thoughts of the goodness of God in bringing us in safety during such a long journey. With full hearts we sung, "All hail the power of Jesus' name."

After breakfast, we still looked for a boat from shore, as we did not dare to go ashore with our boats, on account of the dangerous landing. But we waited till after 8 o'clock, when suddenly some one called out, "There is the boat!" and sure enough, just a little distance off we saw a large whale-boat, containing several men, which we had not seen till then on account of the heavy swells that hid them part of the time. In a few minutes the boat was alongside, and the men were on our deck. And such a hand-shaking as took place! The leading man of the company was Bro. McCoy, the former magistrate of the island, with seven others, principally young men, and fine looking men, too. Their dark hair and skin revealed their Tahitian blood, though some were nearly as white as Europeans. They had seen us early in the morning, and had put off at about 7 o'clock; but as we were several miles out, they did not reach us till after 8 o'clock. They had heard that our vessel was being built, and that it was to be finished in July, and so had been looking for it for a month. They had not been to breakfast, so we took them into the cabin, and gave them something to eat. They brought us fresh bananas, oranges, and pineapples, and while they were eating, we were regaling ourselves on their tempting fruit. I never ate anything that tasted so good. We had been without fresh fruit nearly all the trip from home, and this touched the right spot.

After breakfast was through, we got ready to go ashore. The men were all strong, able-bodied sailors, and the first strokes of their oars gave us confidence in them. It took us but a little while to get into Bounty Bay, which is their landing-place. As we approached the shore, Bro. McCoy, who sat in the stern, gave the order to stop the boat while he carefully scanned the water to see if it was safe to go through the rolling surf, which dashed on the precipitous rocks in a sheet of foam. It is necessary to seize the moment when there is a brief lull in the sea, otherwise there is danger of the boat's being swamped. After a few moments the order was given to "lay to," and the men, as if by clock-work, bent to the oars, and we were rushing through the boiling waters like a race-horse. It was an exciting experience to us; but in a few moments we passed out of the surf, between sharp rocks, into a quiet little bay. A moment later the strong men lifted the ladies, and carried them bodily, and placed them on a large flat rock, as easily, apparently, as though the ladies had been infants.

As soon as we had touched land we felt a very peculiar sensation. Having been accustomed so long to the rolling motion of the vessel, to feel something that stood still was such a novelty to us that we felt light-headed, and staggered like drunken men. I felt the same sensation all the rest of the day, and, in fact, did not get over it till I got a night's rest. We then began to ascend the steep hill by a path cut along the side of the rock, the houses being 400 or 500 feet above the beach. We were soon met by the brethren and sisters, nearly every one on the island coming out to meet us. And a royal welcome we received! The strong women helped the ladies of our company to walk up the steep path, while some of the men took sister Tay, who was quite weak, and carried her to the top of the hill. We were taken to the house of Bro. McCoy, all the people accompanying us there. But we did not stay long in-doors, there being too many beauties to be seen outside. On every side were to be seen tropical fruits and flowers, besides beautiful roses and geraniums like those that grow in California. To us who had never before been in tropical climates, the scene was beautiful and en-



chanting, in fact, a very paradise. We spent most of the day in looking round the island, and at night retired to rest, and had one of the best sleeps we had enjoyed since leaving California.

#### DESCRIPTION OF THE PEOPLE AND THE ISLAND.

Pitcairn is situated in latitude 25 degrees and 4 minutes South, and longitude 130 degrees and 8 minutes West. From the sea it has the appearance of a massive rock rising from the water. It is evidently of volcanic origin, and, unlike most of the islands of the South Pacific, has no coral reef around it, but rises abruptly from the sea on every side. During the whole year it is covered with green trees, and is the most beautiful spot I have ever been permitted to look upon. Gladly would I spend the remainder of my days there if duty did not call me in another direction. The altitude of the highest peak of the island is 1,100 feet above the sea. There is no level land on the island, but it is broken up into hills and valleys, which are capable of cultivation on a considerable part of the island. The principal trees of the island are the tall and graceful cocoa-nut palm, the orange, lemon, lime, jack-fruit, candlenut, bread-fruit, rose-apple, coffee, and banyan. Then there are bananas, pine-apples, fei (very similar to the banana), plantain (also called the mountain banana), and the guava, from which is made the celebrated guava jelly. In addition to the above, sweet potatoes, yams, Irish potatoes, Indian corn, arrow-root, sugar-cane, pumpkins, cabbages, and water-melons grow in abundance. The pine-apples and oranges were the best we had ever tasted. The banyan tree was the most remarkable to us, some of the trees covering three or four acres. From the branches of the tree little roots are sent down to the ground, which spring up and grow, becoming trunks, which, in turn, send down other roots. In this way it spreads over many acres. There are other trees on the island, but having Tahitian names, I could not ascertain the correct spelling of them. There are no horses nor cows on the island, but a good many wild goats and sheep. Water is not very abundant, but the people have never yet actually suffered for lack of it, though sometimes it is quite scarce. There are a few springs quite a distance up the mountain, which are evidently produced by water that falls on the higher peaks. From one of these, wooden spouts carry the water down to the different houses. There is one spring of excellent water away up on a high point, which is reached with much difficulty, the water of which has to be carried to the village in cans because the distance is too great to conduct it in spouts. The weather on the island is always mild, there never being any cold weather, and the constant sea breeze preventing the excessively hot weather that is experienced on some of the islands of the South Pacific.

With the history of this remarkable island most of the readers of the REVIEW are undoubtedly acquainted, and so I will only give a brief outline of it to refresh the memory. In the year 1787, the British Government sent out a man-of-war to visit the South Sea Islands, which proceeded to Tahiti, and from there started for some of the other islands. Soon after leaving Tahiti, the crew mutined, and after putting the captain and some of those who stood by him, in a small boat, they put back to Tahiti; but fearing that they would be captured, they soon after left that island and started for Pitcairn, each one taking a Tahitian wife and being accompanied by several Tahitian men. On reaching Pitcairn, they burned their ship (which was named "Bounty"), in order to prevent detection and capture. The mate of the vessel, and the leader of the mutiny, was Fletcher Christian, a young man of considerable ability, but without Christian principles. His companions in the mutiny were men of similar character, and it is not to be wondered at that troubles soon arose, especially as their wives were heathen idolaters. In a few years every one of the mutineers was dead, except John Adams, most of them having been killed in their brutal fights, or murdered by their Tahitian wives. Through the providence of God, John Adams was led to become a Christian, and at once began to teach the youth and children the principles of righteousness, which was the means of rescuing the people from a life of sin, and making them, probably, the most virtuous people on the face of the earth.

In 1808, Capt. Falger, of the ship "Topaz," from the United States, landed at the island, and for the first time the fate of the mutineers was made known to the world. He found the people carrying

out the principles taught them by John Adams. When the British Government learned of the reformation in the life of the only remaining mutineer of the "Bounty," a pardon was sent him, and he was never called to account for his part in the mutiny. In 1829 he died, at the age of sixty-five. I visited his grave on the day of our arrival at the island, and found it surrounded by a dense growth of trees, but the grave itself in a well-kept condition. In the year 1831, on account of the fear of scarcity of water, the people, eighty-seven in number, were all carried to Tahiti; but on account of sickness caused by the change of climate, and the licentious and intemperate habits of the people there, they staid only a year or two. But as the people increased, it seemed necessary to remove them to a more roomy island, which was done in 1856, when all were removed to Norfolk Island, by the English Government. But two years afterward, sixteen of them returned, headed by Moses Young, who still lives at Pitcairn. Two years later, twenty-five or thirty more returned from Norfolk, among them being Thursday October Christian. He is now the oldest man on the island, being seventy-two years of age.

There are now 126 souls living on the island. We found them the most warm-hearted people we have ever seen. They are generally strong and able-bodied, having scarcely any bad habits. Most of them go barefooted, except on the Sabbath. The women have ample waists, never having compressed them with corsets. They generally have dark complexions, though some are nearly as light as Europeans.

With this I send to the REVIEW pictures of some groups, from which it will be seen that some on the island are as fine looking people as can be found anywhere. The people are governed by a magistrate, assisted by two counselors, who are elected the first of each year. There are scarcely any violations of the laws, and there are no taxes, police officers, or jails. The laws are models of simplicity. Charles V. Young, son of Moses Young, is the present magistrate. They have a neat church-building and school-house combined, about 80 x 18 feet, church services being held in one end, and school in the other. I wish all in America could see the reverence that is shown in the house of God. On entering, all, both old and young, kneel a moment in silent prayer, after which they seat themselves without noise or whispering. When the meeting is dismissed, all pass out without any talking or visiting, and on the outside greet one another with warm hand-shaking. Everyone takes part in the singing, which is, in some respects, as good as I ever heard. The meeting-house contains an organ which was sent them by Queen Victoria, to show her appreciation of their domestic virtues. The first thing that is attended to in the morning, is family worship. Breakfast is taken from 9 to 10 o'clock, and dinner about 4 p. m., only two meals per day being eaten. Their school is taught by Bro. Simon Young, assisted by his daughter Rosa. While they do not have the improved methods of teaching that have been adopted in America, they have done remarkably well.

Their houses are plain one-story buildings, generally without glass windows, and thatched with the leaves of the pandanus palm. Thus there is no lack of good ventilation. None of the houses contain stoves, these not being needed for heat; but all cooking is done in open kitchens standing a little distance from the house. The food of the people is very simple, consisting of the different vegetables and legumes and luscious fruits, prepared in different ways. Poe is made of sweet potatoes and taro root stirred into cocoa-nut milk, and then wrapped in banana leaves, and baked either in their stone ovens, or on hot stones put in the ground and covered with large leaves. A delicious cake is made of yams. Grated cocoa-nut or cocoa-nut milk enters into different food preparations. Baked bananas or bauanas fried in cocoa-nut oil are commonly used. For meat they have fish and the flesh of the wild goat. Not being able to raise wheat, they have bread only when they can get flour or wheat from the passing vessels. They would, no doubt, be benefited by having more food of an albuminous character.

#### OCCUPATION OF THE PEOPLE.

The men are all industrious, rising early and occupying themselves in the cultivation of the soil, also in hunting and fishing, while the women spend their time in preparing food, making thatches for the roofs, and hat and basket making. The hats are made from the palm leaves or sugar-cane, and are

trimmed with a native cloth called *tappa*, which is made of the bark of the bread-fruit or aute plant. This cloth resembles white lace, but may be put together and made into a heavy cloth, which may be used for sheets or lounge covers. Even the girls can all braid the palm leaves for hats and baskets. The baskets are very beautifully made, and are often sold to vessels that stop there, and to wish a souvenir of the island.

There are a few relics of the "Bounty" left on the island, among them being a cannon and a vice. After the destruction of the ship, the cannon lay on the sea for fifty-five years, and was then fished up and used in firing salutes. At present it forms the base of the staff of the English flag that floats from the cliff when vessels are seen approaching. The other cannon that was recovered, was taken to Norfolk in 1856, and still remains there.

#### PITCAIRN'S RECEPTION OF THE THIRD ANGEL'S MESSAGE.

Before the knowledge of the present truth reached the island, the people worshiped according to the ritual of the Church of England. About ten years ago they received some publications from California and letters from Elders James White and J. N. Loughborough. This literature was studied carefully, and was the means of convincing the people of the doctrines held by Seventh-day Adventists; so that when in 1886 Bro. J. I. Tay visited the island, but little work was necessary to lead them all to begin the keeping of the Sabbath. Bro. Tay not being authorized to administer baptism, promised that some one would be sent to finish the work and perform that rite. All the readers of the REVIEW are acquainted with the history of the effort of Elder Cudney to reach the place, and of the building and sailing of the "Pitcairn"; so I will now tell you of our work.

We rested up and looked around the island for a day or two, and then began meetings. The Lord blessed greatly from the very beginning. I never saw people so hungry for the truth as they were. No difference how long a meeting was held, it was not too long for them. We found that the great majority of the youth, though generally most excellent people, had not publicly espoused Christ, and also that some of the older ones had not given him their hearts. On the first Sabbath we had a Sabbath-school, then a sermon which was greatly blessed of God, and at 6 p. m. a short talk followed by a social meeting. Several of the older people took part, but none of the youth. Seeing that the Lord was greatly moving on the hearts of the youth, an opportunity was given for all who wished to serve God, to rise, when several stood on their feet. This broke the ice, as it were, and several requested prayers. Many said this was the best meeting they had ever enjoyed in their lives. From this time we had a series of victories till the close of our stay.

The next Monday morning we all rose early and went over the mountains to a large banyan tree, covering three or four acres, and took our breakfast from large banana leaves laid on the ground. The spot was a second Eden, the day was glorious, and we seemed to be a little nearer heaven than at any other period of our lives. Before breakfast, which was taken at 9 o'clock, we spent the time in looking at the lovely things on that part of the island, and enjoying the innocent sports of the children. In this secluded spot, surrounded by the handiwork of God, and mingling with those who seemed to be almost separated from, and lifted above, the dark world of sin, we spent one of the most enjoyable days of our lives. On the top of a hill, a little above us, was a spot that evidently had been used for idol-worship by those who occupied the island before it was known to Europeans. At 10 o'clock a meeting was held, the people sitting on the ground under the wide-spreading banyan tree. In a short sermon we tried, like Paul at Athens, to call attention to Him who made the heavens and the earth, contrasting the condition of those who had a knowledge of the true God, with those who worshiped dumb idols, as had formerly been done on the island, on the spot where we were then worshipping. This was followed by a social meeting. Quite a number of the youth told of the new love that had sprung up in their hearts, and the older brethren rejoiced with tears of gratitude that their prayers for the conversion of the youth had been heard. Feeling the need of a meeting for the youth and children, we appointed one for the next morning, at 6 o'clock. These early morning meetings were kept up the most of the time during our stay; though not in every case exclusively for the young people. I

...roely ever saw more of God's power manifested than I saw at that meeting. Hearts that had not known Christ were made tender by his love. When those who specially desired prayers were requested to come forward, they crowded forward till there was no place for more.

In addition to this early meeting and a 5 o'clock meeting, we had meetings for the instruction of the church officers, sisters' meetings, and tract society meetings, and still they were hungry for more. The school was closed during our stay, and nothing unnecessary work was done by any, for all wanted to give their time exclusively to worship and the study of the truth. As none of the people had ever been immersed, we gave the evidence on the subject, as it is related to conversion, after which we had an examination of those who desired baptism. At 5 o'clock p. m., Dec. 5, the baptism took place. On account of the heavy waves that broke in at the landing-place, the rite was administered in a natural pool under the cliffs, which was filled by the heavy surf breaking over the rocks. At this time, however, it was quiet, and nothing hindered the impressive ceremony. The old cliffs echoed back the songs of praise, after which Elder Read and myself buried sixty-four souls in the likeness of Christ's burial and resurrection. Old brethren and sisters who had served God from childhood, for the first time saw a scriptural baptism, only one or two of the company ever having seen the ceremony. The next day was the Sabbath, and after Sabbath-school, which was held at 8 o'clock, a meeting was held to organize a church. The organization, however, was not completed till the next day. At 5 o'clock p. m. the ordinances were celebrated, and the occasion was a very impressive one. Meetings for the unconverted were still continued, till not one remained that had not given his heart to Christ, except the very small children. One of the most interesting cases was that of a little Spanish girl, thirteen years old, who came to the island from Mangareva (one of the Gambier group) several months ago, for the purpose of attending school. She was brought up by Catholic parents, and was herself very strict in the observance of all the forms of the church. At our meetings her heart was touched by the Spirit of God, and she gave herself to Christ and was baptized with the others. She can speak but little English, but is very bright, and is learning rapidly to write and read. After she had expressed a desire to be baptized, she was asked by Mrs. Gates, in private conversation, why she wanted to be baptized, and if it was because some of the other children were going to be baptized. Her answer was that she felt that Jesus loved her. What better answer could have been given? Thus the Lord is showing his willingness to visit with his blessing the other islands of the sea. At our second baptism eighteen more followed their Lord in the solemn rite, making eighty-two in all. At the completion of the organization of the church, the officers were elected, and the elders and deacons ordained. Bro. Simon Young was elected first elder, and his son Alfred second elder. A tract society was organized, consisting of about seventy members, and \$65.00 of membership fees was paid to the librarian. About \$60.00 was paid to me, to be used in the foreign mission work.

As the time approached for us to close our meetings and leave for other islands, the brethren carried out to our vessel boat-load after boat-load of potatoes, oranges, cocoa-nuts, bananas, limes, lemons, and arrowroot, for our use on the trip. The time set for sailing was Dec. 16; but on account of the rough sea, which made it dangerous to go out through the surf, we did not go till the 17th. At an early hour we took breakfast, but did not get ready to take the boats till about 11 o'clock. Just before going down the steep cliff to the landing, we assembled the people together under the cocoa-nut trees, and had a precious season of prayer. Before prayer, a few remarks were made, and then the following words, composed for the occasion by sister Rosa Young, were sung by all the people, to the tune, "Ho! Reapers in Life's Harvest:"—

PARTING.

We welcomed you with gladness,  
With thoughts too deep to tell;  
And now, with tears of sadness,  
We come to say, "Farewell!"  
To other fields of labor,  
At duty's call you go,  
And richly may the Saviour  
His help on you bestow.

May he attend your pathway  
Across the ocean wide,  
And while you bear his message,  
Be ever at your side.  
His Spirit's power will aid you;  
The truths you will proclaim  
Shall end in praise and glory  
Unto our Master's name.

Go, then, 'neath his protection,  
And earnestly we'll pray  
That you may reap rich harvests  
In islands far away.  
May many souls be gathered,  
And garnered for the Lord,  
And his approving sentence\*  
Shall be your rich reward.

As we rose from prayer, nearly every one was weeping, and hardly a word was spoken till we reached the landing. As we parted, they fell on our necks weeping. As the sea was quite rough, making it difficult and dangerous to get into the ship from the boats, they were sailed round to the leeward side of the island, where the sea was more smooth. Two or three boat-loads of the people accompanied us to the vessel, wishing to be with us as long as possible. Not wanting to get seasick by riding in the boats round the island, some of us walked over the mountain to the leeward side of the island, and there took the boats for the ship. It was so hard to part with the dear souls, that it was 5 o'clock p. m. before we were ready to start on our journey. But finally the last boat-load of weeping passengers pushed off from our ship, and a few minutes later, favored by a stiff breeze, all sails were set, and we were flying toward the Society group of islands, 1,200 miles away. As we started, the British flag on the island was dipped in a parting salute, and ours was dipped in a return salute. By means of our glasses we could see the people on the cliff waving their handkerchiefs to us, though several miles away. Slowly the beautiful island faded from view, and at 7:20 was lost to our sight. Bro. J. R. McCoy and his sister Mary Ann McCoy, also Haywood Christian, accompanied us to assist in the work at the islands.

Our trip to this place was a remarkably quick one, being accomplished in a little over six days. The weather was perfectly lovely all the way, and the moonlight nights were grand beyond anything we had ever seen; but for all that, the ladies were sick all the way, and all of us suffered more or less. The evening of Dec. 23 we were off the island of Tahiti, but had to wait till morning to land, as the island is surrounded by a coral reef, through a dangerous opening in which we had to pass to reach the harbor. In the morning we signaled for a pilot, who soon came aboard; and in a little while, with the aid of a good breeze, we passed the reef and anchored in safety. Before going ashore we assembled in the cabin, and offered special thanksgiving to God for the prosperous voyage. We had expected to find a lot of mail, but received only a few papers. But the next boat from San Francisco brought letters and papers that made our hearts glad. The next day was Christmas, and we were invited to take breakfast at the house of one of the leading merchants of the town of Papaete. This was on account of his being an acquaintance of Bro. McCoy. This breakfast was taken at 11 o'clock, which is the time some of the people take their morning meal. The people of the place treat us very kindly, though at first they regarded us with considerable suspicion. Some of the leading families invite us to their houses, and the prejudice of some is being broken down. On our arrival, we did not know as to the propriety of remaining long; but as we have found one or two that have read our books in the past, and who are interested in our views, we have decided to remain and hold some meetings. We had to obtain permission from the government to hold meetings, which we did by applying to the Director of the Interior. A gentleman, formerly from America, and at one time an American consul, has granted us the use of a large room in which to hold our meetings, which will begin at once. In future letters I will tell of our work here, and of the missionary work that has been done on the island in the past.

E. H. GATES.

Papaete, Tahiti, Jan. 4, 1891.

—“Our pain and sorrow, endured with sweet trust and submission, leave us purified and enriched, with more of Christ in us. In every burden that God lays upon us there is a blessing for us, if only we will take it.”

\* Matt. 25:21.

PROGRAM FOR GENERAL CONFERENCE.

MARCH 5-25, 1891.

- THURSDAY, MARCH 5.  
10:30 A. M.—Organization of Conference—Address of President—Appointment of Committees.  
3:00 P. M.—International Tract Society: Address of President—Appointment of Committees.  
7:00 P. M.—Sermon by Elder O. A. Olsen.
- FRIDAY, MARCH 6.  
10:30 A. M.—General Conference: Reports of District Superintendents.  
3:00 P. M.—International Sabbath-school Association: Address of President—Appointment of Committees.  
7:00 P. M.—Sermon by Prof. W. W. Prescott.
- SABBATH, MARCH 7.  
10:45 A. M.—Sermon by Elder S. N. Haskell.  
3:00 P. M.—Sermon by Mrs. E. G. White.  
7:00 P. M.—General Conference: Report of Educational Secretary.
- SUNDAY, MARCH 8.  
10:30 A. M.—General Conference: Reports of District Superintendents Continued—Report of General Canvassing Agent.  
3:00 P. M.—International Health and Temperance Association: Address of President—Appointment of Committees.  
7:00 P. M.—Address by Dr. J. H. Kellogg, subject, Medical Missions.
- MONDAY, MARCH 9.  
10:30 A. M.—General Conference: Foreign Mission Secretary's Report.  
3:00 P. M.—International Tract Society: Reports of Corresponding Secretaries.  
7:00 P. M.—Address by Elder S. N. Haskell, subject, The Claims of India and China upon Us.
- TUESDAY, MARCH 10.  
10:30 A. M.—General Conference: Reports of Standing Committees.  
3:00 P. M.—General Conference: Special Demands of Home Fields.  
7:00 P. M.—Address by Elder Holser, subject, The Work in Europe.
- WEDNESDAY, MARCH 11.  
10:30 A. M.—General Conference: Unfinished Business.  
3:00 P. M.—International Tract Society: Report of District Canvassing Agents.  
7:00 P. M.—Addresses by Elder Haskell and Bro. Spicer, subject, Our Work in England and the Colonies.
- THURSDAY, MARCH 12.  
10:30 A. M.—General Conference: Report of Committee on Consolidation of Publishing Interests.  
3:00 P. M.—Report of Religious Liberty Work.  
7:00 P. M.—Address by Elder A. T. Jones, subject, Religious Liberty.
- FRIDAY, MARCH 13.  
10:30 A. M.—General Conference: Reports of Committees.  
3:00 P. M.—International Sabbath-school Association.  
7:00 P. M.—Address by Elder J. N. Loughborough, subject, Early Experiences.
- SABBATH, MARCH 14.  
10:45 A. M.—Sermon by Elder U. Smith, subject, The Spirit of Prophecy, and our Relation to It.  
2:30 P. M.—Sermon by Mrs. E. G. White or Prof. W. W. Prescott.  
7:00 P. M.—International Tract Society: Reports of Committees.
- SUNDAY, MARCH 15.  
10:30 A. M.—General Conference: Report of Treasurer, and Statistical Reports of Secretary.  
3:00 P. M.—International Health and Temperance Association.  
7:00 P. M.—Address by Dr. Kellogg, subject, Our Orphans.
- MONDAY, MARCH 16.  
10:30 A. M.—General Conference: Finances.  
3:00 P. M.—International Tract Society.  
7:00 P. M.—Address by L. C. Chadwick, subject, Foreign Missions.
- TUESDAY, MARCH 17.  
10:30 A. M.—General Conference: Foreign Missions.  
3:00 P. M.—International Sabbath-school Association.  
7:00 P. M.—International Health and Temperance Association.
- WEDNESDAY, MARCH 18.  
10:30 A. M.—General Conference: Miscellaneous Business.  
3:00 P. M.—International Tract Society: Miscellaneous Business.  
7:00 P. M.—Missionary Address, subject, South America.
- THURSDAY, MARCH 19.  
10:30 A. M.—General Conference: Reports from Publishing Houses.

8:00 P. M.—International Health and Temperance Association.

7:00 P. M.—General Conference: Reports from Health Institutions.

FRIDAY, MARCH 20.

10:30 A. M.—General Conference: Ministerial Study.

8:00 P. M.—(To be filled.)

7:00 P. M.—Address by Prof. W. W. Prescott, subject, The Calling and Work of the Ministry.

SABBATH, MARCH 21.

10:45 A. M.—Sermon by Elder S. N. Haskell.

2:30 P. M.—Sermon by Elder A. T. Jones.

7:00 P. M.—International Sabbath-school Association.

SUNDAY, MARCH 22.

10:30 A. M.—General Conference: Miscellaneous Business.

3:00 P. M.—International Tract Society.

7:00 P. M.—Sermon by Elder E. J. Waggoner, subject, The Third Angel's Message.

MONDAY, MARCH 23.

10:30 A. M.—General Conference: Miscellaneous Business.

3:00 P. M.—(To be filled.)

7:00 P. M.—Sermon by Elder J. N. Loughborough, subject, Early Experiences.—No. 2.

TUESDAY, MARCH 24.

10:30 A. M.—General Conference: Miscellaneous Business.

3:00 P. M.—General Conference: Foreign Mission Work.

7:00 P. M.—Address by Elder O. A. Olsen, subject, The Work for the Coming Year.

WEDNESDAY, MARCH 25.

10:30 A. M.—General Conference, Closing Session: Miscellaneous Business.

A course of Bible study will be conducted during the Conference, from 5:00 to 6:00 P. M., each day, beginning March 1.

The meeting at 10:30 A. M. will continue until 12:30 P. M., each day; the meeting at 3:00 P. M. will continue until 5:00 P. M.; the meeting at 7:00 P. M. will continue until 8:30 P. M.

The program will be followed as nearly as possible, but it may be necessary to make some variations.

Those who wish a full report of the Conference can obtain it through the General Conference Daily Bulletin.

The Conference will open Thursday, March 5, at 10:00 A. M. GEN'L CONF. COM.

## Special Notices.

### NOTICE FOR MINNESOTA.

THE special course and canvassers' drill for Minnesota will be held at Minneapolis March 26 to April 5. The district canvassing agent, Bro. F. L. Mead, will be with us to conduct the canvassing drill. We have also the promise of other help from the General Conference. All canvassers should be in attendance, also those who contemplate entering the canvassing work.

Come at the commencement and remain to the close. R. C. PORTER.

### HEALTH AND TEMPERANCE READINGS.

I DESIRE to say to the health and temperance workers in Michigan, that I have left a few copies of "readings" on various health subjects, from the Bible and the "Testimonies," which I have prepared for the Sanitarium medical missionary class. If any officers of local health and temperance clubs, or leaders of health and temperance missionary meetings, desire copies of these "readings" to use in their meetings, and will send me their names and addresses, I will gladly forward them copies until the supply is exhausted. First come, first served.

W. H. WAKEHAM, Pres. Mich. H. and T. Asso.

### SOUTH DAKOTA, NOTICE!

I HAVE been desirous for some time, of spending a few weeks in the health and temperance work among our brethren and sisters in this State; but having been engaged in new fields up to the present time, and the probability being that I shall be thus engaged for some time in the future, I shall not be able to do this. I would, therefore, urge upon all our brethren and sisters the necessity of paying more attention to health and temperance literature. There are many homes where such reading is entirely wanting. This is not as it should be, nor as God wants it to be; for if health reform be a part of the third angel's message,—and God by his Spirit has told us that it is,—ought we not to know something about it? In the day of judgment, will not

God hold us responsible for talents not improved and opportunities slighted?

Those saved under the message are said to be "without fault before the throne of God." Just how much is embraced in this expression, may perhaps be a question, but it certainly warrants this much: that all those who will be translated when Christ comes again, will be in harmony with all points of present truth. If, then, we are to be in harmony with all points of the message, and health reform is a part of it, can we justly lay aside the means whereby we are to arrive at a knowledge of the message? But it may be argued that "times are hard," and that you cannot afford it. Such pleas might, perhaps, have been made consistently in days gone by, but not now; for our health literature now comes within the reach of all. Take, for instance, our new paper, *The Medical Missionary*. This is a monthly journal, and will contain articles from the pens of sister White, Dr. Kellogg, Elders O. A. Olsen and W. C. White, and other practical and excellent writers, on this subject and kindred topics of thrilling interest,—all for the small sum of twenty-five cents.

Brethren and sisters of South Dakota, now is the time to subscribe, that we may get the benefit of the paper from its beginning. Send in your orders to our State secretary, I. S. Lloyd, Vilas, S. D., and let us come up to our duty in this respect, that when the Master comes, we may be found "perfect, thoroughly furnished unto all good works," and hear the words, "Well done."

C. P. FREDERICKSON, Pres. S. D. H. and T. Asso.

## The Sabbath-School.

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

### LESSON XI.—JAMES 5:1-6.

(Sabbath, March 14.)

1. Upon what feature of the last days does James now enter? (See note 1.)

2. Is it literal or figurative riches that are spoken of?

3. What are the "miseries" in view of which the rich are called upon to weep and lament?

4. What other scriptures connect together especial sorrow and lamentation in the great day of the Lord with the possession of gold and silver? (See Isa. 2:19, 20; Eze. 7:19; Zeph. 1:14, 18; Rev. 6:15; 18:15, 19.)

5. What especially distinguishes the present generation with respect to riches, from all preceding generations?

6. In what condition will the treasures of the very rich be found at last? James 5:2.

7. What does this indicate in regard to the use of these riches? Ans.—That they have been hoarded up for the gratification of these millionaires, and not kept in circulation for the general good of society.

8. What sin does Paul put second in the list of sins which will characterize the last days? 2 Tim. 3:2.

9. What is said of gold and silver which will witness against them who have hoarded them up? James 5:3.

10. Instead of these riches proving the source of pleasure anticipated, what did they become? Verse 3, next to last clause.

11. Of what is this heaping up of treasure a sign?—Id., last clause.

12. What is the relation of these rich men to the laborer? Verse 4.

13. What present social condition reminds us of this prophecy? (See note 2.)

14. Into whose ears do the cries of the laborers enter? Verse 4, last clause.

15. How does James say that these rich men have lived? Verse 5.

16. What is the natural tendency of the possession of riches? 1 Tim. 6:9.

17. What other dangers do the Scriptures connect with the possession of riches? Deut. 8:13, 14; Neh. 9:25, 26; Prov. 18:23; Micah 6:12; Matt. 13:22; 19:23, 24; 1 Tim. 6:10.

18. What is meant by "a day of slaughter," in James 5:5, last clause? Ans.—A day when animals are slain and provided for a time of feasting; and it indicates that they give themselves up to indulge in every kind of riot and excess.

19. How do they at the same time treat the poor? Verse 6.

20. What attitude do the latter class assume?—

21. In what way only could "the just" properly seek redress from oppression? Ans.—Not by violence, but by legal means.

22. What is the primary signification of the word here rendered "resist"? Ans.—It means "to set one's self in formal array against." It would, therefore, very properly apply to the attempt to maintain a cause against an antagonist in a court of justice. But in the present day a man who has nothing but justice on his side, does not stand much of a chance when a large amount of capital is arrayed against him. They are wise, therefore, who do not attempt to "resist" even in this manner.

### NOTES.

1. Verse 1: None are more ready to take rose-colored views of the future than the rich. None are more pleased with the "peace-and-safety" cry of the last days. Thess. 5:3. But "sudden destruction" is then impending. So while they are anticipating good days to come and are saying in their hearts, "To-morrow shall be like this day, and much more abundant," this prophecy calls upon them to weep even unto howling for the calamities, judgments, and miseries of the great day of the Lord, which are hanging over them, and from which the rich, in which they have so blindly trusted, will not deliver them. It is instructive to notice how often the rich are particularly mentioned in descriptions of the scenes of the day of the Lord.

2. Verse 4: The hire of the laborers crieth. The condition of things at the present day in respect to the increase of riches, is a strange and startling one. There has never before been a time in the world's history when such fortunes could be accumulated, and in so short a time, as can be to-day. These could not have been accumulated without the great inventions of modern times, and these have appeared as one feature of the prophecy of Daniel that in the time of the end knowledge should be increased. Dan. 12:4. Thus a few persons, acquiring immense fortunes, can combine their capital, and hold the mass of the people entirely at their mercy, at every commercial point of view. Until this state of things existed, the labor troubles which now so deeply stir society, were unknown. Hence it is what would be expected, that James, in predicting the phenomenal increase of riches, should also throw in some remarks indicating that such a state of things would cause trouble on the part of the laborers. It is certainly an unnatural and unhealthy state of things when a man without capital, but with an aptitude for what is called "business," can start in, and, by a shrewd manipulation of circumstances, in half a score of years come out with ten millions or twenty millions, as many do nowadays while the toilers whose labor has created these millions which these men draw into their coffers, are on the downhill road of poverty, under more exacting conditions; for there is too much of truth in the current aphorism that "the rich are growing richer, and the poor are growing poorer." There is no wonder that the situation breeds trouble, and no doubt that it will continue to do so till society breaks up in the great time of trouble that ushers in the day of the Lord.

## News of the Week.

FOR WEEK ENDING FEB. 28.

### DOMESTIC.

—Disastrous floods are devastating towns along the Ohio River.

—It is estimated that 10,000 settlers now occupy land in the Cherokee strip.

—A cloud-burst occurred at San Carlos, A. T., Monday. Two and one half inches of rain fell in six hours.

—The Chicago World's Fair directors have abandoned the lake front, and the show will take place in Jackson Park.

—According to the *Bankers' Magazine*, the farms of Michigan are carrying mortgages to the value of \$500,000,000.

—Floods at Yuma, A. T., have done \$150,000 damage, and threaten to sweep the town away. One man was drowned in bed.

—The President sent to the Senate on Saturday, the 21st, the name of ex-Gov. Charles Foster of Ohio, to succeed the late William Windom as Secretary of the Treasury.



The Senate has passed the bill appropriating a sum to exceed \$3,000,000 for laying a cable between the United States and Hawaii.

Four locomotives, said to be the heaviest in the world, are on the way from Philadelphia to Detroit, for the Port Huron tunnel company.

A free school bill has passed both branches of the legislature of New Mexico, and that Territory has now a free school law for the first time in its history.

The grippe has taken possession of Fort Logan, Colo., and is playing havoc with the soldiers. Eighty are in the hospital, and four deaths have occurred this week from the disease.

Tuesday the Geysers Oil Company, one of the most aggressive opponents of the Standard Oil Company in Ohio, went under the complete control of the latter. The price paid for seven sixteenths of the stock was \$1,600,000.

The cigarette law is being vigorously enforced in Carversville, Ga. A number of small boys have been brought up before the city council, and if it can be learned from whom they bought their cigarettes, the merchants will be punished.

About 4:15 o'clock Monday morning, a meteor, apparently the size of a full moon, fell near Madison, Me., bursting when near the earth, with a report like heavy thunder, and shaking houses as though by an earthquake. The meteor was visible all over the State.

The ashes of Henry Meyer, late proprietor of the Puck Hotel, at Port Richmond, will be taken to the top of the Statue of Liberty, in New York Harbor, by the Staten Island Schutzen Corps, and a portion scattered to the winds in accordance with his wishes. The remainder will be delivered to his widow.

FOREIGN.

Emin Pasha has been appointed governor of the western portion of the German territory in Africa.

Emperor William of Germany is about to propose an international conference to discuss the question of a general European disarmament.

It is reported that citizens of Russia have raised \$500,000, and that the government will expend a like amount, for an exhibit at the Columbian Exhibition in 1893.

A Japanese has invented a flying machine which, it is claimed, can be propelled at the rate of ten miles an hour. It has six wings like those of a bird, which are moved by a wheel.

A terrible storm, followed by floods, recently caused enormous damage throughout the island of Massawah, on the Red Sea. Over 100 persons lost their lives during the storm, or as a result of the floods.

A dispatch from Afafite in Egypt, via Suakin, says a severe engagement was fought at Tokar, Feb. 19, between the Egyptian troops who recently left El Teb and Osman Digna's forces. Nearly 1,000 lives were lost.

An explosion took place in the Spring Hill coal mines near Halifax, N. S., Saturday afternoon, Feb. 21. The loss of life caused by the explosion is appalling. It is now feared that seventy men and boys are dead. Twenty-nine bodies have been recovered.

A new Spanish steamer has arrived at the Caroline Islands, and another massacre of Spanish troops has taken place. Residents and natives of the islands attacked the Spanish garrison unexpectedly, and killed ninety soldiers and civilians. The troops retaliated by attacking the native stockade, and a terrible fight ensued. The islanders were driven into the jungle, where the Spaniards followed them, but they were repulsed with heavy losses, the natives being armed with Remington rifles, and shooting down the soldiers in large numbers. The Spanish captain shot himself rather than fall into the hands of the natives.

RELIGIOUS.

A Hebrew convert to Christianity is laboring with great success among the 30,000 Jews residing in Jerusalem.

There are 109 medical missionaries in China, thirty-eight of whom are women. Medical missions have been established in all but four of the provinces.

The Doshisha collegiate, scientific, and theological school of Kioto, Japan, has received a gift of \$100,000 from Hon. J. N. Harris, of New London, Conn.

Last August there was a fall of manna in Asia Minor, which was baked for bread after the manner of the Bible tradition. It has been examined by a Frenchman of science, and identified as lichen.

In the Illinois Senate, Tuesday, a bill was presented by Mr. Mahoney, making it a conspiracy for two or more persons to agree to prevent the election of any person to office on account of his religious beliefs.

The czar has been persuaded by M. Pobiedonostzeff to sanction the creation of a Ministry of Public Worship, which is to enable the orthodox church to put the screw with greater effect on dissenters of all kinds.

Appointments.

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

MEETINGS FOR NEW ENGLAND.

By advice of the president of the Conference, I will attend meetings in Massachusetts as follows:—

Table with 3 columns: Location (Worcester, So. Amherst, Danvers, Haverhill), Date (March 6-15, April 3-12, 17-26)

Meetings at each of the above places will begin Friday evening. We hope all in the vicinity of these churches will plan beforehand to attend these meetings, and pray that we may share largely in the blessing of God.

C. W. EDWARDS.

BUSINESS NOTICES.

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

WANTED.—A man to work on a farm. House furnished if man prefers to board himself. Reference required. Address Lucius Sanborn, Hadley, Lapeer Co., Mich.

LABOR BUREAU.

WANTED.—Two good men to work on farm this summer. Address, I. H. Evans, Ovid, Mich.

WANTED.—A first-class tinner; no other need apply. Sabbath-keeper preferred. Address E. J. Hill, 214 W. Main St., Battle Creek, Mich.

WANTED.—Man and wife to work on sheep ranch in Montana; also man to herd sheep. Must be S. D. Adventists. Steady employment. Address A. W. Stanton, Livingston, Mont.

ADDRESS WANTED.

I wish to obtain the address of every family of scattered Sabbath-keepers in Kansas who do not have the privilege of attending a Sabbath-school. I hope to receive these at once. Address O. S. FERREN, 821 West Fifth Street, Topeka, Kans.

NOTICE!

Will those who have been so kindly sending me papers, please not send any more at present, as I have all we can use for a long time.

DORA MARKS, Union City, Mich.

Obituary Notices.

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

DEWEY.—Died in Dowagiac, Mich., Feb. 8, 1891, sister Minerva Dewey, daughter of Alexander and Nancy Moore, aged forty years. She was born in Silver Creek Township, Cass Co., in 1851. She was married to Bro. Norman Dewey on May 14, 1878. She embraced the truth several years ago, and lived a faithful Christian until her death. Her death is a heavy blow to her husband; her father and the remaining members of the family also deeply feel her loss. Sermon by the writer.

R. S. WEBBER.

MAYS.—Sister Elizabeth Mays died at Marksville, Page Co., Va., Feb. 3, 1891, of dropsy, after an illness of nearly ten months. She was born Sept. 9, 1837, and was, therefore, at the time of her death, aged 53 years, 5 months, and 24 days. Sister Mays was converted about fifteen years ago, under the labors of Elders Lane and Corless, and united with the Marksville church, of which she remained a member till the day which closed her earthly mission, and brought to her that repose which will not be broken till the Lifegiver comes. Funeral services were conducted by the writer.

G. A. STILLWELL.

KONIGMACHER.—Samuel C. Konigsmacher was born at Ephratah, Pa., July 20, 1843; died of bronchitis and heart-disease, in Philadelphia, Pa., Feb. 3, 1891, aged 47 years, 7 months, and 12 days. He was married at the age of thirty-one, to Emma Martin. This union was blessed with three children,—two sons and one daughter. The older son is at the South Lancaster Academy. These children, with their mother, are left to mourn their loss.

Also, sister Susanna Martin, nee Konigsmacher, was born at Ephratah, Pa.; died of paralysis, in Philadelphia, Pa., Feb. 3, 1891, aged 71 years, 3 months, and 29 days. She leaves four children, two sisters, and one brother. Her husband, Peter Martin, having died, she made her home with her daughter Emma, in Philadelphia. The three, with the children, lived very happily together. They formerly belonged to a branch of the Seventh-day Baptists, who were represented only in Pennsylvania, in the three counties of Bedford, Franklin, and Lancaster. For several years they investigated the positions held by Seventh-day Adventists, and, becoming convinced of their correctness, they fully united with our people in Philadelphia about one year ago. They proved a great help to the church in Philadelphia, and the loss of Bro. Konigsmacher and sister Martin will be sadly felt. They departed this life only about ten minutes apart, with a full assurance of having a part in the first resurrection. Thus sister Konigsmacher lost her husband and mother in one hour; but she sorrows not as others who have no hope. Were it not for the glorious assurance of meeting her loved ones soon again, the blow would crush her; but she

remembers the promise of her Lord in this most trying hour, and looks forward to the time when loved ones will meet where death cannot separate. On the evening of the 4th, the friends and neighbors assembled at the house in Philadelphia, where Elder Lindsey, of the Atlantic Conference, spoke words of consolation. On the 5th, sister Konigsmacher, with her sister, brought the remains to Ephratah for interment, where the funeral was largely attended. The Scripture language for the occasion was taken by the writer from 1 Cor. 15: 56-58.

J. S. SHROCK.

PARNHAM.—Died at Harrisonville, Mo., on Sabbath morning, Jan. 31, 1891, of brain fever, Little Ralph, son of H. and H. E. Parnham, aged 2 years and 2 months, lacking four days. He was sick nearly three weeks, during which time he suffered intensely. He was remarkably intelligent for one so young, and was the pride of our home; and oh, how sadly we miss the music of his dear little feet and hands, that were always busy. When we would take him up from his fevered bed to rest him, while conscious, he would hold up his little innocent face and say, "Kiss." We have the sweet assurance that he sleeps in Jesus, and that if faithful, we will meet him again beyond this vale of tears. He leaves a father, mother, five sisters, and two brothers to mourn. Words of comfort were spoken by Bro. Allee, on Feb. 3, from the words, "Have faith in God."

H. AND H. E. PARNHAM.

Traveler's Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 30, 1890.

Table with columns for EAST and WEST stations, and times for Mail, Day Express, N. Shore Limited, N. Y. Express, Att'ntio Express, Eve'g Express, and Kal. Accom'n. Lists stations like Chicago, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, Boston, and Chicago.

Daily. Daily except Sunday. Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6:16 p. m., arriving at Jackson at 7:55 p. m., daily except Sunday. Accommodation train for Niles and all intermediate points, leaves Battle Creek at 8:00 a. m., arriving at Niles at 10:05 a. m., daily except Sunday. Trains on Battle Creek Division depart at 8:03 a. m. and 4:35 p. m., and arrive at 12:40 p. m. and 7:00 p. m., daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



Chicago & Grand Trunk R. R.

Time Table, in Effect Dec. 7, 1890.

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

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

W. E. DAVIS, Gen. Pass. and Ticket Agent, Chicago. A. S. PARKER, Ticket Agent, Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., MARCH 3, 1891.

## CONTENTS OF THIS NUMBER.

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

### Poetry.

<i>Optio Hominis</i> , FRED ALLISON HOWE.....	129
Free, ELDER L. D. SANTEE.....	131
Broken So Soon, <i>Sel.</i> .....	133
Motive, <i>Sel.</i> .....	134
Safe to the Shore, J. M. BENNETT.....	139

### The Sermon.

Trust in God or Man ( <i>Concluded</i> ), ELDER J. N. LOUGH-BOROUGH.....	129
--	-----

### Our Country-tutors.

The Proper Use of the Scriptures, ELDER J. G. MATTESON.....	130
Temptation, MRS. ANNA L. COLCORD.....	131
The Millennial Dawn, E. J. ROGERS.....	131
An Astonishing Admission, WM. GROFF.....	132
The Refugee, MALCOLM B. DUFFIE.....	132

### Home.

Religion at Home, <i>New York Jewish Messenger</i> .....	133
Washington's Rules, <i>Sel.</i> .....	133
The Hero, <i>N. Y. Observer</i> .....	133
The Art of being Entertained, <i>The Ladies' Home Journal</i> .....	133
Wanted—a Boy, <i>Sel.</i> .....	133

### Mission Field.

What is a Missionary? J. O. C.....	134
General Meeting in Germany, H. P. HOLSER.....	134
Departures of Missionaries during 1890.....	134
Sleeping Sickness, P. T. M.....	134
Helpful Books, W. O. W.....	134

### Special Mention.

The Baptist Church in Politics, <i>Times</i> (Worcester, Mass.).....	135
Speculations as to the Papacy, <i>Interior</i> .....	135
Catholics and the Indians, <i>Interior</i> .....	135

### Editorial.

The Millennial Dawn.....	136
Religion and Feeling, L. A. S.....	136
From Australia, G. C. T.....	136

### Ministers' Department.

Apostolic Succession ( <i>Concluded</i> ), H. M. J. RICHARDS.....	137
Pronunciation and Use of Words, W. A. C.....	138

### Progress of the Cause.

News from the "Pitcairn," E. H. GATES.....	139-141
Program for General Conference.....	141

### Special Notices.

The Sabbath-school.....	142
News.....	143
Appointments.....	143
Editorial Notes.....	144

See Program for daily proceedings of the General Conference, on page 141 of this paper.

The reader will find in our Special Mention department this week, several articles on subjects which demand the serious attention of the American people. In these things the nation may read danger; we read a sign of the times.

Among the numerous arrivals the past week, of delegates to the General Conference, we are happy to mention, S. N. Haskell from Australia, C. L. Boyd from South Africa, H. P. Holser from Switzerland, W. A. Spicer from London, Eng., and G. W. Morse from Canada. Others are from our home Conferences.

Before another REVIEW is issued, the twenty-ninth session of the Seventh-day Adventist General Conference will be in progress. It commences March 5. By whatever other features the Conference may be characterized, we think it may be safely predicted, from present indications, that it will be the largest General Conference ever yet held by our people.

The Ministers' department will be found especially important this week. The article on "Apostolic Succession" contains testimony which our brethren in the ministry will often have occasion to use, and will find it very convenient to have at hand. The article on the correct pronunciation of words, and forms of expression to be avoided, should not only be carefully studied, but kept for handy reference. To go before a congregation, as a public speaker, in this critical age, and trip on such points as these, is calculated to damage greatly one's influence.

The closing exercises of the Ministers' School were held in the east vestry of the Tabernacle, from 11 A. M. to 1 P. M., Friday, the 27th. The room was filled to its utmost capacity, by the members and many friends who had come in. Brief addresses to the class were made by sister White and other visitors, and many who had been connected

with the school expressed their gratitude for the benefit they had received from the school, not only in what they had learned, but in the new and deeper experience they had enjoyed in spiritual things. The occasion was felt to be a happy conclusion to a successful term of school work.

The revolt of reason against a pogo-papal dogma which has too long disgraced the creeds of the churches, we are glad to see going forward even theoretically. We trust the time is not far distant when in multitudes of cases it will take the practical form of open repudiation and abandonment. This is the way the Little Rock Christian speaks about the matter:—

"There is n't a paper or a man of ability among us who will affirm the doctrine of endless, conscious torture. The reading, thinking men among us have given up the doctrine long ago, and would come out squarely if it were not for the institution. The old dogma is a part of our institution creed, and the leaders are afraid 'to unsettle the faith' of the ignorant masses; therefore they hang on to an error, and silently give consent to a monstrous falsehood."

## REPORT FROM PITCAIRN.

LAST week brief reference was made to the telegram received, announcing that our missionaries to Pitcairn had successfully accomplished their visit. Due course of mail has brought from Bro. Gates a full report of the progress and work of the missionaries up to their arrival at Tahiti, after visiting Pitcairn. This we give in another portion of this paper. It occupies considerable space; but we knew our readers would not tolerate the idea of its being divided; and no one will lay the paper down till he has devoured every word of it. We praise the Lord for his prospering hand which has thus far been with them.

## ALL READY FOR IT.

THE Bible plainly forewarns us that just before the end, Satan will be at work among mankind with such power and signs and lying wonders that if it were possible he would deceive the very elect; and it was long ago revealed through the Spirit of prophecy, among us, that the power of the great deceiver would be such that he would be able to bring before us tangible and visible forms who would claim to be our dead friends, and that he would finally thus personate Christ himself. Satan is preparing the way for this deception by giving predictions through spirit mediums, that our dead friends will soon appear, and hold familiar intercourse with the living. The following paragraph, which we clip from an article by J. H. Nixon, in the Chesaning (Mich.) *Argus* of Feb. 9, 1891, shows how ready many are, even now, to be taken at once in the deception:—

"It was recently predicted that it will not be long before we shall all see our departed friends, in the churches, on the streets, and in our parlors. By established laws are these things given us. How many would not like to see and be led by the angels, as they were of old?"

## SABBATH, FEBRUARY 28.

THIS was an interesting occasion to the church in Battle Creek. Bro. S. N. Haskell, who has safely arrived from his two years' absence, and his extended trip around the world, spoke both forenoon and afternoon. In the forenoon his subject was, the comprehensiveness and power of the gospel of Jesus Christ; the abundant grace given by the Father to Jesus Christ, and through him to the world, sufficient to meet every emergency, and thwart every attempt of the enemy to embarrass or overthrow the work of God. Every difficulty only opens the door for another installment of the infinite grace of Christ prepared to meet it. It was also shown from the history of the apostolic church, how a mighty work can be accomplished in an incredibly short space of time, when the agents in the work link themselves by faith to the great promises of God. It was a discourse calculated to inspire the

heart and rekindle the courage of every believer. In the afternoon he spoke of what he had learned in his visit to distant lands, and some of the incidents he has witnessed which show that the Lord has gone out before his people, especially within the last twenty-five years, to prepare the way for his gospel in its last special phase of the thirteenth angel's message. The promise, "I am with you to the end," is the unflinching support for his church to lean upon.

The Tabernacle was so crowded that, after throwing open the north, south, and east vestries, the users were puzzled to find seats either on the floor, in the gallery, for all of the immense congregation.

## THE STATE MUST BOW.

THE following dispatch appeared in a recent daily:—

"WILKESBARRE, PA., JAN. 15.—George W. Moss, the Wilkesbarre wife-murderer, gets twenty-four hours more of life because the governor has been reminded that the sentence to execute Moss on March 25 will fall on Annunciation day, regarded as a holy day by the Catholic Church. High Constable O'Reilly, of this city, wrote to Governor Beaver suggesting a change in the day of execution. The governor's graceful letter of compliance has just come to Mr. O'Reilly, and Sheriff Robinson was today notified that the day of Moss's execution has been changed to March 26."

This is a fair specimen of the officious and contemptible intermeddling of the Catholic Church in the affairs of the Government, which so many Protestants are now zealously trying to imitate. The State has a little business to attend to, on March 25. But the Catholic Church has, by a groundless tradition, fixed upon that day as the "Annunciation day," and placed it in its superstitious list of holy days. Very well; cannot the Church regard it as a holy day, and go on with its mummary, and let the State attend to its business?—Oh, no! This one church regards this day as a holy day, and the State must, consequently, suspend its business of that day. So it seems the State, when it has any business to attend to, must come to the Church and "gracefully" ask if it can attend to the business on that day. And if the Church says, No, it must put it over to another day! Pretty picture for a Protestant State!

## RESPONSE TO INQUIRIES.

As occasional inquiries are still being made relative to the distribution of prizes for best poetic contributions to the new book, "Songs of Freedom," I would state for the information of those who have not heretofore learned of the result of that contest, that two of the prizes were secured by talent in Battle Creek, Mich., one award was made to a lady in Albany, N. Y., and the fourth to a lady in Salem, Oregon. The book is now in press, and the work on it is being pushed as rapidly as possible. It will probably be ready for delivery within the present month.

J. O. CORLISS.

## "SONGS OF FREEDOM."

By request, the above-named book (formerly advertised to contain about 64 pages, hymn-book size, selling at 25 cents, single copy, and 20 cents in lots of twenty or more) is being enlarged to about 100 pages (5½ x 8½), set in new, large-face type, such as is used for sheet music, and will be sold at the following low prices, prepaid:—

Flexible cloth, 50 cents; boards, 40 cents; paper covers, 30 cents.

In lots of twenty or more to one address, prepaid, five cents less per copy than above prices.

Orders will be filled in March. See further description of book, and advertisement of sheet music last week, p. 127. Address all orders to the National Religious Liberty Association, Battle Creek, Mich.

W. A. COLCORD, Rec. Sec. N. R. L. A.

## A FUND FOR THE EMPLOYMENT OF COLPORTEURS IN THE SOUTHERN FIELD.

For the prosecution of this work, we ask \$2,000, in donations of ten dollars and upward. Those who feel an interest in reaching the people of the South with the truth, are earnestly requested to contribute promptly and liberally to this fund for the support of colporteurs in the Southern field.

(Previously reported, \$1,580.)

R. W. Freer and family \$10 000

All contributions should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.