

The Advent Review and Sabbath Herald

HOLY BIBLE IS THE FIELD

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

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AFTER SORROW, JOY.

[From the German of Opitz. Translated for the REVIEW by Fred
Allison Howe, Ann Arbor, Mich.]

Jer. 31:13: "I will turn their mourning into joy."

Be not dismayed; let trust be thine.
Behind the clouds the sun doth shine.
Sweet rest, calm joy, will come at last,
And clearer view when storms are past.

Rough winter's cold, forbidding sky
Of chilled thy heart in days gone by,
When neath the snow-drifts, buried deep,
Lay, cold as death, the world, asleep.
But when the sun, with growing light,
Shone through the clouds serene and bright,
In Southern skies still higher rose,
And shed his warm beams on the snows,
The deep drifts vanished, fountains played,
The South wind with the roses strayed;
Called back by those refulgent beams,
Rose melodies of birds and streams.
So in the desert of thy woes
Fair streams shall flow, shall bloom the rose:
No cloud can hide His face from thee,—
Trust can through deepest darkness see.
And so, dear heart, thou need'st not fear:
Forget not God is ever near.
Through deepest night his love can shine:
All heaven's joys, through faith, are thine!

Our Contributors.

"When they that feared the Lord spake often one to another; and he 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.

GOD'S MEANS FOR DIFFUSING LIGHT.

BY MRS. E. G. WHITE.

WHEREFORE gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

I feel a deep interest in those who profess to be the children of God, that they may be the light of the world. If they respond to the requirements of God, there will be need of much watchfulness, much more untiring diligence. The responsibility of representing Christ to the world does not rest alone upon those who

are ordained as ministers of the gospel. Each member of the church should be a living epistle, known and read of all men. A working church will be a living church. Those who are elected as elders and deacons should ever be on the alert that plans may be made and executed which will give every member of the church a share in active work for the salvation of souls. This is the only way in which the church can be preserved in a healthy, thriving condition.

How earnestly we should search the word of God; for it is our only safe guide, our only safeguard. The gospel of God is able to make us wise unto salvation. It is not incomprehensible, and placed above us, but its plain, inspired utterances can simplify the perplexing problems of this life, and enlighten each single-hearted believer with the bright beams of heavenly wisdom. As so great a reward attends the earnest searching of the word of God, should we not with more painstaking effort seek to enter into God's plans, and strive to fulfill his designs in diffusing the light of truth? Paul writes to Timothy, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This is God's plan for diffusing light. Those who are called to preach the gospel, are not simply to be preachers, but they are to be teachers, to be educators. They are to look deeper than the surface, they are to realize the responsibility which rests upon them as instruments through which God would accomplish his great designs in the salvation of the lost. The servants of God have a most solemn work to do, and they should seek to comprehend the conditions upon which they are accepted to serve a crucified Redeemer.

We are nearing the close of this world's history, and it is essential that every laborer in the cause of God should closely examine his heart, and strive to understand the importance of the work to which he is called. The servant of God should ever seek for higher and higher attainments, both intellectual and moral. The laborers together with God may occupy positions of influence, if God is their dependence and support. They cannot afford to be indolent, for the result will be manifest in the defects and deformity of their character, and they will leave the baleful stamp of their deficient character upon those with whom they associate. God has made it possible for his children to grow to the full stature of men and women in Christ; none need be dwarfed.

If the minister is growing in grace and in the knowledge of Jesus, he will be able to devise plans for the advancement of the work of God, and will bring every member of the church into that place of responsibility for which he is best fitted. Young men and women should be educated for service in the cause of God. The Lord chooses the young because they are strong in body and vigorous in mind; and if the youth are rightly instructed, they will be earnest workers for the Master. God will be the counselor of the young if they put their trust in him; he will accept them, and exalt them to be co-laborers with himself, if they will yield themselves in submission to his will.

A great mistake has been committed in permit-

ting the youth to drift hither and thither with no purpose in life but that of self-gratification, when they should have been interested in the service of Christ. The young place themselves in the way of temptation, because they desire to follow inclination, and those who have had experience do not take hold of them in the right way; they do not, in pitying love, in Christ-like tenderness, seek to show them their danger. The members of the church should not be content to rest until the feet of the young are directed into the path that leads to eternal life. Let those who have the love of Christ in their hearts, who have heavenly wisdom, make it their special business to see that the youth are brought under a saving influence.

Let the youth be drawn to him who died for them; let them be invited into the service of the Master.

Very much has been lost to the cause of God because of inattention to the young. Ministers of the gospel should form a happy acquaintance with the youth of their congregations. There is a great reluctance on the part of many to become acquainted with the youth, but it is accounted of Heaven a neglect of duty, a sin against souls for whom Christ died. The youth are objects of Satan's special attacks; and the manifestation of kindness, courtesy, tender sympathy, and love, will often work the salvation of those who are under the temptations of the evil one. The love of Jesus will win you an entrance into the hearts of the young; and when you have obtained the confidence of the youth, they will listen to your words and take your counsel. You should bind them to your heart by the cords of love, and then instruct them how to labor in the cause of God. The youth may labor for their young companions in a quiet, unpretending way. This branch of God's work must not be neglected. Our churches are not doing what they might do for the youth. There seems to be no burden for souls for whom Christ died. Why should this labor for the youth in our borders not be thought the highest of missionary work? Why do the ministers leave the young without endeavoring to win them to Christ? Why do they not urge the young to give their hearts to God? This work will require the most delicate tact, the most thoughtful consideration, the most earnest prayer that heavenly wisdom may be imparted; for connected with the church are those who are not ignorant of our faith, yet whose hearts have never been touched by the power of divine grace. Can we who claim to love God pass on day after day, and week after week, indifferent to those who are out of Christ? If they should die in their sins, unwarned, their blood would be required at the unfaithful watchman's hands. Why is it that personal efforts are not put forth that they may be drawn to Christ by the strong cords of love? There is work for each and all to do, and will any one shrink from sacred responsibility? Shall souls be left to perish because of your unfaithfulness? Jesus has said, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Let your light shine in clear, steady rays, that you may represent Him who has brought life and immortality to light through the gospel. The church has been appointed as the medium through which divine light is to shine into the

moral darkness of this world, and the peace-giving beams of the Sun of righteousness fall upon the hearts of men. Personal labor with individuals and with families constitutes a part of the work to be done in God's moral vineyard. The meekness, the patience, the forbearance, the love of Christ must be revealed in the homes of the land. The church must arise and shine. Radiant with the spirit and power of the truth, the people of God must go forth to a world lying in darkness, to make manifest the light of the glory of God. God has given to men noble powers of mind to be employed to his honor; and in the missionary work these powers of mind are called into active exercise. Wise improvement and development of the gifts of God will be seen in his servants. Day by day there will be growth in the knowledge of Christ. He who once spake as never man spake, who wore the garb of humanity, is still the Great Teacher. As you follow in his footsteps, seeking the lost, angels will draw near, and through the illumination of the Spirit of God, greater knowledge will be obtained as to the best ways and means for accomplishing the work committed to your hands.

While Christ would lead his servants out into the highways, into the homes of men, to seek and save the lost, Satan is employing his agents to lead souls to ruin. His most effective agents for this work are those whose names are on the church records, but fail of a record in "the Lamb's book of life." There are many who are blind leaders of the blind, and leaders and those who are led will come to destruction at last. Satan is ever on the alert that he may lead men into idolatry, that those who profess to love Christ may bow down to rivals of the Lord of heaven. The success which Satan has achieved in leading the religious world into idolatry, has made him bold, and much of what the world calls "advanced thought" is simply progress into error and darkness.

In order that we may meet the ranks of the adversary with success, there is earnest work to be done. We must study the word of God, we must pray in secret, we must assemble and agree as to the explicit things that we would have God do for us and for his cause. We must counsel together, and open every plan to those with whom we are connected, that every method may be critically examined, and the very best chosen. We should pray that God will direct in all our plans, that no mistake may be made. There should be a decided advance seen in our work; growing efficiency should be manifested in every department. We now see more doors open for usefulness than we can find laborers to enter; for many to whom God has intrusted ability do not employ the means within their reach for the improvement of their talents.

Those who should have been the light of the world have shed forth but feeble and sickly beams. What is light?—It is piety, goodness, truth, mercy, love; it is the revealing of the truth in the character and life. The gospel is dependent on the personal piety of its believers for its aggressive power, and God has made provision through the death of his beloved Son, that every soul may be thoroughly furnished unto every good work. Every soul is to be a bright and shining light, showing forth the praises of Him who has called us out of darkness into His marvelous light. "Ye are laborers together with God," yes, *laborers*; that means doing earnest service in the vineyard of the Lord. There are souls to be saved,—souls in our churches, in our Sabbath-schools, and in our neighborhoods.

We do not so much need the grand church edifice, the worshipers adorned in costly array to harmonize with the church; this will not move one soul toward the kingdom of heaven. Display will not awaken the tender sympathies whereby soul meets soul. We need faith, obedience, genuine love for God and for humanity. This alone will exert the heaven-born influence that will move the hearts of men. There are moral

icebergs in our churches. There are plenty of formalists who can make an imposing display, but cannot shine as lights in the world. God looks with pitying tenderness upon a church whose worshipers, although poor and ignorant, are sincere. They may be scorned and neglected by the world, but they are beloved of God. The glory of the church of God is in the piety of its members; for there is the hiding of Christ's power. The influence of the sincere children of God may be esteemed as of little worth, but it will be felt throughout time, and rightly revealed in the day of reward. The light of a true Christian, shining forth in steadfast piety, in unwavering faith, will prove to the world the power of a living Saviour. In his followers Christ will be revealed as a well of water, springing up into everlasting life. Although scarcely known to the world, they are acknowledged as God's peculiar people, his chosen vessels of salvation, his channels whereby light is to come to the world.

THE RELATION BETWEEN A WELL-ORDERED GOVERNMENT AND THE PROGRESS OF CHRISTIANITY.

BY PERCY T. MAGAN.
(Battle Creek, Mich.)

(Concluded.)

In his third line of proof, the doctor brought forth a vast array of Bible texts, whereby it would appear he is trying to establish as fact that when the nation gets to a certain stage of wickedness, the Lord will call upon the ministers to labor no more with the politicians, but to let them go on in their own way; and that he will visit desolations upon them. If this be so, we are inclined to believe that this fearful state of wickedness has been in existence ever since the time of Christ; for when he was on earth, he commanded to keep politics and religion separate, and bade those who would be his disciples, to do likewise. We read of this One who is the pattern for all gospel ministers to follow, laboring to make individual conversions, and teaching Bible truths; but nowhere recorded in God's word do we find that from Mount Olivet or elsewhere he spoke politics to the people, or reasoned with the law-givers of the age to prove to them that it was their duty to enact measures to coerce people to believe on him. Moreover, we are of the opinion that if Dr. Hays will study the context of the verses he quotes, he will find that they were threatenings to individuals, and not to nations, and therefore cannot be applied to such.

Lastly, by way of proof, he gave the following:—

If, again, we turn to the New Testament, we have a direct apostolic injunction as to what should be the conduct of God's people in all ages under very similar circumstances: "This know also, that in the last days perilous times shall come. 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, . . . heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Well, what then? What are you going to do about it? Are God's ministers to blow more loudly than ever the trumpet, and sound the alarm, and with might and main resist the incoming flood of iniquity?—No. "From such turn away." The time for witness-bearing is over. *The corruption of the body politic is incurable.* The only thing to be done under such circumstances, is to come out from among them. "From such turn away."

Here again he gets hopelessly astray; for while the apostle distinctly states that those to whom Paul's words to Timothy apply, have a "form of godliness but deny the power thereof," and therefore must be church-members devoid of the Spirit of God, from whom we are to turn away because they have apostatized and lost the love of the truth, the doctor applies the text not to the church, but to the "body politic," which Paul does not mention, and concerning which he has given no warning; thus he makes a false application of the whole text. He said further:—

Thus we see reason and experience, the history of nations, and the plain teachings of God's word, all most clearly show that there is a most intimate, close, and vital relationship between the condition of the body politic, and the growth and spread of religion among any people; and that there comes a point in the downward progress of nations when the right arm of the church becomes paralyzed. Witness-bearing is useless, and the nation's doom is sealed.

We are glad we have found one point on which we can agree; viz., "that there is a point in the downward progress of nations when the right arm of the Church becomes paralyzed;" but we believe it to be when the Church has so far departed from God and the doctrines of the Bible, that the Spirit of Heaven is withdrawn, the power of God to win souls to him is no longer with her, and in order to make up for this lack, which is vital in itself, she seeks the aid of civil power. This is how churches are paralyzed, and this is what they always resort to, instead of confessing their sins, putting away their backslidings, and returning to the Lord.

How strange that Paul should not have imbibed this enlightened theory, and sought the aid of the legislature, and used his learning and eloquence before the Roman Court, endeavoring to secure a city ordinance for Corinth, that all men therein might be coerced into Christianity; instead of wasting his time preaching Christ Jesus, and him only, to the people, and permitting them to judge for themselves whether they would accept Jesus as the Christ or not. How strange that he should say, "Let every man be fully persuaded in his own mind," instead of, "Let every man be coerced by a decree of the Roman Senate."

Dr. Hays evidently believes that if the State does not enact laws to make the people go to church and listen to the preachers, it must necessarily be antagonistic to their doing so. Such is not the case. The very best way that the State can assist the Church is to give her full liberty to propagate her doctrines, and make no laws concerning them.

We now come to the *finale* of the discourse, and to the conclusion arrived at as to the duty of ministers. We clip the most spicy extract:—

Now, what is the great lesson we, as a nation and a church, and above all as Christian citizens, are to learn from these incontrovertible facts? Is it that politics and religion have nothing to do with each other? that we are to leave our politics at home when we go to church, and our religion at home when we go to the polls? that they are not only separate from each other, but antagonistic to each other? Is it that we ministers, "the sacramental host of God's elect," are to leave the discussion of the great living issues of the day, the visible enthronement of King Jesus, the temperance question, the Sabbath question, etc., to the care of a set of godless politicians, and give ourselves, as the servants of Christ, to serving tables, and preaching a milk-and-water gospel which has neither backbone nor substance, and wilts and withers at the approach of the very evils it was intended to cure?—No, no; we have not so learned Christ nor read our commission. We are not only to be the light of the world, but the salt of the earth,—the conservators of the nation as well as the builders on the walls of Zion. Not only will we discuss these questions, but will push the issue on both the Church and the world until eternal victory is ours. *Not only will we preach moral suasion from our pulpits, but legal suasion, and, if need be, coercion and prohibition.* [italics ours], until all let and hindrance shall be taken away, and the scepter placed in the hands of Him who won it on the plains of Calvary.

From all this we can gather but one conclusion, which is evident on the face of the argument—that unless politics and religion be mingled, and given to the people as a mixed dose, nothing can be accomplished by the Church; and that those who do not do this, teach a milk-and-water gospel which has neither backbone nor substance. But is it not such a gospel that the world's Redeemer preached? and is it not such a gospel that he commanded all those who would be his disciples through all ages, to teach? Matt. 28:19, 20. They are to preach whatever the Lord commanded; but nowhere do we find that he taught them to preach politics, or "legal suasion," nor yet to "coerce," but rather to be "harmless as doves." Paul told Timothy to preach the word, but not politics or legal suasion. And again, in Gal. 1:

8, 9, we read that though an angel from heaven preach any other gospel than that of Jesus Christ, let him be accursed. Christ taught a total separation of politics and religion, and Dr. Hays preaches that they should be united. Which is to be obeyed? In 1 Pet. 2:2, we are told to desire the "sincere milk of the word;" and this is what the apostles claim to have taught. But they preached the gospel of Jesus Christ, and that alone; therefore the logic of the matter resolves itself simply into this: that the gospel of Christ is pure milk, and not till it is mixed with politics does it become as "milk and water."

Dr. Hays proposes to preach not only "moral suasion," but "legal suasion, and, if need be, coercion and prohibition." What more did the priests and pontiffs of Rome ever preach in the days of their most palmy supremacy? "Coercion and prohibition"—what does this mean? What did it mean in the Dark Ages?—Persecution, torture, the rack, the inquisition. And if Dr. Hays is permitted to carry his scheme into effect, such will be the inevitable result to those in the nineteenth century who see fit to differ with his creed.

Again he says:—

Away, then, with your so-called secular Sabbath, founded on mere human expediency! . . . We want the good old Puritan Sabbath, enacted in the garden of Eden, and re-enacted amid the thunders of Sinai, prefaced by those awful words, "Thus saith the Lord."

In this he also differs from many of his coat, for it is a favorite retreat our National Reform friends have, when forced to acknowledge the point that it would be wrong to coerce men into keeping a day as a religious rest which they do not believe to be the Sabbath, that they only seek to enforce the Sabbath as a secular rest day. We are inclined to believe that the doctor has the Lord doing things a little ahead of time, enacting a "Puritan Sabbath" in the garden of Eden, nearly 6,000 years before ever the form of a Puritan decorated the face of this fair universe. And where is his text for it? In Gen. 2:2, we find the seventh-day Sabbath blessed and sanctified in the garden of Eden; and, again, in Ex. 20:10, commanded to be kept holy, and called "the Sabbath of the Lord thy God"—not the "Puritan Sabbath," the "secular Sabbath," the "American Sabbath," nor any such name. Here once more the Lord and the doctor are at variance; for the Lord consecrated the seventh day, and commanded that it be kept holy, and the doctor desires a law to help him keep Sunday, the first day of the week, which the Lord never consecrated, and which the Bible nowhere calls the Sabbath.

A SAVING LOSS.

BY ADDIE BEE COOPER.
(Battle Creek, Mich.)

THERE is an incident related of an artist, who, with others, was employed to fresco the walls and ceilings of a great church. One day, as he was on a high scaffold, he worked with an enthusiasm he had never known before. The faces and figures seemed almost to have life; while trees, vines, and flowers grew under the inspiration of his brush, "dewy, fragrant, beautiful."

Finishing a piece of work, he stepped back to look at it; and becoming more and more engrossed in its beauties, he finally stood, unconscious of his peril, with but half a step backward between him and death. A fellow artist saw his danger, and, seizing a brush, blotted out the most beautiful fresco there. The artist sprang forward to save his rare work: and so his life was saved.

Often do we, well pleased in our journey toward the Palace Beautiful, stop to contemplate some pleasant picture of our own fashioning, not seeing our danger, telling ourselves that we "have need of nothing," when suddenly some stroke of the Master Artist's brush blots out our work, and we awake from our dream to see our danger. Perhaps, with our narrow eye-sight, we may not see why our pleasing pictures are thus ruined. The destruction may at first seem ruthless and cruel;

but sometime—in *His* own time—when the glass through which we now see darkly shall have been lifted, we shall see that each stroke and blot from the Master-brush was given in love.

THE CROSS OF CHRIST.

BY J. M. HOPKINS.
(Chatfield, Minn.)

WHAT rest and peace the cross affords
To weary, sin-sick souls;
Here they may lay their burdens down,
Here Jesus' love consoles.

'Tis here that precious blood was spilt—
That fountain opened wide;
'Tis here we lose our stains of guilt;
'Tis here we're justified.

O sacred cross! O blessed cross!
By thee we're reconciled,—
Brought back again from sinfulness,
And owned as Heaven's child.

Fast to this sacred cross we'll cling
Till Christ shall call us home,
And then ascend, his praise to sing
For what for us he's borne.

FALLEN BABYLON.

BY ELDER R. F. COTTRELL.
(Bridgeport, N. Y.)

THE fall of Babylon as announced as one of the closing messages of the gospel (Rev. 14:8), is not her destruction, but a moral fall. This is clear from the fact that after her fall she becomes "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2.

The "mother of harlots" had been in a fallen condition for centuries before the time came for this announcement to be made. Therefore the message has special reference to the daughters, who are in a state of confusion fitly represented by the term Babel, or Babylon.

A moral fall is always gradual. People do not descend from a state of acceptance with God to the lowest depths at one leap. The churches represented by the term had been for a long time gradually departing from God by the rejection of truth, before the message of the judgment at hand was given. This message, had it been heeded, "would have healed Babylon," bringing her divided hosts into unity. It had this effect on those of various denominations who received it. But the rejection of the glad news of the near approach of the second coming of Him whom they professed to love, was the crowning act of apostasy, showing that the time was then fully come for the announcement to be made: "Babylon is fallen, is fallen."

And it is truly remarkable how swiftly she has moved on in the downward grade since then. Uniting with the world in festivities, and the adoption of base means to raise money for church purposes, have astonished lookers-on. And now her fall is most evidently manifest from the strenuous efforts that are being made to form an alliance with the State, and secure the aid of civil laws to enforce her creed.

And in her blindness, being drunk with the wine of Babylon, she becomes infatuated with the idea of setting up the kingdom of God by converting the nations, as such, to her divided and corrupt Christianity! Having rejected the announcement of the soon coming of the King of kings, as it was predicted in prophecy (Rev. 14:6, 7), people are now about to establish his reign through the action of civil governments and laws! They are delving down in the quarry of earthly government for that stone which prophecy said would be cut out without hands. Dan. 2:34, 45. In this way they are laboring to bring in such a millennium as the prophecies of Scripture show to be utterly impossible.

And this seeking alliance with earthly governments is the prominent sin of Babylon,—fornication with the kings of the earth. Rev. 18:3. Professing to be married to Christ, and at the

same time asking and receiving the aid of civil government to enforce their religious teaching, is spiritual fornication or adultery; and that is the very thing which these religionists who call themselves National Reformers, are doing. When they obtain the power, then will come the trial of the faith of all those who believe and obey the truth. Let all prepare for the trial by truly keeping those commandments which these "reformers" talk so much about having enacted into civil law.

THE MILLENNIAL DAWN.—NO. 4.

BY E. J. ROGERS.

Natures Distinct.

(Conclusion of series.)

(See review of this article in our Editorial columns.—Ed.)

THE plan of God contemplates a restitution of all mankind to their former estate—the human perfection lost through Adam. The "little flock," Christ's anointed body, constitute an exception to this general plan. These are to have a change of nature from human to spiritual. All these are selected during the gospel age.

While precious promises of life and restitution to all the families of the earth are numerous in both Testaments, the "exceeding great and precious" promise of a change of nature from human to the divine is limited to this age and to the anointed body now being gathered together—"sealed." This is the special and only calling during the gospel age. Full salvation from the fall is effected through a restoration of the mass of mankind to the condition of human perfection enjoyed before the fall. Species of animals and grades of spiritual beings stand related to each other as higher or lower in nature or kind. The divine nature is the highest of all spiritual natures. Christ was made *so much better* than angels as the divine nature is superior to the angelic nature. Heb. 1:3-5. Since the lowest in the spiritual is higher than the highest in the animal, man, the highest in the animal is a *little lower* than the lowest grade of the spiritual, though each be perfect in their order.

But the perfect man at first "very good," has become so degraded and marred by sin that the original likeness of God is almost obliterated; his moral and intellectual qualities are dwarfed; his features, as well as his character, are greatly changed, and the average length of his life is reduced from 930 to a brief thirty years. In this brief period, the penalty of sin—death—is executed.

But generic man—the whole world—are to be restored to their original perfection, glory, and dominion during and by the millennial reign of Christ.

That the things to be restored by and through Christ, are those things which were lost through Adam, is shown in Rom. 5:18, 19. As man did not lose a heavenly but an earthly paradise, and as he did not lose a spiritual but a human existence, and as all that was lost was purchased back by his Redeemer, man is to be re-instated when "to the Tower of the flock and Strong Hold of the daughter of Zion shall come, even the first dominion."

And further, we have proof that Jesus, before becoming a man (in his pre-human existence), "was in a form of God"—a spiritual form, a spirit being. Paul tells us of this change of nature. He laid aside his spiritual, and passing by the angelic he went down two steps to the human; he became a man; "he was made flesh." Jesus took *not* the nature of angels, but the nature of men, a perfect human nature. Notice that Jesus must have been a perfect man, else he could not have kept a perfect law, which is the full measure of a perfect man's ability. Adam, who was tried, failed, and was condemned, was a perfect man, and only a perfect man could pay the corresponding price as the Redeemer.

□ Thus the logical conclusion is unavoidable that a perfect man is a human, fleshly being—

not an angel, but "a little lower than the angels." Neither was Jesus a combination of two natures, human and spiritual. But after he became obedient unto death, God highly exalted him to the divine nature. Phil. 2: 8, 9.

Thus we see that Jesus twice experienced a change of nature,—from the spiritual to the human, from the human to the divine,—and in each case the one was given up for the other. Thus was Christ's sacrifice an unblemished human nature—an equivalent for that which man lost. So all mankind shall receive through him who is the resurrection and the life, a perfect human nature, that which was lost.

Beyond the wide limits of a perfect humanity, man cannot hope to go, nor will he desire to go, his desires being limited to the scope of his powers. Since Christ's resurrection, he has been the illustration of the glorified divine nature which his anointed body, being glorified, are soon to share with him. While it is true that the present age is mainly devoted to the development of the "little flock," this chosen company who are to change natures, let it be noticed that the Scriptures recognize the perfection of the *divine* nature in the "little flock," and the perfection of the *human* nature in the restored world, as *two* separate things. There is a glory of the celestial, and there is a glory of the terrestrial. These glories are distinct and separate. The body we now have being natural, earthly, human, we know to some extent what it is, but we can only approximately estimate the glory of its perfection. It is now flesh, blood, and bones; for that which is born of the flesh is flesh. But as the spiritual is a distinct kind, we know that it is not composed of flesh, blood, and bones, whatever it may be. It is heavenly, celestial, spiritual. "That which is born of the Spirit is spirit." We know not now what a spiritual body may be; for "it doth not yet appear what we shall be: but . . . we shall be like him." We have no record of any change ever having been made from one nature to another, except the Son of God—the only exceptional case, for an exceptional purpose. Angels will doubtless ever remain angels, and so with man, each perfect in his own plane. Angels can be, and frequently are present, yet invisible. The angels are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." While thus ministering, as a rule they are invisible. The chariots and horsemen like fire about Elisha were not seen by the young man till his eyes were opened in answer to the prophet's prayer. Many instances are recorded of angels having appeared *as* men.

In their normal condition spiritual bodies are glorious and bright, even above the brightness of the sun at noonday. In every instance we have of their appearing to man, a miracle revealed their presence; otherwise, though present, they remain invisible to the human eye. While it is thus made evident that the spiritual and human natures are distinct, that the one can never evolve or develop into the other, we notice that but a few will ever be changed from the human to the divine nature, and these for the special purpose of preparing God's agents for restoration's great work.

All the nations of the redeemed, as well as the angels of heaven, will always be mortal, their continued life conditioned upon continued obedience. Nowhere in the Scriptures is it said that angels or restored men will be immortal; but as we know that Satan, who was once a chief angel, is to be destroyed (Heb. 2: 14), we know that angels are subject to death (mortal). Thus considered, we see that when all sin and evil is blotted out, both immortal and mortal beings will live forever in joy and happiness and love, the first class possessing a nature incapable of death, having inherent life,—life in themselves (John 5: 26),—the latter having a nature susceptible of death; yet because of perfection of being, and knowledge of the evil and sinfulness of sin, give no cause of death. They, being approved of God's law, shall be everlastingly sup-

plied with those elements necessary to sustain them in perfection, and shall never die.

Do any reply against God by saying that God should make no difference in the bestowment of his favors among his creatures? A right idea of justice excludes this principle. An act of justice is no occasion for gratitude; but a *favor* is a proof of love. God commended his love to his creatures in an endless train of unmerited favors, which call for their love and praise in return. The pleasing variety which all nature, both animate and inanimate, exhibits, shows us the glory and diversity of divine power, which could not be seen were all who are exalted, exalted to the highest position.

A special call, a spiritual begetting, and a justification from sin, must precede each reception into this class of glory-sharers. The condition of its reception is precisely the same as that upon which Christ received it, even by following in his footsteps, presenting themselves living sacrifices as he did, and then faithfully carrying out the consecration vow until the sacrifice terminates in death. These are first begotten of God through the word of truth,—thus is received the first impulse in the divine life. Then, in obedience to the call, their justified humanity is fully consecrated to God, and side by side with that of Jesus, it is accepted of God, and in that very act the spiritual life begins. The Holy Spirit abides with them; they have the mind of Christ, which controls and gives character to all their thinking, feeling, and acting; and from henceforth such are reckoned of God as "new creatures." These *embryo* new creatures continue to grow and develop till their *birth* in the *first* resurrection.

This heavenly calling, to the highest order of the spiritual,—the divine nature,—"so much better than the angels," is limited to the gospel age, was never made before it, and will cease with its close. Then, the divinely appointed day and work of Christ's preparation being ended, he takes to himself his great power, and with his bride, who hath made herself ready, begins his glorious reign as King of kings and Lord of lords. Restoration's great work progresses. The highway of holiness is cast up for the ransomed of the Lord to walk in. The whole world shall then be "taught of the Lord,"—hear his fame and see his glory,—the Spirit and the bride saying, "This is the way, walk ye in it. Take of the waters of life freely." "The desert shall blossom as the rose," and the whole renewed earth become as the garden of the Lord.

With this article we close our notice of the two brief volumes we have been considering; having only aimed to present the unusual distinctive features, we have intentionally omitted many important topics with which the readers of the REVIEW are generally familiar, and to their candid judgment we now submit what we have written.

CHRISTIAN, REJOICE.

BY N. W. LAWRENCE.
(Battle Creek, Mich.)

A COMPLAINING, sorrowing advocate of Christianity is as evidently an open injury to the cause of God as is the habitual joker and idle talker; for Christ has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. . . . For my yoke is easy, and my burden is light."

The professor who continually doles out his besetments, discouragements, and difficulties, says to the world in tones more potent than mere words, "Religion is a burden; Christianity is an irksome duty, a life of misery." What a testimony! That which cost an infinite price, sent to save a world from sin, to be a light to the world, to cheer the weary pilgrim on his way, to illuminate his pathway to eternal bliss, to unload the burden from his back,—all this, the glorious gospel, to be lowered to a continual groan of discontent by its supporters!—By no means.

See Jesus, our example and elder Brother,

called "the Man of sorrows," going about doing good, with pleasing countenance and cheering words of life. Did he pour his complaints into the ears of his friends and followers?—Never. His time was too precious for such words while souls were hungering for the bread of life. When burdened with sorrow, he withdrew from the multitude for a little season to pray. His Father in heaven knew of his trials in the dead of night, in the mountain, and in the desert place alone. There he found solace and cheer. There strength was granted for further labors of love.

Hear the testimony of Habakkuk: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will *rejoice* in the Lord, I will *joy* in the God of my salvation."

The Bible relates no instance of a servant of God, while bewailing his lot, being delivered as was Paul and Silas at Philippi, who, while in the inner prison, with feet in the stocks, sung praises unto God with such fervor that the prisoners heard them. They rejoiced that they were counted worthy to suffer for the name of Christ. God worked a miracle in their deliverance, and souls were converted as the result.

Paul's whole life was one of affliction, as we learn from his own account in 2 Cor. 11: 23-29: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one," etc. Yet how did he regard it?—"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of *glory*." And as the Lord told him on giving him the thorn in the flesh, "My strength is made perfect in weakness," Paul adds, "Most gladly therefore will I *glory* in my infirmities," with the additional reason, "that the power of Christ may rest upon me." And what is the power of Christ? "*All* power is given unto me in heaven and in earth." Is there not in these words cause for rejoicing?

Well may we be sorry for sin, but to commit the additional sin of lowering the true spirit of Christianity to a life of complaint, is contrary to the working of love. Peter says, "If ye be reproached for the name of Christ, *happy* are ye." Why?—"For the Spirit of glory and of God resteth upon you,"—reason enough for rejoicing! That which we so much long for, and so often pray for, the Spirit of God, resteth upon the sufferer. And Peter adds still further, "*Rejoice*, inasmuch as ye are partakers of Christ's sufferings." Why?—"That, when his glory shall be revealed, ye may be *glad also with exceeding joy*." Glorious privilege obtained through patient endurance of necessary suffering—to rejoice with Christ in his glory, and that, too, with exceeding joy!

Is it not time for all to be rendering to God songs of praise and rejoicing for some of the *all* that he has given us through his beloved Son, our Saviour? Is it not fitting that now, Christ's coming being so imminent, we should catch some of the spirit of the psalmist, and call on the very heavens and the earth to praise God; also the sun, the moon, the stars; and say, "Let everything that hath breath praise the Lord. Praise ye the Lord"? Let us ever remember the admonition of Paul, "Rejoice in the Lord *always*:" and again I say, Rejoice."

—From a report of a National Reform meeting at Huntington, Pa., I learn that one of the speakers spoke on the "Civil Sabbath," and was followed by another on "How to Sanctify the Sabbath." On reading it, I said to myself, God himself sanctified *his* Sabbath, after he had made it his Sabbath by resting upon it; but this "civil Sabbath" stands greatly in need of sanctification. Will the Government sanctify it?

R. F. C.

Choice Selections.

JUST HERE.

I HAVE watched since early morning
For a message to come from thee,
To answer my heart's long prayer,
"Lord, here am I: send me!"

There are places, drear, waste places,
Still wrapped in the gloom of night,
Awaiting a heaven-sent messenger
To bring the dawn of light.

Wherever the journey tendeth,
Where way-side flowers shall bloom,
Or through some trackless forest,
With its ever-spreading gloom,—

Wherever I feel thee leading,
There would my foot-prints be;
I've waited since early morning,
With the prayer, "I'm here; send me!"

But the hours grow long with waiting,
And the sun sinks fast and low,
While still I await the message,
The whisper which bids me go.

I've watched since the early morning,
For thy hand, to point the way;
And now, at the edge of evening,
A whisper bids me stay!

"Just here is your field of labor:
Till well your inch of ground;
When meet for a larger border,
A place can soon be found."

Ah! now I can see thy meaning;
Just here I can serve thee best,
By performing each day's own duties,
And leaving with thee the rest.

—Sel.

HELPS BY THE WAY.

"AND this is the promise that he hath promised us, *even eternal life*." 1 John 2:25.

"Blessed are they that do his commandments, that they may have right to the *tree of life*, and may enter in through the gates into the city." Rev. 22:14.

"Cast thy burden upon the Lord, and *he shall sustain thee*; he shall never suffer the righteous to be moved." Ps. 55:22.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; *trust also in him*; and he shall bring it to pass." Ps. 37:4, 5.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which *God hath prepared* for them that love him." 1 Cor. 2:9.

"For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but *joy cometh* in the morning." Ps. 30:5.

"Glory to God in the highest, and on earth *peace, good-will toward men*." Luke 2:14.

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? . . . *He giveth power to the faint*." Isa. 40:28, 29.

"Into thine hand *I commit my spirit*: thou hast redeemed me, O Lord God of truth." Ps. 31:5.

"Justice and judgment are the habitation of thy throne: *mercy and truth* shall go before thy face." Ps. 89:14.

"Keep me as the apple of the eye; hide me under the shadow of thy wings." Ps. 17:8.

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103:13, 14.

"My *grace is sufficient* for thee: for my strength is made perfect in weakness." 2 Cor. 12:9.

"Now the God of hope fill you with all *joy and peace in believing*, that ye may abound in hope, through the power of the Holy Ghost." Rom. 15:13.

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and *eternal weight of glory*." 2 Cor. 4:17.

"Peace I leave with you, *my peace I give unto you*: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

"*Quicken us*, and we will call upon thy name." Ps. 80:18.

"Return unto me, and *I will return* unto you, saith the Lord of hosts." Mal. 3:7.

"Surely I know that *it shall be well* with them that fear God." Eccl. 8:12.

"Thou wilt keep him *in perfect peace*, whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3.

"Unto you that fear my name shall the Sun of righteousness arise with *healing* in his wings." Mal. 4:2.

"Verily I say unto you, Except ye be converted, and *become as little children*, ye shall not enter into the kingdom of heaven." Matt. 18:3.

"Who *forgiveth* all thine iniquities; who *heal-eth* all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." Ps. 103:3, 4.

"Yet a little while, and he that shall come *will come*, and will not tarry." Heb. 10:37.—*Christian Herald*.

GOD'S PROVIDENCE.

NOTHING so helps the unfortunate to bear their burdens as a belief that those burdens are a part of the providence of the world, and come to them with purpose and design, and although not easy to bear now, have a future benefit not only to themselves, but to the whole universe at large. This belief begets a spirit of humility which in itself gives the strength to bear more than half of the hard load, for with its coming departs all that defiance, all that fighting with fate, which is as useless as it is desperate. And with the willing spirit of humility comes also a capacity for reliance and trust, for dependence on supreme and fatherly care, that makes all pain seem lighter than it could seem otherwise, and that gives one all the satisfaction that the little child has after any hurt, when sobbing out its grief upon a mother's breast. It is a tremendous thing for one to possess this sense of the fatherhood and providence of the Power that rules the universe. One who has it fully, ceases to struggle, rests in the divine arms; and no matter what deprivation, effort, loss, or sorrow comes, that person remains satisfied with the divine will, sees the sun behind the shadow, feels that grief and trouble are temporary but better things are eternal, and finds it easier to endure with that help, as if one were carried over on strong wings.

But one who does not possess this faith in God's providence, has the woes of the world, so far as they affect one's self, to carry all alone; has to fight with the sun in the face; has a burden under which the giants of old would have staggered. The folly and futility of the effort are as certain as if one undertook to make a world, or to hold it in correlation with the other worlds. It ends either in a stony indifference that has its consequence in an equal indifference to pleasure and satisfaction, so that if one no longer suffers, neither does one any longer enjoy; or else in madness. The moment that the effort is surrendered comes peace; comes absolute abandonment of all one's self-reliance and resistance; comes completest surrender to the all-surrounding power, in which alone is recompense for trouble, or hope of relief.

They that disbelieve in God's providence are no wiser than they that believe in it; they themselves openly declare that they do not believe because they do not know, and meantime knowledge is wisdom, and they certainly are no happier. Thus it seems self-evident that in the beginning of misfortune, to be able to experience not only non-resistance and submission to fate, but acquiescence and loving trust, is the part of religion and duty. To be sure; but in view of its capacity of producing comfort and happiness, it is the part of worldly wisdom also.—*Harper's Bazar*.

A LARGE "MITE."

ONE day in early summer, something happened near the great post-office in New York, which reminded those who saw it of the widow's mite, though it may be that this poor woman had never heard of the one who threw all that she had into the treasury of the temple.

About two o'clock in the afternoon a wretched and very old woman was seen walking up and down Park Row, trying to sell the five magnolia blossoms she carried in her withered hands. Thousands of people hurried by, jostling her often as she held out her flowers, but few of them even looked at her, and it took three hours in the hot sun to sell four of the flowers. She tried very hard to sell this last one, but had not succeeded when a drayman drove a thin, miserable horse up to the curb, and ran into the saloon on the corner. The horse snapped at the flower the old woman held, and she quickly jerked it away; then she looked again at the tired, starved-looking beast, which was wet with perspiration, and hung its head. Her heart was touched; she forgot her own sorrows for the moment in pity for the horse, and going up to him held out her flower as eagerly as she had ever offered it to any purchaser, while she said: "Poor old fellow, it's mighty seldom ye're gettin' anything grane. Here, take this." The horse did not wait for a second invitation, but took the flower, leaves, stem, and all, and they quickly disappeared down his throat. Then the woman who had given her "mite" turned to go home with a smile that was almost happy, and made her wrinkled face look young.

This little incident would probably never have been noticed, but a young man engaged as reporter on one of the daily papers saw the woman as he went into the building, and thought that if she were still there when he came out he would buy a flower for his wife, who was very fond of magnolias. He was detained longer than he had expected, and when he reached the street he saw the woman with one flower in her hand standing near the horse. Before he could reach her to buy it, she had given it to the hungry quadruped; but as she turned away he overtook her, and pressing half a dollar into her hand, said: "Here, auntie, I meant to buy that flower, but I'm glad you gave it to the horse," and hurried away before she could recover from her astonishment enough to realize what had happened. Her little act of generosity was performed without any expectation of reward, but it is as pleasant to know that she had the reward, as it is to know that for once in his life the horse had something "grane" to eat.—*Christian Advocate*.

WHEN JESUS COMES.

SOME people seem surprised at the eagerness which Adventists display for the return of the Lord Jesus to this earth again.

But why should they not be eager for his return, when that return means reunion for the parted, immortality for the mortal, health for the sick, life for the dead, land for the landless, habitations for the homeless, plenty for the destitute, bread for the hungry, water for the thirsty, sight for the blind, hearing for the deaf, speech for the dumb, strength for the weak, youth for the aged, liberty for the captives, riches for the poor, "beauty for ashes," "the garment of praise for the spirit of heaviness," "the oil of joy for mourning," peace for the troubled, rest for the weary, gladness for the sorrowing, songs for the sighing, society for the friendless, perfect bodies for the crippled, mansions for huts, crowns for crosses, light for darkness, wisdom for ignorance, strength for weakness, harmony for discord, with an eternal inheritance in the kingdom of God for all his ransomed people?—*Farm and Fireside*.

—Only he who puts on the garment of humility finds how worthily it clothes his life.—*Phillips Brooks*.

The Mission Field.

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

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

FROM NEW ZEALAND TO BATTLE CREEK.

□ We spent two months in New Zealand after a number of months in Australia. In Australia we visited all of the churches, and it only revived the old interest we had before felt for these brethren. We were made to rejoice in the fact that the same spirit of union and love for the truth which binds the hearts of God's people in the United States, knows no national boundaries; and it not only unites the hearts of God's people here, but unites them the world over. During our two months' stay, we visited the churches at Wellington, Gisborne, Napier, Auckland, and Kaero. These are the only S. D. A. churches in New Zealand. Our time with these dear brethren was short; but it was all well filled with meetings, and we believe that all felt refreshed and strengthened in their spiritual life, as a result of this effort.

On Jan. 26 we sailed from Auckland, on board the steamer "Alameda." This was our second voyage on this boat. I crossed to San Francisco in her five years ago, when I returned from Australia. Since that time many of our people have been voyagers on board of her. We could not see that there had been any changes in the officers. They were all well acquainted with our people and our work. In course of conversation with the third mate, he said, "I have some stock in your missionary ship, and so has my wife."

Upon learning that I had been in Africa, the captain was anxious that I should speak on the "Dark Continent" to the passengers. I also held religious services on both Sundays that we were on the water. Services were also conducted by the Rev. Curtis, of the Episcopal Church, from San Francisco.

The weather was fine and the sea calm all the way to the Hawaiian Islands. We arrived at Honolulu after two weeks' sailing. This was on Friday evening. We were glad to meet with the brethren and sisters at that place once more. Our meetings on the Sabbath were good, and at the close of my remarks nearly all bore encouraging testimonies.

We had a rough voyage from Honolulu to San Francisco, and the ship was one day late. Heavy rain was falling, and we were told that it was the stormiest day experienced in California during all of the previous part of the winter.

Three students accompanied us from New Zealand to attend the college at Healdsburg. They left Oakland for that place on Monday morning, and we followed them on the evening train. We arrived just in time to hear the bell ringing for meeting, and were surprised to find that notice of our coming had been sent around, and that the church was well filled. The next night we returned to Oakland, and were present at the regular meeting of the Oakland missionary society. The room was well filled, although it was a very rainy night. The people seemed to enjoy hearing about the foreign fields, where there is such need of help and laborers of every description.

We also paid a visit to the Health Retreat at Saint Helena. A meeting was appointed on the evening of our arrival, and the patients and our brethren assembled in the large meeting hall. At the request of Elder Fulton, the superintendent, we notified the patients that they were at liberty to leave the meeting at any time they chose, and that their doing so would not disturb us in the least. We presumed that naturally they would leave after a time, and that then we could have a meeting to ourselves. The service had not been in progress very long when we heard the institution bell ring; but at that time we did not know what it meant. No one, however, left the room. When we closed, we found that our meeting had continued from seven till half past nine o'clock. The patients had become so interested, that al-

though the bell was the signal to retire, they had not heeded it, but had remained to enjoy the meeting.

On Thursday we returned to Oakland, and took the train on Friday morning for Battle Creek, where we arrived on Wednesday, Feb. 26. It was quite providential that we left Oakland when we did, for before the next train arrived, a wash-out had occurred which would have delayed us about a week.

We are glad to be back among our own dear people again. But the greatest source of encouragement to us lies in the fact that the third angel's message is finding its way to all the parts of the earth where we have been. In almost every land, in the city and in the country, there are Sabbath-keepers who are waiting and watching for the coming of their Lord. We now have a strong Conference in Australia, and another in New Zealand. Our brethren are scattered over the great continent of Europe, and there are now some rejoicing in the light in Africa. In the Asiatic nations they are fewer. Nevertheless, even there an interest is being awakened. Here and there we learn of some who have accepted the light, and we know that the time cannot be far distant when there will be witnesses to Christ's name throughout every part of the earth. We praise God for this, and we praise him also that he has brought us safely through so many lands, and across so many oceans. Sixteen or eighteen weeks of the time consumed in our voyage round the world has been spent upon the water. Most of the time the weather has been all that we could wish, and the sea very calm; the storms have been either ahead of us or behind us. In this we acknowledge the hand of the Lord, and our hearts can only say, "Praise God for his goodness!"

S. N. H.

SELLING BOOKS IN THE TRANSVAAL.

THE canvasser in Africa, when going from city to city and from village to village, is not always surrounded with those blessings which are commonly enjoyed by his fellow-men. After a few months' experience, however, he likely learns the different ways of traveling, and to take matters as he finds them, without much complaint. In all South Africa there are less than 2,000 miles of railroad. The two main lines of the country connect the Diamond Fields with the two sea-ports, —Cape Town and Port Elizabeth. There are several important cities and villages which are only accessible by coach, private conveyance, or post cart. The city of Johannesburg, with its 30,000 souls, lies 1,000 miles northeast from Cape Town. The nearest railroad communication from the coast is by way of Ladysmith, at a distance of 300 miles from Natal; or by Kimberley, 360 miles distant. During the dry seasons of the year, traveling becomes very expensive, when it has to be accomplished by any method in which animals are the motor power.

In company with Bro. George Webb, we took our departure from Cape Town on the 12th of January, 1890, for the purpose of engaging in the sale of "Thoughts on Daniel and the Revelation" in English, Holland, and German, in that new and untried field. Bro. Webb stopped in Klerksdorp, while I proceeded to the city of Johannesburg, situated in a gold-bearing community. The first part of our journey from Cape Town to Kimberley, a distance of 640 miles, was one of ease and comfort compared with the latter part of our trip. By mule-wagon is the way most persons travel who are not burdened with money. It was by this means that we proceeded from Kimberley to the Transvaal.

These transport wagons are strongly built, and cost from \$400 to \$600. They are twenty feet long, and are much stronger than the common lumber wagon of America. When loaded with transport and covered with an oiled sail, they present the appearance of a house on wheels. At the back of the wagon is a small tent after the style of a prairie schooner, some eight feet long, six feet

high, and four feet wide. In these tents are placed the passengers' baggage, on top of which is spread their bedding. Each tent will accommodate four grown persons with comfort. At the time of securing our tickets, we were promised a tent with two other young men, with whom we were to associate, eat, and sleep, for sixteen days. We were truly anxious to see our fellow passengers. But promising and fulfilling, how different! The owner of the wagon left a few hours after our leaving Kimberley, and we were placed under the control of a conductor of several wagons, each drawn by sixteen mules. There were two colored drivers for each wagon, and our company consisted of a mixed crowd of about thirty-seven men, women, and children, including representatives of England, Germany, Sweden, Holland, Ireland, and America, and also representatives of almost every hue and race from Africa's dusky soil.

It was 5 P. M. when we started from Kimberley, amid a pelting rain. Proceeding northward, we passed through a very sandy country. It is termed the "ox killer." While passing through these sand hills, there were thirty-two mules attached to each wagon. Slowly we proceeded on our journey to the North. Such a great number of mules attached to one wagon was truly an interesting sight. These sand hills composed the most difficult part of our journey. It was not until 11:30 that the word was given to outspan (unhitch). Those who had not hired tents slept on the ground under the wagon. There were only three in our snug little tent for the first night, so we enjoyed a comfortable night's rest. Morning brought changes, however, some for the better, and some not so agreeable to those who had been promised a comfortable tent, with only four young men to occupy it during the journey. The two who were our fellow passengers were rather agreeable, but this morning two other men were added to our number, both of whom were addicted to smoking and drinking, and the use of such language as comes only from those accustomed to evil, and who delight in living in an atmosphere filled with the poisonous fumes of tobacco and alcohol. When I could stand their smoking no longer, I would take a walk.

On reaching the Vaal River, we were obliged to wait thirty-six hours before crossing on the pond (ferry). There were upward of 100 wagons before us. The Vaal River separates the colony from the Transvaal Republic. It is some 400 yards wide at the point of our crossing. From sixty to 100 wagons cross daily during the busy seasons. After leaving Bloemhof, we were not able to buy bread, flour, or any grains for three days. The drought had caused such a scarcity of food that the small stores along the road-side would not part with what they had. During these days, the only food we could buy was fresh meat, canned fruit, and crackers. One small can of sweetened fruit which we could purchase for fifteen or twenty cents in America or England, would have cost at that time, from seventy-five cents to \$1.00.

On the third day we reached the town of Klerksdorp, a place of some 5,000 inhabitants. This was where Bro. Webb stopped off to begin his work of canvassing. Sufficient provision was here secured to last us till we reached Potchefstroom, at which place we arrived the second day from Klerksdorp. Potchefstroom was formerly the capital of the republic, but now the members of the *Volksraad* meet at Pretoria, some seventy-five miles to the north. Potchefstroom has a population of about 6,000. There are some fine gardens and orchards in that village. Most of the inhabitants are of African birth, and speak the Holland language. At this place we laid in a good supply of ripe fruit, consisting of figs, peaches, apples, and pears.

From this village my mind was full of thoughts as to the best manner of beginning the canvassing work in Johannesburg. It was quite evident that success depended upon the manner of conducting the work. Only those who have engaged in the canvassing work in foreign lands, among

strangers, surrounded by strange sights, can appreciate the feelings of their fellow laborers in foreign fields. There is but one true source of help—God, who is ever ready to sympathize or advise; and the canvasser who seeks this source of help, finds grace in every time of need. When he is weak, then is he strong; cast down at times, yet not discouraged. His heart is fixed, trusting in the Lord. In every trial he sees the hand of God, and remembers his many promises, and how in times past he has never been forsaken.

GEORGE W. BURLEIGH.

Special Mention.

THE EASTERN QUESTION.

A Valuable Historical Extract.

(Concluded.)

NAPOLEON then advanced upon Acre, which was the only place that could stop him from effecting the complete conquest of Syria. The siege began on the 20th of March, and was maintained with the greatest vigor and determination on both sides until the 20th of May, when Napoleon reluctantly abandoned his prospects of an imperial career beyond the Euphrates and the Indus, and retreated with the remainder of his forces upon Egypt.

In this siege, no less than eight assaults were given by the French, and eleven desperate sallies made by the defenders. The operations of Napoleon were greatly retarded in the first weeks by his deficiency in heavy artillery. Sir Sydney Smith, who was cruising off Syria with two English ships of the line, captured the flotilla which was conveying the French batteries along the coast; and he aided the defenders of Acre still more effectively by landing gunners and marines from his own ships, and also the emigrant French officer, Colonel Philippeaux, and many more brave men perished during the defense; and the French obtained, in April, some mortars and heavy guns, which their Rear-admiral Perree landed near Jaffa.

A large army also which the pasha of Damascus assembled in Syria for the relief of Acre, was completely defeated and dispersed by Napoleon and two divisions of his troops at the battle of Mount Tabor; while the remainder of his force maintained the position before the besieged city. But it was impossible for him to prevent Djezzar Pasha from receiving re-inforcements by sea; and on the 7th of May, a Turkish squadron landed 12,000 men in the harbor. These included the new troops, armed with musket and bayonet, and disciplined on the European system, who have been already described. This body signalized itself by gallantry and steadiness during the remainder of the siege, and attracted the notice of the besieging general as well as of the Turks. Napoleon had received further supplies of artillery, and the greater part of the defenses of Acre became a mass of blood-stained ruins. But every attempt of the French to charge through the living barriers of the garrison and their English comrades was repulsed with heavy loss. The number of Napoleon's wounded who lay at Jaffa and in the camp, was 12,000; and the plague was in his hospitals. His retreat was conducted with admirable skill and celerity; and Napoleon soon found that his presence in Egypt was deeply needed to quell the spirit of insurrection that had risen there, and to encounter the Turkish army from Rhodes.

This army, commanded by Mustapha, the pasha of Roumelia, and escorted by Sir Sydney Smith's squadron, landed at Aboukir on the 11th of July. It consisted of about 15,000 infantry, with a considerable force of artillery, but without horse. Mustapha Pasha assaulted and carried the redoubts which the French had formed near the village of Aboukir, put to the sword the detachment of Marmount's corps which he found there; and then, in expectation of an attack from the main French army, he proceeded to strengthen his position with a double line of intrenchments. Napoleon collected his forces with characteristic ra-

pidity, and on the 25th of July was before the peninsula of Aboukir. The action that ensued was well contested, but decisive. Napoleon cut off some detached bodies of the Turks, and carried their first line without much difficulty. But behind the second line the pasha's troops resisted desperately, and aided by the fire of the English gun-boats in the bay, they drove the French columns back with considerable force. At this critical moment, the Turks left their intrenchments and dispersed about the field to cut off the heads of their fallen enemies. Napoleon took instant advantage of their disorder. He sent his reserves forward; and Murat, with the French cavalry, dashed through an opening between the redoubts into the midst of the Ottoman position. Murat forced his way to Mustapha Pasha's tent, and had exchanged blows with the Turkish general, each slightly wounding the other, before the pasha, seeing the inevitable ruin of his army, consented to surrender. Pursued at the point of the bayonet by the victorious French, the most of the Turks were thrust into the sea, the whole bay appearing for a few minutes to be covered with their turbans, until they sank by thousands, and perished beneath the waves. After this victory, which restored to the French, for a few months, the undisputed possession of Egypt, Napoleon departed from that country to win empire in the West, though it had eluded him in the Eastern World.

General Kleber, who was left in command of the French force in Egypt, entered into a convention with Sir Sydney Smith, the English commodore, for evacuating the province, but the English Admiral, Lord Keith, refused to ratify the terms; and a large Turkish army, under the grand vizier, entered Egypt early in the year 1800. Kleber completely defeated this host at the battle of Heliopolis, on the 20th of March; and it was ultimately by the English expedition under Abercrombie and Hutchinson, that Egypt was wrested from the French.

On the Western frontier of the Ottoman dominions in Europe, some territorial acquisitions were made in consequence of the war between the Porte and France, and of the alliance of the sultan with Russia and England, which that war produced. France had, by the treaty of Campo Formio, between her and Austria, in 1797 (when these two powers agreed that the republic of Venice should be extinct), obtained possession of the Ionian Islands and their dependencies on that continent,—Prevesa, Parga, Vonitza, Gomenitza, and Butrinto,—which had formed portions of the Venetian dominions. Immediately that the war was declared against France by the Porte, in 1798, Ali Pasha, the celebrated vizier of Epirus, marched troops upon Prevesa, Vonitza, and Butrinto, and won these cities from the French. Soon afterward, a Russian fleet from the Black Sea sailed to the Bosphorus, where it was joined by a Turkish squadron, and the combined armament entered the Mediterranean, where it conquered the Ionian Islands, and afterward endeavored to aid the enemies of the French on the coasts of Italy; which then witnessed the strange spectacle of the forces of the sultan and the czar co-operating to support the pope.

The Ionian Islands were at first (1801) placed under the joint protectorate of the Russians and Turks. Disputes naturally followed; and it was agreed in 1802, that one of these ill-matched guardians should resign. It was left to the Greek inhabitants of the islands to make the selection.

They chose to retain the Russian emperor as their protector, and the Turks withdrew accordingly. The acquisition of these islands was always a favorite project with Ali Pasha: more, however, with a view to aggrandize himself, than from any desire to strengthen his master. But he never succeeded in obtaining them. They passed, in 1807, from Russian to French sovereignty, and were afterward captured by the English, who were for many years the supreme rulers of what was termed, the Septinsular Republic.

The possession of the old Venetian districts on

the mainland was confirmed to Turkey by agreement between her and Russia in 1800. Butrinto, Prevesa, and Vonitza, which had been taken by Ali Pasha, were retained by him; but Parga, which was garrisoned by a body of hardy Suliotes, refused to submit, and nobly maintained her independence for fourteen years. During four more years she was protected by England; and when that protection was withdrawn, and the city was given up to the pasha, the inhabitants (like the Phocians of old) abandoned their homes rather than become the subjects of an Eastern despot. We have been glancing far forward, while speaking of the fate of these relics of the old Venetian Empire in Greece, in order that they may not again require our notice. But we must now revert to the early part of the nineteenth century. It has been mentioned that the Turks, in the year 1802, gave up to Russia their share of the protectorate of the Seven Islands; and in October of that year the influence of Russia obtained a Hatti-scheriff from the sultan in favor of the inhabitants of Moldavia and Wallachia; by which the Porte pledged itself not to remove the reigning hospodars of those principalities without previous reference to Russia, and not to allow any Turks, except merchants and traders, to enter either territory. The November of the preceding year, 1801, had been a still more important epoch. It was then that a general though brief pacification throughout Europe was effected, in which the Ottoman Empire was included, so far, at least, as regarded foreign powers. By a treaty between France and Turkey (negotiated concurrently with the peace of Amiens between France and England) Napoleon, then chief consul, ACKNOWLEDGED THE SOVEREIGNTY OF THE PORTE OVER EGYPT AND ITS OTHER DOMINIONS IN FULL INTEGRITY.

TALMAGE ON TOBACCO.

At a recent Friday evening lecture in New York City, Rev. Dr. Talmage spoke on the habit of tobacco-using as follows:—

“There are multitudes of young men smoking themselves to death. Nervous, cadaverous, narrow-chested, and fidgety, they are preparing for early departure, or a half-and-half existence that will be of little satisfaction to themselves, or of little use to others. Quit it, my young brother. Before you get through this life you will want stout nerves and a broad chest and a brain unclouded with tobacco-smoke. To get rid of the habit will require a struggle, as I know by bitter experience. Cigars and midnight study nearly put an end to my existence at twenty-five years of age. I got so I could do no kind of study without a cigar in my mouth—as complete a slave was I as some of you are. About to change pastorates from one city to another, a wholesale dealer offered as an inducement to my going to Philadelphia, that he would give me all my cigars, and the best cigars in the country, free of charge, all the rest of my life. He was a splendid man, and I knew he would keep his promise. Then I reasoned thus: If now, when my salary is small, and cigars are high, I smoke up to my full endurance, what would become of my health if I got all my cigars for nothing? Well, I have never touched the infernal weed since. From that time I was revolutionized in health and mind, emancipated by the grace of God. I implore young men to strike out for the liberation of their entire nature from all kinds of evil habits. I see that now in our elevated railroads they have introduced that pig-pen on wheels, the smoking-car [laughter], and it is being made easier and easier all the time to sacrifice physical health. All those who break down their health through indulgence, and go into graves sooner than they would otherwise have gone, are suicides, and the day of judgment will so reveal it.”

—“To take up the cross of Christ is no great action done once for all: it consists in the continual practice of small duties which are distasteful to us.”

The Review and Herald.

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

BATTLE CREEK, MICH., March 24, 1891.

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OUR WORDS.

GREAT importance is attached in the Scriptures to our words. One rule concerning them is: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." And James says that if a man can bridle the tongue, he can bridle also the whole body. But until the matter is subjected to a little calculation, one has but little conception of the mass of words he uses in a life-time or even in a year. The following paragraph from the *St. Louis Globe* contains matter for serious reflection:—

"Everybody knows, in a general way, how much more talk than work is done in the world; few people realize the fact until it is reduced to figures. A speaker of average rapidity will use about 100 words a minute, and in conversation the rate is about the same. Now suppose the average talker talks four hours a day, he will repeat 24,000 words each day, equal to twelve columns of the *Globe*, or to forty-eight pages of a book of ordinary size. In a year he will have uttered words that will fill 17,520 pages, or thirty-five volumes of 500 pages each; and in thirty years, 1,050 volumes, with the nothings that are said from moment to moment."

In view of this calculation, it is easy to see how one's whole life is reflected in the words he utters. How important, then, that our conversation be ordered aright.

MILLENNIAL DAWN.—NO. 4.

(Conclusion of series.)

[Review of article on page 179.]

In the beginning of this investigation, it was stated that there would be three articles in the series. But the article preceding the one given in this number was so lengthy that it was found necessary to divide it, making the number of the present and closing article, 4, instead of 3, as at first intended.

In the present paper the reader has a sample of the fanciful by-ways into which every Age to Come theory leads,—distinctions which the Bible nowhere makes, relations which it nowhere brings to view, conditions which rest wholly on human fancy and not at all on Scripture.

Last week Bro. R. had a period of seventy years allotted to the age of man. This week it is cut down to thirty, necessitating 970 years for the work of restoration, instead of 930, the life of Adam. But it matters not which; for the whole scheme is too fanciful to merit a moment's consideration.

In the thirty years allotted to man, the penalty of sin, he says, is executed. There again he is entirely wide of the truth. For the death we die here is in no sense the penalty for our own sins. It is simply a result entailed upon us on account of Adam's sin. We are all to answer for our own sins, either in the person of our Advocate in the sanctuary above, before the first resurrection, or in our own persons after the second resurrection.

Another feature of this theory which we can by no means accept, is that the restitution promised is only to an earthly paradise and to a human existence; and that this is promised to all men. All that is promised to men irrespective of character, is a restoration to life. And this is all that is unconditionally necessary, the object being that they may have the privilege of giving an account of their own deeds, being judged according to men in the flesh, and making their own lives the determining factor in their eternal destiny.

No further restitution than this is promised to the wicked. The restitution which the righteous will enjoy, however, embraces not only what Adam

actually had, but all to which he would have attained by a life of obedience. Nothing less certainly than what Adam would have secured after his probation had ended and he had been confirmed in immortality, will be the measure of what the saints will secure through Christ, the second Adam, after their probation is ended, and they are clothed, as promised, with immortality.

Among the expressions that show the misapprehension under which our brother is laboring, we find one respecting Christ as a redeemer. As a perfect man, he says, Christ is a redeemer. But it is not as a man that Christ redeems men, but as the divine Son of God. Taking upon him the seed of Abraham, and fighting the battle on the plane where Adam stood, he was without sin, and was, of course, perfect as a man; and thus he demonstrated that nothing was laid upon Adam, nor indeed upon any man, which he cannot do; and so he condemned sin in the flesh.

But the efficacy of his atoning work as a redeemer, lay in the fact that he was the divine Son of God, one who was above law, and who could therefore pay for man a debt which was not due from himself.

And now we come to the strange expression that angels and restored men are always to be mortal! But we have some very clear declarations of Scripture on this point. Paul says, in Rom. 2:6, 7, "Who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Here it is plainly stated that some will gain immortality, which is, of course, equivalent to calling them immortal. He also says to the Corinthians (1 Cor. 15:53), that "this mortal must put on immortality." Then certainly those who experience this change will be immortal.

It will doubtless be urged that these passages apply only to a select company, a peculiar number called out by the gospel, the bride, in distinction from the great company of the saved. But we find no such classification in the Bible, unless the gospel is made to cover all the work of grace from the beginning, and this company to include all the redeemed; for certainly no one who is brought out in what is generally called the gospel age, will ever attain to a higher position or a more complete redemption than Abraham or Noah will attain. Please deliver us from any age to come over which mortality and the liability of another fall cast their shadow. We are glad that such is not the "Age to Come" to which the Bible points us. The Bible age to come is one in which all the saved are reckoned as Israel (Rev. 21:12), all built upon the apostles (Rev. 21:14; Eph. 2:20), all sing one common song of redemption (Rev. 5:13), and from which death and the curse are forever barred. Rev. 21:4; 22:3.

On one other point only, on which we deem there is a discrepancy with the Scriptures, will we tax the patience of the reader. To any Seventh-day Adventist it sounds like the language of Ashdod, to hear the church called "the bride." The church, to be sure, is symbolized in the Scriptures by a woman; and so the marriage relation is sometimes taken as a figure of the close union that exists between Christ and his people. But the "bride" in prophecy, and the "marriage of the Lamb" as a prophetic event, are altogether different objects, and relate to occurrences of an entirely different nature. In this line of events, the holy city, Jerusalem above, as it is to be the metropolis and glory of the kingdom which he purchased, is called the bride (Rev. 21:9, 10); and the reception of this kingdom by Christ, his coronation, his induction into this office, his investiture with his own imperial rights, is called "the marriage of the Lamb." Ps. 2:8; Dan. 7:13, 14; Matt. 25:10; Luke 12:36; Rev. 19:7.

That this beginning of the reign of Christ is what is called the marriage of the Lamb, is evident from Rev. 19:6, 7; for when it is said that the Lord

God omnipotent "reigneth," it is immediately added, as a parallel expression, "The marriage of the Lamb is come."

With this view of the subject, there is harmony between the various scriptures that speak upon this question. With any other view, there is unaccountable confusion. Paul says, Jerusalem which is above, is the mother of us all. Gal. 4:26. Again, the virgins who are ready, go in to the marriage of the parable of Matt. 25:1-10. The virgins represent the Church, not the bride. They go out to meet the bridegroom; the bride is another party. The presentation of the Scriptures is that Christ is our Father (Isa. 9:6); Jerusalem above is our mother (Gal. 4:26); we are the children (*Id.*; John 14:18, margin), the virgins who go in to the marriage (Matt. 25:10), the guests who are called to the marriage supper of the Lamb. Matt. 22:1-13; Rev. 19:9.

We plead for that view of the Scriptures that takes in the whole scope of their teaching, and makes harmony in all its parts; as against any view which, in attempting to harmonize a few isolated texts, makes confusion of the whole.

CHRISTIAN INDEPENDENCE.

THE true Christian must be characterized by independence of spirit. He must be dependent upon God, bowing in humility and reverence before the manifestations of his will; but independent of all those influences which emanate from worldly interests and associations. Among these there is perhaps none more potent than the fear of his fellow-men. Truly it is asserted in God's word that "the fear of man bringeth a snare." To act from one's convictions of duty, independently of what others may think or say or do, is a grace which few indeed seem able permanently to possess. Yet there is nothing more certain than that the part which God designs every true Christian to act demands a complete emancipation from the power of this retarding influence. The follower of Christ cannot expect to please God and at the same time avoid the criticisms and opposition of those around him. Human standards of truth and right are not sufficiently in harmony with the divine standard to make this possible. He must endeavor to meet the mind of God, and let human opinions take care of themselves. Otherwise he will speedily find himself abandoning the straight path of perfect obedience for the by-ways of compromise and sin. It is impossible to serve God and mammon; equally impossible is it to please both God and man. The attempt generally results in accomplishing neither one.

In the Christian life, the fear of man and the fear of God cannot be reconciled. They are opposite in their nature and effect. In the one there is a principle of self-interest; in the other, self is left out, and the actions are ruled by love to God and our fellow-men. The two cannot dwell together in the same heart: where the fear of man is, the fear of God is obscured; but where the latter rules, the former appears in its proper insignificance, divested of all its terrors.

The fear of man is one of the cords which keeps the soul of the natural man in bondage; and until this cord is severed, the soul cannot be free to follow the dictates and promptings of the Spirit. This is the worst of all forms of bondage. The unlearned man can apply at the fountain of knowledge for emancipation from the fetters of intellectual darkness; the martyr, chained to the stake, can win the most glorious of victories, regardless of the fetters around his body; but when the soul is bound, when the law of sin reigns in the body, bending the actions into harmony with itself, and mocking at his good efforts and desires, it is meet for the individual to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" He then needs a deliverance which only a power from on high can bring.

The fear of man produces apathy in spiritual life.

It opposes any bold, decided stand in behalf of spiritual truth and life. It works upon the individual through his love of worldly respectability, upon which it leads him to place a most unmerited value. He hesitates to perform religious duties when they involve an unpopular course of action. When he bears testimony before his brethren, it is formal and cramped, for he must not say or do that which might not be respectable. He feels that he must be careful not to overstep the bounds of propriety and make himself conspicuous, and so the true feelings of his heart are not expressed, and he is conscious that he has neither benefited others nor derived a blessing himself. In this condition spiritual progress is impossible.

To rid the soul of this evil, there is required the exercise of a true and living faith. Faith spans the period of mortality, and links the soul with the invisible world beyond. Faith puts the future for the present, eternity for time, the things of the world to come for those of the world that now is. It shows us our fellow-men as candidates for future life or death, and teaches us to view each act in the light of its relation to eternity. It enables us to approximate to a just comparison of eternal and temporal interests, and to rate the latter at their true value. The mountains which loom up in the Christian's pathway are reduced to mole-hills, and a host of imaginary obstacles take flight from before him, never to return.

With whatever feelings of deference and love we are to regard our fellow-men, we are not to look upon them with such awe as to fear their opinions or allow them to outweigh the least requirements of the Christian life. We are in danger of investing them with the attributes of more than mortal beings. Let the testimony of Scripture admonish us to act wisely: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Ps. 146: 3, 4; Matt. 10: 28; Isa. 2: 22.

L. A. S.

TESTIMONY OF TE KOOTI CONCERNING THE SABBATH.

THE following are some of the facts in the life of Te Kooti, a prince of one of the native tribes of New Zealand, and a statement of how he came to embrace the seventh-day Sabbath from the Bible alone:—

1. He stated that he began to observe the seventh day of the week in the year 1866, while he was a prisoner on the Chatham Islands.
2. He had no other reason for keeping the seventh day than the fourth commandment and the Scriptures.
3. While on the Chatham Islands, he studied the Bible a great deal. "By reading and reason," said he, "I concluded that the seventh day should be kept by Christians; so at my conversion, in 1866, I began to keep the Sabbath."
4. It was not made known to him by word of mouth from any one, but by reading the Bible.
5. He begins the Sabbath at sunset Friday night.
6. He and his followers would like reading-matter, papers and tracts, if what they taught was strictly according to the Scriptures.

An interview with Maria (a Maori woman), whose husband was shot down in her presence, by Te Kooti's followers, during their massacre, included the following statements:—

1. Te Kooti spent many of the first years of his life with a missionary,—Bishop Williams,—for whom he acted as catechist among the Maoris.
2. After leaving the bishop, he turned out to be a bad man, and became a ring-leader of a band of men in thieving and causing other trouble.
3. He was finally arrested by the government,

and banished, with about 300 of his followers, to the Chatham Islands.

4. While in banishment, he read his Bible a great deal, and became very religious. He then began to observe the seventh day. He claimed to have visions and revelations.

5. He conceived a stratagem by which he escaped to New Zealand. When a small vessel came to the island with provisions, etc., he and his men seized the officers of the boat and bound them. They then boarded the vessel, took possession, and put out to sea. When once from port, they freed the officers whom they had bound, and compelled them to sail for New Zealand. The exiles were all landed near Gisborne, Poverty Bay.

6. Soon after landing, Te Kooti and his men planned and executed one of the most horrible massacres ever perpetrated in New Zealand. It was in retaliation for what they considered unjust banishment.

It is considered by some that although he was a wicked man, he was unjustly banished; that he was not guilty of what he was accused. And the standard of the heathen is to show no mercy, and to retaliate "eye for an eye" and "tooth for a tooth." If they do not find the person who inflicted the injury, one or more of the same race will answer as well, and they kill them in place of the one they were seeking.

7. Scores of natives were butchered without mercy.

8. Te Kooti escaped arrest. Finally the government commuted the sentence of exile, and made him a free citizen.

9. After the Maori war ended, Te Kooti began teaching his new religious ideas received while in exile, and gained many followers. They are called Hau Hans; that is, "lively, earnest men." They number probably 6,000, but do not bear a good reputation.

S. N. H.

THE PROMISED "SEED."

16

CHRIST our Lord is the "seed" promised from the fall of man. This subject is one of deepest interest, for by means of it God first gave the fallen race hope. We have shown by clear evidence that God's holy, immutable law existed in full force even in paradise, and that the first pair broke it when partaking of the forbidden fruit. "The wages of sin is death." They stood under the sentence of death. But, thank God! this is not all of it. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23. Man was not long left hopeless. For even in the sentence pronounced against Satan and the guilty pair, bright rays of hope were mingled with the awful sentence of condemnation: the promised "seed" was held forth as the star of hope. When God addressed that "old serpent which is the Devil and Satan," he said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15.

In this all-embracing prophecy, so full of hidden meaning, so resplendent with hope to the race and fearful with terror to the tempter, lies couched the first germ of gospel light. This serpent had seduced from her allegiance the mother of the race. He seemed to accomplish his purpose with comparative ease. But he is informed that from this woman a "seed"—a child—should come which would crush his head. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil." Heb. 2: 14.

It would be in the highest degree preposterous to apply the language of that prophecy to the slimy reptiles that crawl upon the ground. It was a great crisis in the history of the race,—a fall from innocence through the deception of the great apostate leader of the fallen angels. God is proclaiming the consequences of this rebellion, this acceptance of Satan as a leader in place of God and Christ. The great controversy was here, fully manifested. It

was not man's relation to the animal creation that was under consideration, but a sentence placed upon each party in the great tragedy, just enacted,—Satan, the woman, and the man. The consequences to each because of this most lamentable transaction, is clearly given, as the record shows. We may be sure the fallen cherub will not escape the effect of his own duplicity. It will not be turned over to a brute, a creature whose form he has merely assumed, while he, the leading actor, shall go scot-free. Oh! no. While constant enmity should be found between the seed of the woman and his seed, and he should cause constant temporary annoyance, suffering, and even temporal death, implied by the expression, "Thou shalt bruise his heel," utter extermination is implied by the statement that this promised "seed" should bruise, or crush, his head. The persecutions brought to bear upon Christ and the truly good who are followers of him in all ages of the world, are here symbolized by the bruising of the heel. But utter ruin, irreparable and eternal, will overwhelm the arch-apostate and his following, in the lake of fire, the second death. Such is the ultimate end of this sentence couched in these symbolic words.

This promised "seed" is an interesting, absorbing, and glorious theme. The destiny of the race hangs upon it. The ultimate peace of the universe is involved in it. Through its development, the grandest designs of Omnipotence for the welfare of all worlds is unveiled. Through Satan and sin the race has fallen, and a blight is placed upon the world. Through the "seed" promised, evil and all its abettors will be extinguished, and the world will be brought back to more even than its original glory. In the development of the scheme of redemption, there are three promises of the "seed," of peculiar interest; each marking an era in it, and becoming more and more definite and explicit as time passes: the promise at the fall, which we have noticed; the one made to Abraham, and the one to David. We quote the latter two: "In thee shall all families of the earth be blessed." "Unto thy seed will I give this land." "And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." Gen. 12: 3, 7; 17: 7. "Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him." "Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." Ps. 89: 19, 20, 27-29, 35, 36.

The careless reader might make an application of these prophecies concerning the "seed" of Abraham and of David, to their literal descendants according to the flesh; and doubtless some have so understood them. But such fail to grasp their spiritual meaning and the immense scope of these precious promises of God. They refer to Christ. St. Paul, in commenting on the promises to Abraham, plainly states this fact repeatedly: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3: 8. The gospel pertains to Christ alone; *i. e.*, his coming is the "good news" of salvation—the meaning of the term "gospel." So when God said all nations should be blessed through Abraham, it was a prophecy of Christ's advent, and forgiveness through his name. So of the "seed." "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3: 16. Paul's argument turns upon

the omission of one letter, the letter *s*, as given in our English version, the addition of which would make it plural; while its omission leaves it singular, making, according to his argument, a vast difference in the conclusion. In the one case, it would refer to all his posterity, millions in number; while in Paul's argument it refers to only one person, Christ, through whom vast blessings would come to the human family. We cannot believe in the inspiration of Paul's writings without accepting this conclusion. When God, therefore, made these promises to Abraham concerning his "seed," he meant Christ.

So of the "seed" of David. When Jesus was about to be born, the angel of God appeared to Mary, the virgin who was to be his mother, and said: "Thou shalt . . . bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:31-33. Most certainly, then, Jesus was the son of David had in view when the vision foretold the endless reign of David's "seed."

We might say in passing, concerning the definition of the term "seed," that Cruden gives one of its meanings as follows: "Individually, of one alone, as of Seth. Gen. 4:25: 'God . . . hath appointed me another seed;' that is, he had given her another son." Webster also gives this meaning under his fifth definition of "seed": "Progeny; offspring; children; descendants; as, the seed of Abraham; the seed of David." He adds this note: "In this sense the word is applied to one person, or to any number collectively, and admits of the plural form, though rarely used in the plural." So Paul's argument is no violation of good usage, but is perfectly legitimate. God often has a deep meaning in the predictions he makes, which the superficial reader would never notice, but which the Spirit of God brings forth at the proper time with striking force. The blind Jew doubtless applied these promises to merely temporal things in this present world. But the inspired comment of an angel or apostle gives us the grandest view of the all-embracing scope of God's revelation.

We have, then, the promised "seed," singular, meaning Christ, in God's original sentence at the fall of our first parents; at the call of Abraham, when his descendants were to be given peculiar privileges and blessings; and to David, the king after God's own heart. In the first instance where the promise was made, it was to be fulfilled in some one descendant of Eve, the mother of all living. Dr. Clarke's comment on this possesses some interest: "But there is a deeper meaning in the text than even this, especially in these words, *it shall bruise thy head*, or rather, *HU, HE*; who?—The seed of the woman; the person is to come by the woman, and by her alone, without the concurrence of man. Therefore the address is not to Adam and Eve, but to *Eve alone*; and it was in consequence of this purpose of God that Jesus Christ was born of a virgin; this, and this alone, is what is implied in the promise of the seed of the woman bruising the head of the serpent."—*Comment on Gen. 3:15*. In the second instance, the promised "seed" is to be from a literal descendant of Abraham. No one of any other race could be the progenitor of that "seed." Third, he must come through one of David's family. Here the circle has become much more circumscribed. The "seed" is one and the same in all these promises, but the narrowing circle renders it far more easy for those expecting this personage than if it had been left as broad as in the first prediction, or even as in the second. When Christ came, we see how carefully the genealogies are given tracing his ancestry back to David, Abraham, and Adam (Matthew 1 and Luke 3), to show that the promise in each case was literally fulfilled.

When did the promised "seed" appear, and these three special predictions culminate? There

is only one possible time when this long-expected, much-desired, and most auspicious event could occur,—when Mary, the favored virgin of David's royal lineage, a daughter of Abraham, and Eve's most favored descendant, gave birth to the Son of God. There the three promises must center. The "seed of the woman" becomes such when born of the one woman intended in the promise of God. The Son of God becomes Abraham's "seed" when given birth by the one daughter of the father of the faithful, had in view when the promise was made. There was no other time when he could have been "David's son" till born of Mary, the daughter of David; no other time in all the eternity of the past or future ever did or ever will occur when Christ, the Lord of glory, did become or will become a son of any human being but that. No other incarnation is possible in the great scheme of human redemption. He became the promised "seed" by virtue of his human birth. Here he took "our nature," and not that of angels. Here he became "Immanuel"—"God with us" (Isa. 7:14; Matt. 1:23)—when "a virgin" brought forth a son. Here the prophet's words were fulfilled (Isa. 9:6): "Unto us a child is born, unto us a son is given."

The Scripture makes many predictions of what should occur to the promised "seed" after his birth and after his death. "The government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." All this will surely follow. But he becomes the child born, and the Son given, *when he is born and when he is given for the life of the race*. And then he is the promised "seed." He will yet subdue all things to himself; will redeem the earth, the world; will restore the earth to its pristine glory, make of our dark world a glorious garden of Eden, give Abraham and his real spiritual posterity all their promised blessings. Father Abraham shall then have his inheritance. But already the blessed "seed" has come, and we can rejoice in the fulfillment of these long-made predictions. That portion already fulfilled makes certain the remainder.

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:16, 17. When did he take on him the seed of Abraham?—Only when born of a descendant of Abraham. Christ, the Lord of glory, existed in heaven before his incarnation, and ascended to heaven after his resurrection, where he has ever been since. There was no other time when he could have taken the "seed" of Abraham or become his posterity but then. It is because he has thus assumed our nature, and there was made "like unto his brethren," "that," or in order that, "he might be a merciful" high priest in things "pertaining to God." He must share our nature before he could become *such* an high priest. He became the promised "seed," then, before he was our merciful high priest. "Wherefore," that is, for this reason, "he took on him the seed of Abraham." It "behooved" him; that is, it was necessary for him to thus become fitted, by sharing man's nature, for the future office of high priest. His becoming the promised "seed," then, must precede his becoming our high priest.

Here we can see the wonderful importance of the incarnation in the great scheme of human salvation. The promised "seed" is an essential part of that plan. It is kept before us all through the Bible. Its prediction begins as soon as sin enters, is repeated to Abraham and then to David, giving additional and most striking particulars in each instance.

No wonder that when the Son of God thus became

the promised "seed," the angels sung, and heaven rejoiced, and good men praised the Lord and were willing to depart this life. Then the central figure of deepest interest in the redemption the race had stepped upon the stage to consummate the work. All the rest would surely follow.

And now, when after the lapse of many centuries we are about to see the full fruition of this magnificent work, and Christ is to come to save his people forever, abolishing sin and death and apostasy and rebellion forever, bringing back a clean universe, shall we not rejoice that the "seed" promised has come and fulfilled all these predictions? We should praise him continually. Oh! the infinite condescension shown in taking our nature. But it was all for our salvation. Infinite love manifested by the Father and the Son, prompted every act and every word and every motive in their dealings toward their creatures. May it prompt us to deeds of imitation.

G. I. B.

A VISIT TO THE KARLEE CAVE.

THINKING that the readers of the REVIEW might be interested to learn something of the many caves in India that are inhabited, we give the following sketch written while in that country, after a visit to the Karlee Cave.

The prophet Isaiah makes the following statement: "Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein: the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands." Isa. 42:10-12. From this it is evident that there are men who dwell in the rocks, and that the truth will find its way to them, and they will shout the praises of God. That God will select men and women that will go to these isolated places, and carry the truth, is evident from the following words: "Behold, I will send for many fishers, saith the Lord, and they shall fish them, and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. 16:16.

In many and various cave temples, the names of the kings are preserved, and it is not at all difficult to tell not only what king reigned at the time that they were excavated, but subsequently. The name of the architect that designed the entire arrangement is also preserved, chiseled in stone. These caves are built in solid rock, and thus the records are handed down from olden times.

In some instances there are mementos that bear the dates and names of Roman, Grecian, and even Medo-Persian kings or emperors. There are many ways by which the dates of these antiquities, and the kings who then reigned, can be determined, even by the relics themselves. It is for this reason that they become specially interesting to those who take an interest in the history of early times.

The Buddhists were a great missionary people, and during their early history especially, they extended the knowledge of their religion far and near. They were famous for their religious zeal, and for the energy they manifested in constructing edifices in which to carry on its rites, and for the caves they excavated for the same purpose. The caves in Kutach are attributed to them.

"The second great 'tope' at Sanchy was the work of Pushpamitra, of the first great dynasty, B. C. 188. The cave temples at Baja are attributed to King Pulindaka, B. C. 127. The best known, and in most respects the most beautiful and still perfect, of these excavated temples, is the great cave at Karlee, between Bombay and Poona. It is supposed to have been constructed in the reign of King Devathuti, and the localities of the memorials themselves may indicate the extent of their jurisdictions."—*Manual of Indian History*, b. 54. (For dates, see Ferguson's Chronological Table.)

The Karlee Cave is supposed to be the work of Mahaphana, the founder, in conjunction with King Devathuti, of the Sanger dynasty, whose works were completed B. C. 86.

We were stopping at Lanowlee for a few days, and were surprised to find that this cave was only four miles distant. Accordingly we secured a "gharry," and early one morning visited it. The road lay between two ranges of mountains, about ten or fifteen miles apart. After leaving the main thoroughfare, the latter part of our journey lay for one or two miles across cultivated fields. On the right and left we passed numerous flocks of sheep and goats (under the watch-care of shepherds), which one might suppose resembled somewhat those that Jacob tended, at least as to color; for there were not only the "ringstreaked," "speckled, and spotted cattle," and the "brown cattle among the sheep, and the spotted and speckled among the goats," but a blending of every conceivable color from jet black to the purest white.

As we neared the range of hills, there was one grand old time-worn, weather-beaten mountain of solid rock and majestic proportions, projecting beyond the rest. It was in this towering rock that we found the cave temple, which was excavated nearly 2,000 years ago. For a mile or more we pursued our zigzag course through the many windings on the only accessible side, which otherwise would have been perpendicular. Every now and then we stopped on some projecting crag to rest awhile and view the plains below, which are divided up into small sections by little banks, indicating the rightful tiller of the productive soil. For it should be remembered that in India, unlike countries where the farm-houses are dotted over the country at a greater or less distance from each other, the people all live in the towns and villages, and both men and women go forth to labor in the morning and return in the evening.

As soon as we left our "gharry," we were surrounded by half a dozen or more guides, from the boy ten years old to the man of gray hairs, each demanding our attention in a language we could not understand. We discarded them all, except the youngest, who with nimble feet scrambled over the rocks, as he went hither and thither plucking wild flowers for us. He would lead in the smoothest path, and hold our hat while resting, ever watching the motion of the hand, according to the custom of the Eastern servants, illustrating Ps. 123:2: "Behold, as the eyes of the servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us." He evidently felt highly honored, as he was preferred before the more experienced guides, to whom we paid no attention. His bright, active appearance, his frank and open countenance, beaming with intelligence, won our respect and confidence.

When we finally reached the desired spot, oh, what a scene greeted our eyes! Here were natural caves, many and large, and all of them inhabited. Here also were many others cut out of the rock, or, literally, in the rock. But in the center of them all was the celebrated "Cave Temple." We met the people by asking them to give us "buckshish"! This seemed to put the subject before them in a new aspect. Some, however, offered us tobacco, and others looked on in wonder that a European should ask "buckshish" of them, who, in their own estimation, are the only ones having this privilege.

In a radius of half a mile or more, this mighty rock, which has stood the winds and storms of thousands of years, furnishes habitations for a small township of people carrying on their vocations. Here are shops and dealers in Indian curios, food, and other commodities, for themselves and the travelers who chance to pay them a visit. After passing through a small entrance, we would sometimes find ourselves in a large square room, surrounded by many other rooms ten feet square or more. Some of these inside rooms were only accessible

through a stairway cut out of the rock, and in other instances by means of a rickety ladder from one room to another, the only outside opening being where it was impossible to scale the rock outside. In other instances, there was a winding path on the outside that led to the opening, and around the larger room would be a suite of rooms.

The room which we first entered was the "Cave Temple." This had a large opening, and contained images of all kinds carved out of the solid rock.

Elephants and other animals, together with the most hideous looking creatures, were the idols that they worshiped, and these were carved out above, and in the wall of, the solid rock. The auditorium was about 40x120 feet, and, we should judge, about twenty feet high. This room was supported by forty massive pillars, which had never been severed at the top or bottom from the solid rock. Outside of these huge pillars was a walk, some eight or ten feet wide, all around the three sides of the room. In the farther end was a large rock, shaped like a sugar cone, which had some apertures that no doubt had been made to honor in some way the god they worshiped.

From this temple we wound our way up stairs of stone into another room above, which was thirty feet square, and surrounded with small rooms. We also ascended an old rickety ladder to the third story, where we found similar rooms. There were winding paths, some of which we did not venture in; but all that we saw were inhabited by men and women who were swarming in and out something like bees in a hive. We thought that if such were the dwellings of the ancient Amalekites and Midianites, there was great reason, viewing it from a human standpoint, for the children of Israel to be afraid of them (see Num. 13:29; 14:45); for the people did literally dwell in the rocks. If these caves were like the cave of Adullam (1 Sam. 22:1), or the mountains in the wilderness of Ziph, or the strongholds of Engedi (chaps. 23:14, 29; 24), we can well understand how it was that Saul forbore to go forth, and how he and his company could be hid in the cave, and David and his men also be there, and not be seen by Saul and the people with him.

These caves at Karlee, and the temple especially, although the images could not be said to be in any sense works of art or beauty, exhibited taste and skill in workmanship. Such was the dwelling in the rocks.

On our descent, we stopped at a distance from the holes in the rocks, to view the wonderful sight, and seriously meditate on the Saviour's words: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock." If it was such a building as this that the Saviour referred to, then it will require a life-long building of the character to fit one to stand in the storm before us.

S. N. H.

UNCALLED-FOR REJOICING.

The *Christian Oracle* of Feb. 19 rejoices over the growing sentiment in favor of compulsory Sunday observance, in the following manner:—

"We are glad that the sentiment for the Sunday-closing of the World's Fair is widening and deepening, not only among Protestants, but also Catholics."

We would inform our *Oracle* friends that they needn't worry about Catholics and the Sunday. They are the grandfathers of that institution. They concerned themselves about that day a thousand years before there ever was a Protestant. Protestants learned the practice of Sunday-keeping, like that of sprinkling and other heresies, from them. And for Protestants to rejoice over their still being concerned over the unscriptural institution of their own making, is much like a child congratulating a father in taking an interest in his own business. Do n't worry; the Catholics have not forgotten their own offspring. They are well pleased to see Protestants taking so great an interest in supporting one of their own dogmas, and will come in without fail on the home stretch.

W. A. C.

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.

THE ISLAND OF PITCAIRN.

BY VICTORIA ALEXANDRA BUCK.
(Randolph, N. Y.)

ISLE of the South! your redemption proclaim,
No longer the darkness envelops you now;
Thy children's sweet anthems have welcomed His name,
And the chaplet of victory shines on thy brow.

Across the dark ocean the bright star of day
Has risen with brightness athwart on its path.
Sweet island! the mountains grow bright 'neath its ray,
And singing gives place to the thunders of wrath.

O isle of the South! when the bugle shall blow,
And islands and continents leap at the call,
Thy Captain's dear name all thy children shall know,
And the crown on thy brow shall be brightest of all!

Sweet isle of Pitcairn! thy dark hills shall brighten
Through the love of His own whom He purchased with blood,
And the robes of this earth, stained with travel, shall whiten
By the river that flows through the city of God.

DENMARK.

COPENHAGEN.—During the last four months, I have continued giving lectures on present truth, in two different places in this city. The interest to hear is still good. One opposition meeting has been held by a Mr. Johauam, who failed entirely to prove what he had promised. I believe the truth gained by his misrepresentation of the same. The subject was the life and death question, which is a question of great interest now with a good many here in the city.

Although I have not as yet presented the law and Sabbath question, some of my hearers have already begun to keep the Sabbath. We hope for many souls to become interested in this part of present truth when I shall commence to present it before the public, which I expect to do soon. Pray for us.

JOHN F. HANSEN.

MINNESOTA.

DISTRICT No. 8.—Our district meeting at Frazee was a success. The weather on Friday and Sabbath morning was very cold, the thermometer indicating forty-two degrees below zero. But notwithstanding the severe cold, our brethren came in from the surrounding country, some coming eighteen, and some twenty-five miles. Eunire, Gresham, Maine, and Evergreen were well represented. The Lord came very near to his people, and helped his servants in the word spoken. On the Sabbath the Spirit of God came into our meetings, and all hearts were touched. Backsliders were reclaimed, and testimonies were given showing a deeper experience in the things of God. Some of the people of the village attended from the first. One said he had never before heard so much salvation preached. Another said he was sorry the meetings were at an end. All went home feeling that it was good to be there. The only thing to be regretted was that as we were occupying a school-house, we could hold our meetings only two days. But the time was well occupied. Bro. Hill was with us, and all appreciated his help.

Previous to this meeting, and since my last report, I labored in several places in the district, in the churches and with the lone ones, spending from three days to a week in each place. The places visited were Evergreen (where we organized a tract society), Ft. Ripley, Verndale, Stowe Prairie, Oak Valley (where we organized another tract society), and Little Falls.

In this district we are taking up the distribution of N. R. L. literature in a systematic manner, nearly all the district working as one man; and God is blessing, for we are receiving some very encouraging answers to our letters sent out. As a sample, I give the following, from a banker, the last received. He says: "I am very much in favor of not making any change in the Constitution. State, school, and Church matters are all right as they are. A change compelling religion to be taught in our public schools means trouble, and possibly bloodshed. Leave the matter of religion to the family altar. By all means keep Church and State separate."

Preserve the Constitution as it now stands in regard to religious rights."

We have also some letters that are not so encouraging, and that need careful thought in reply. But the source of our wisdom is infinite. To God be all the praise for all that has been accomplished! As we preach more of Christ, more are becoming interested; new ones are taking hold, backsliders are being reclaimed, and a deeper experience is being wrought upon the hearts of our people. Again I say, To God be all the praise!

March 8.

H. F. PHELPS.

TENNESSEE.

GRAYSVILLE VICINITY.—Shortly after the dedication of the church in Graysville, I was requested to hold a few meetings in a place called the Cove, about four miles above Graysville, where an interest had been awakened. Accordingly, Nov. 23, accompanied by my wife, Bro. W. L. Wheeler and wife, and Bro. E. R. Gillett, we visited the Cove, where we were to preach in a private house. On our arrival, we found that the house would not seat the crowd that had gathered, so stones were piled up in the yard, and planks put across them, and there we held our first meeting. Some of these dear souls had come on foot a long distance, having carried their children.

Up to date, thirty-five sermons have been given, of which four were delivered by Elder J. W. Scoles, and the remainder by the writer. As the result of the efforts put forth, eleven have decided to obey the commandments of God. Out of this number ten were using tobacco, but we are glad to report that they have put it away forever. We have a good Sabbath-school of eighteen members.

We are truly thankful to God for his goodness in converting these dear people, and we trust they will go on growing in grace and the knowledge of our Saviour, who has done so much for them and us. Quite a number are interested, but we are meeting with bitter opposition at present, going so far as to threaten violence; but we know that this is God's work, and he will carry it forward to victory. We trust in him, and want to triumph with his cause.

I had the privilege of speaking before the National Farmers' Alliance here, on "Religious Liberty," and at the close I presented our petition against the Sunday law, and fourteen of their members, headed by their chairman, signed it. We very much desire the prayers of God's people for the work here in Tennessee, that when the Lord comes to gather the faithful a goodly number of those who shall wave the palms of victory, and sing the redemption song in the Eternal City, may be from Tennessee. Our courage in the Lord is good.

GRANT ADKINS.

March 10.

MICHIGAN.

COVERT, SOUTH HAVEN, AND PLEASANT VALLEY.—Since our last report, we have been laboring at these places, most of the time at Pleasant Valley. This is a country church owned by the United Brethren. Six or seven years ago there was a large and flourishing society of these people here, but through the influence of Spiritualism and infidelity among them, the organization has about lost its identity. By invitation, we held a series of meetings in their house of worship. We found it hard to remove their unbelief. All who attended our meetings acknowledged that if the Bible is true, we have the truth. Some are candidly weighing the evidence we presented in favor of the divine inspiration of the Scriptures.

A Spiritualist spoke in opposition to us, and presented a tirade against the Bible. In his introduction he said, "I thank God I am not a Christian or a Christian preacher; therefore I can say what I have a mind to, as I have nothing to gain or lose." And we thought so from the reckless statements he made about the Bible and Christianity. The following is a specimen: "The Bible is too indecent a book to read in a public audience." "God inspired David to kill Uriah and take his wife." "If you want to go to heaven according to the teaching of Christ in the parable of the rich man and Lazarus, you must contract some loathsome disease." After the meeting, the speaker found he had lost both the respect of his hearers and the confidence of his friends.

God forbid that we should ever be so deceived by the Devil as to throw off all moral restraint, and

descend to that level where we would care nothing for our own reputation or the respect of others! Such is Spiritualism. We reviewed the lecture before a full house, and left a good impression in favor of the truth. Five adults have accepted the commandments, the Sabbath commandment with the rest. Others are seriously thinking of doing so.

While we were at Pleasant Valley, Bro. F. I. Richardson held some meetings at Covert, which resulted in two more taking their stand with the company there. Last Sunday we went about a mile and a half to a beautiful stream, where six were buried with their Lord in baptism; others expect to go forward soon in this ordinance. The brethren at Pleasant Valley will attend Sabbath-school and meetings at Covert, unless a sufficient number take hold there to justify having a meeting of their own. We obtained ten subscribers for the REVIEW, and as we see how much more rapidly the new converts grow in a knowledge of the truth by reading our church paper, we are determined that in the future we will make more strenuous efforts to have all take the REVIEW.

J. F. BALLENGER.

March 1.

IOWA.

SIoux CITY.—The "Corn Palace City" has proved herself to be a missionary station as well as a great center of the Northwestern corn belt. It has been about one year since a Seventh-day Adventist church was organized here, though there have been quite a number of hard-working missionaries of the seventh-day cause here for several years in the past. The church at present numbers about forty, with a membership of about eighty. The brethren saw an excellent opportunity in the Corn Palace of 1890, to do a great work, so they planned to scatter the seeds of truth, which would be carried into almost every State in the Union. The call for reading-matter through the REVIEW, Signs, and Workers' Bulletin, brought to our doors about 25,000 papers, —copies of the REVIEW, Signs, Instructor, Good Health, Sentinel, Sanheddens Tidende, Sanningens Härold, Sundheds-Vennen, &c., and many pages of tracts. These seeds of truth are all sown, to be reaped, we hope, in the near future.

The success we had in scattering this reading-matter, and the care the people at large seemed to take of these papers, has encouraged us to continue the good work. Papers still arrive almost every day, and we hope that we may have as many as 250,000 papers, tracts, etc., for the work this year. We thank our brethren for the hearty response to our call, and the care they have taken in mailing the matter in good condition; and we hope that the new, bright, and well-folded pages may continue to come through the year 1891, and that our united prayers may go up to God that he will bless the precious seeds of truth, and direct them even to the lonely ones who are trying to follow in the dim light the foot-prints of their Saviour, that the precious truth may fill their path with light, and they see clearly the way to their Father's house. And when the work is over, we shall see him as he is, and shall be like him.

GEO. M. ELLIS.

419 W. Sixth St., Sioux City, Iowa.

COLORADO.

STREATOR, COSTILLA Co.—I take this opportunity to let my brethren know where I am and why I am here. After trying to labor in Lincoln County, S. D., with Bro. Frederickson, and my health failing, I came to this place to work at my trade and rest from mental labor. I have been here six weeks, and am glad to say that I am much better than when I came. The climate in this valley is delightful. Streator is a new town, just starting, on the D. & R. G. R. R. Last week I finished a large store at this place, and Sunday it was opened for meetings, and I was invited to speak, as there is no resident minister of any denomination in the valley. I could not refuse under the circumstances.

Fifty adults were present, and a good impression was made. All desired me to hold meetings in the hall over the store each Sunday.

Here is as good an opening for a tent-meeting as I have seen for years. The valley about the place is quite thickly settled with as nice a class of people as I have met for some time. I earnestly ask the Colorado Conference to send a tent here by the first of May, as seeding time will then be over. There are parts of three families here who are keeping the Sabbath, and more will be here soon. Between now and then I will try to scatter seeds of truth.

I have held some Bible readings since I came, and quite an interest is manifested to hear preaching. May the light of the third angel's message shine over these snow-capped monuments of God's handiwork, and many precious souls be brought to accept the truth.

My hope and courage are good, and may God speed on the message is my daily prayer.

March 16.

G. H. SMITH.

WISCONSIN.

AMONG THE CHURCHES.—I left Battle Creek Jan. 12, to attend business that demanded my immediate attention. I felt sorry to leave the school, for it was the best I ever attended. Jan. 17 I was with the DeBello church. One precious soul decided for the truth. Jan. 22-25, I was with the Leon church in company with Elders Brown, Johnson, Cady, Snow, and Sanborn. Feb. 1, I held meeting with the Star church. I went from there to Warner Creek, and held meetings four days. This is the place where Bro. Scott has labored this winter. Elder Snow helped him one week. The last evening Bro. Snow was there, five who had been keeping the Sabbath since last winter, signed the covenant. The last night of my meeting, two who had come out under Bro. Scott's labor signed the covenant, and I think others soon will do so. God has greatly blessed Bro. Scott's work there this winter. I organized a society to hold church property, intending to be there again Feb. 26. If we can secure a lot, we shall lay the foundation for a church. I expect Bro. Scott will be with me to help in the work. My home address from this time forward will be Sparta, Wis.

R. J. WHITE.

THE WORK IN GRAND RAPIDS, MICH.

It is possible that the readers of the REVIEW would be interested to hear about the work in this city. I will say that the outlook never was better than at the present. The desire to hear is excellent, and our Sabbath and Sunday evening services are seasons of refreshing. Nearly every Sabbath people not of our faith are present. Some are already convinced of the binding claims of God's law, and are trembling under the cross. For certainly in the city it is a cross for an individual to step out and keep the Sabbath, when he is almost certain that by so doing he will lose his place in the factory, store, or wherever he is employed. May God help these poor trembling souls! He that regardeth the "sparrow," will he not provide for them, or at least open the way for them to provide for themselves?—Most certainly he will. He does not ask us to obey him, and then forsake us for so doing. Let us remember the good promises he has given us if we only believe. (See Ps. 34: 7, 9, 10, 17-19; 37: 3-5, 23-25; Matt. 6: 24-34.) We might give many more texts that point unmistakably to the deep interest that God has for the temporal welfare of his trusting children. Some, I am quite sure, will have courage to trust God and obey.

We have besides the Sabbath and Sunday evening services, a most excellent Sabbath-school of nearly 130 members; and as a rule, nearly all attend regularly. I think I never became acquainted with a church that regarded the Sabbath meetings with such interest as is manifested here. Nearly all are present every Sabbath, unless sickness prevents. We have also a missionary meeting each Sunday evening, which occupies one hour and fifteen minutes before the preaching services. These meetings are growing in interest, and our brethren and sisters take hold in earnest to learn how to do acceptable work in the cause of God. The last meeting was the best we have had, and we hope to continue them on this line.

In the way of prayer and social meetings, we hold three each week,—on Wednesday and Thursday evenings, and also on Tuesday afternoon, at which time the sisters hold their meeting to pray especially for the blessing of the Lord to rest upon the work in Grand Rapids; and I learn that these are most precious seasons. To think of these "meetings" has often comforted me in my work here (for it has not all been "sunshine" since I came here to labor); to know that each week some of God's dear children were praying for me personally, and for the work that I was trying in weakness to do, was to me refreshing. Pray for us, brethren and sisters, that we may so relate ourselves to the work in this city that God can bless the effort put forth. The press still continues to show us favors, but on account of poor health we have not availed ourselves of the

opportunity, but expect soon to resume communication. Truly God is good. L. G. MOORE.
March 5.

WEST VIRGINIA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1890.

No. of members.....	53
reports returned.....	27
letters written.....	411
" received.....	125
missionary visits.....	3,076
Bible readings held.....	62
persons in attendance at readings.....	83
periodicals distributed.....	1,655
pp. reading matter sold, loaned, donated.....	123,682
Cash received on books, tracts, and periodicals, \$55.09; on sales of subscription books, \$600.89; on membership and donations, \$22.82; on sales at depository, \$46.23; on first-day offerings, \$17.63; on Christmas offerings, \$119.72; on other funds, \$27.00. Total receipts for the quarter, \$889.38.	
Amos Society failed to report.	

MRS. G. L. BOWEN, Sec.

IOWA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1890.

No. of members.....	1,175
reports returned.....	560
members added.....	6
" dropped.....	25
letters written.....	469
" received.....	193
missionary visits.....	1,187
Bible readings held.....	216
persons in attendance at readings.....	696
subscriptions for periodicals.....	169
periodicals distributed.....	25,815
pp. reading-matter distributed.....	311,902
Cash received on memberships and donations, \$108.78; on accounts and sales, \$3,720.93; on home enterprises, \$507.67; on Christmas donations, \$1,854.73; on first-day offerings, \$285.54; on International Tract Society, \$56.15; on Union College, \$1,692.32; miscellaneous funds, \$25.62; deposits, 1,074.22. Total, \$9,325.96.	

L. T. NICOLA, Sec.

TENNESSEE RIVER TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1890.

No. of members.....	109
" dismissed.....	3
reports returned.....	44
" from agents.....	5
missionary visits.....	80
" by agents.....	634
letters written.....	22
" by agents.....	42
Bible readings held.....	16
" by agents.....	13
persons attending readings.....	20
" by agents.....	12
yearly subscriptions to periodicals.....	23
" obtained by agents.....	1
subscriptions for less than one year.....	2
subs. less than one year, by agents.....	1
periodicals distributed.....	277
pp. books and tracts sold.....	24,487
" " " " by agents.....	227,971
Cash received on books and periodicals, \$916.85; number of "Bible Readings" delivered, 294; number of "Marvel of Nations" sold, 365.	

J. H. DORTCH, Sec.

TEXAS TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1890.

No. of members.....	296
reports returned.....	114
members added.....	26
" dismissed.....	3
letters written.....	155
" received.....	36
missionary visits.....	593
Bible readings held.....	39
persons attending readings.....	144
yearly subscriptions to periodicals.....	20
subscriptions for less than one year.....	15
periodicals distributed.....	1,505
pp. books and tracts sold.....	128,770
" " " " loaned.....	9,991
" " " " given away.....	7,395

Cash received on books, tracts, and periodicals, \$8.95; on sales of subscription books, \$43.40; on fourth Sabbath and other donations for local society, \$17.05; on membership and special donations, \$4.50; on first-day offerings, \$46.00. Total receipts for quarter, \$118.90. Tithes paid to church treasurer, \$267.46. Cedar Grove, Dallas, and Plano societies failed to report.

T. T. STEVENSON, Sec.

MICHIGAN TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1890.

No. of members.....	2,945
reports returned.....	602
members added.....	42
" dismissed.....	55
letters written.....	1,377
" received.....	1,128
missionary visits.....	2,946
Bible readings held.....	392
persons attending readings.....	1,583
subscriptions obtained for periodicals.....	136
pp. publications distributed.....	344,261
periodicals distributed.....	42,948

Cash received on accounts, sales, membership, and donations, \$5,764.91; on first-day offerings, \$569.36; on Christmas offerings, \$2,331; on other funds, \$784.16.

HATTIE HOUSE, Rec. Sec.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1890.

No. of members.....	1,089
reports returned.....	326
members added.....	19
" dismissed.....	6
letters written.....	587
" received.....	147
missionary visits.....	1,973
Bible readings held.....	351
persons in attendance at readings.....	1,228
periodicals distributed.....	8,075
pp. books and tracts sold.....	111,718
" " " " loaned.....	42,745
" " " " given away.....	22,168

Cash received on sales, periodicals, donations, and membership, \$3,001.77; on pledges, \$1,023.56; on International Tract Society, \$61.14; on Christmas offerings, \$1,428.80; on first-day offerings, \$220.15. Total, \$5,735.42.

LENA STEINEL, Sec.

INDIANA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1890.

No. of members.....	526
reports returned.....	239
members added.....	12
" dismissed.....	9
letters written.....	269
" received.....	78
missionary visits.....	3,234
Bible readings held.....	132
persons attending readings.....	72
subscriptions obtained for periodicals.....	80
pp. books and tracts distributed.....	375,538
periodicals distributed.....	4,512

RECEIPTS.

Christmas offerings.....	\$ 189 68
First-day offerings.....	74 39
For International Tract Society.....	31 42
Home mission (donations to be applied on Indianapolis S. D. A. church property).....	174 95
Tent fund.....	3 75
Accounts, sales, etc.,.....	3,169 19

Total receipts for the quarter, \$3,643 38
Cash on hand Sept. 30, 1890, 908 08

EXPENDITURES.

Publishing houses.....	\$3,022 92
Home mission.....	46 75
Sundries.....	271 93

Paid out during the quarter, \$3,341 60

Cash on hand Dec. 31, 1890, \$1,209 86

J. W. MOORE, Sec.

THE SPIRIT OF IT.

In Rev. 12:17, we find this strong language relative to the last days: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

I think sometimes we fail to realize how much of this spirit is even now in our land, generally dormant, but breaking forth at times sufficiently to show its true character. As an evidence of this, see the following incident:—

One of our agents recently delivered about forty-five copies of "Bible Readings for the Home Circle" here, and perhaps they may have caused some thinking minds to ask some unpleasant questions of their spiritual instructors. One book found its way into the hands of the Methodist deacon, or into his family, and there the irate minister found it, and advised its immediate destruction. The work

was soon accomplished; having cut off the cover, the book was consigned to the flames, and I suppose he thought its baleful influence was forever ended. But no, we have heard of some who are anxious to read such a book as calls for such effective measures, and we know of some positive good that has come of their conduct. Thus we see how easily God can bring to nought opposition to his word, and that none can do anything against the truth, but for the truth. Other members of this same church express themselves as well pleased with the course pursued by the minister and the deacon's wife.

We hear people wonder at the blind ignorance of the Catholics in burning the Bible at the order of the priest, and call it the work of Satan to destroy God's word; but is not this the same spirit, and would it not, if it had the power, bring coercive measures against the advocates of such principles? Surely we are living in perilous times, when such men are grasping after power, and are destined soon to obtain it.

Monrovia, Cal.

A COINCIDENCE.

A FEW moments ago I came home from the morning service and took up the REVIEW to read Bro. Loughborough's "Trust in God or Man" (concluded), and just as I finished the words, "Our God is a living God; let us trust him; and not make flesh our arm," the door-bell rang, and I hastened to the door to be met by a man with the question, "Is your family insured?" I replied, "No, sir!" He then asked, "Do you not want me to write up some policies?" I replied, "No, sir! I have no interest in such matters." That so appropriate counsel should just precede the visit of the agent, impressed me as a coincidence worth mentioning.

I am now holding meetings in this city (Camden, N. J., 18 Bella Place), which will be my address until further notice.

March, 7.

A COMMENDABLE CHANGE.

WHEN a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16:7.

This scripture was forcibly impressed upon my mind as I read the following note in the *Springdale News*, a weekly newspaper published at Springdale, Ark.:—

"There was a time when the people of this neighborhood desired a Sunday law, and the *News*, with others, hoped to see the legislature enact such a law. But we believe that time is now past; and as a friend and neighbor to the Seventh-day Adventists, and for the sake of peace and harmony, we hope to see the legislature drop the matter."

Here is located the oldest and largest church of Seventh-day Adventists in the State, consisting of about 100 members. In this vicinity our people suffered much persecution under the non-exemption Sunday law, from March, 1885, until the spring of 1887.

I am glad to see the *News* come out in this true Christian spirit. "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

J. G. WOOD.

Special Notices.

MICHIGAN STATE MEETING.

As announced last week, this meeting will be held at Greenville, April 14 to May 4. The State meeting proper, for the consideration of Conference and tract society work, will occupy the time till Monday, April 20. From this date the canvassers' training-school will be conducted till May 4.

All our ministers, licentiates, directors, librarians, and other workers, even to church elders, are expected to attend. Among the laborers who will attend the meeting, we are happy to mention the names of Elder O. A. Olsen and sister White. As the meeting will begin on Tuesday, let no one be so indifferent as to put off coming till the last of the week. Special instruction of vital importance on practical godliness, righteousness by faith in Christ, and our duties for the time in which we live, will be given each day. When such a meeting is appointed with the object of benefiting our people, all should feel it a duty to attend.

Arrangements are being made to furnish board and lodging free to canvassers and all others who may come. We would request those who attend the meeting to bring straw-ticks and other bedding, that all may be made comfortable.

MICH. CONF. COM.

TO OUR LABORERS IN WISCONSIN.

WE would call your attention to the fact that our Conference year closes March 31, and we request that each laborer carefully fill out the blank which we send you, and forward it to me at 865 Fifth St., Milwaukee, Wis., as soon as you can after April 1. Please be prompt in making out these yearly reports, as it will help us in our work. No other annual report to the Conference will be needed, as these will be given to the Conference secretary in due time.

M. H. BROWN, Pres.

NOTICE FOR ARKANSAS.

HAVING been requested by the General Conference to labor in Arkansas to fill the place made vacant by the removal of Elder J. G. Wood to Ohio, I earnestly request all of the workers in the Conference to meet me at the State meeting at Springdale, April 22-28. The State canvassing agent from Kansas will be present, and all who are or expect to be engaged in canvassing the coming season should attend this meeting. Competent help will be furnished, and if we come to seek God he will be to us more than we can ask or think.

C. McREYNOLDS.

CANVASSERS' INSTITUTE FOR QUEBEC.

ARRANGEMENTS have been made to hold a canvassers' institute at South Stukely, P. Q., April 5-19. All our canvassers should be in attendance, also those who contemplate entering the canvassing work. We hope all will arrange as far as possible to go from the institute to their respective fields of labor.

Bro. G. W. Morse is expected to be with us a part of the time, to aid in giving instruction. Brethren, pray that God's blessing may rest upon this branch of the work, and that we may all awake to duty and hold fast the light of truth, that it may shine forth in its full strength and power. There is no time for idleness.

DARWIN DINGMAN, Province Agt.

MAINE CANVASSERS' INSTITUTE.

THIS institute will be held with the church in Hartland, April 16-30. Elder E. E. Miles will attend. We wish to meet all the workers in Maine at this meeting. God has blessed our efforts the past year, and we believe that he will do so during the year to come, if we seek his strength and grace to help us. Let no one stay away that can possibly attend. We wish to counsel together in reference to the best plans for work, and we all need the instruction which Bro. Miles will be prepared to give us.

Let all come that can give their whole time to canvassing, also those that can give only a part of their time to the work. Board and tuition free to all that come to prepare themselves to do better work in the service of the Lord.

J. B. GOODRICH.

MICHIGAN CANVASSERS.

On account of affliction in my family, it will be necessary for me to be at home most of the time the coming summer. In view of this, the officers of our Conference have appointed Bro. William Crothers assistant State agent, to help me.

Bro. Crothers will visit as many of our churches as possible before the canvassers' institute (or training class) begins in the State, and will try to encourage our young people, as well as the old, to attend this class and fit themselves to go out in the Master's vineyard to help carry to the people the precious truths we profess to love.

The State meeting will precede the canvassing class, as last year, beginning April 14, and closing the 20th. The canvassing class will begin the 20th, and continue until May 4, after which we will organize our workers into companies, and assign them territory, and they will go at once to their respective fields of labor.

The instruction and board will be free to the canvassers who will work in the State.

This will be an excellent opportunity for those who desire to fit themselves for the Master's work, and I hope all who can will avail themselves of this privilege. As the time is so short before the meetings will begin, we shall not be able to visit many of our churches; so we would request all our ministers, directors, and church elders to interest themselves in this work, and forward to me at once the names of all who can be induced to attend the class.

J. N. BRANT.

Battle Creek, Mich., Box 1978.

A GENERAL MEETING FOR UTAH.

A MEETING of the Sabbath-keepers in Utah will be held at Ogden, commencing Friday evening, April 3, and closing Sunday morning, April 12. This will be a very important meeting, as plans will be laid for the work the coming year, and many important questions will be considered. The writer and others will be present, and each evening will be devoted to spiritual service, while the day will be employed in considering plans and methods of work. All who come should notify F. R. Shaffer, 416 Twenty-sixth St., Ogden, Utah, who will arrange for entertainment and will meet them at the train.

G. H. DERRICK.

WEST VIRGINIA, NOTICE!

DEAR BRETHREN AND SISTERS: You will see by the advice of the Distributing Committee, that it will be my privilege to labor with you in the cause of the gospel of Christ during the coming year. And that we may become better acquainted with the wants of the field, I make the following requests: First, I desire the hearty co-operation of every S. D. Adventist in this State; for we remember that "in union there is strength."

I know you are all interested in the proclamation of the everlasting gospel to every creature. If we would bear fruit for the kingdom, we must be closely connected with the Vine,—we must be humble instruments in the hand of God. The canvassers' institute to be held at Kanawha Sta., March 26 to April 12, should be attended by all that can possibly be there. This branch of the work demands our especial attention.

Brethren and sisters, consecrate your sons and daughters to God, and send them to this institute to prepare them to labor for him. We have but a short time to work for him, and we should faithfully consider the many calls that are being made for laborers. Bro. E. E. Miles and S. F. Reeder will be in attendance to give instruction. I should be glad to hear personally from every family in the Conference. Be as free to write as if we had always been acquainted. "We are all of the household of faith;" "we be brethren." Speak of your spiritual condition, and include in this every member of the family; also the wants of the cause in your neighborhood. I trust that all will respond to this by writing to me; and when you close each letter, let the signature of every member of the family appear. I want to know you all by name. I expect to be at the institute at Kanawha.

Address me at Kanawha Sta., W. Va.

D. C. BABCOCK.

The Sabbath-School.

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

EPISTLE TO THE PHILIPPIANS.

LESSON 1.—INTRODUCTION OF THE GOSPEL INTO PHILIPPI.

(Sabbath, April 4.)

1. When Paul arrived at Troas, after the conference at Jerusalem, what vision appeared to him? Acts 16: 8, 9.
2. How did the apostle act upon this vision? Verses 10-12.
3. Who were with him? Acts 15: 40; 16: 1-3.
4. What is said of the importance of Philippi? Acts 16: 12.
5. What is meant by its being "a colony"? (See note 1.)
6. How was the work begun at Philippi? Vs. 13.
7. What influential woman first accepted the gospel? Verse 14.
8. How did she show her love for the cause? Verse 15.

9. As the work continued, what attempt was made to bring it into disrepute? Verses 16, 17.

10. How did the apostle put a stop to this proceeding? Verses 18.

11. Was not what the girl said the truth?

12. Then why did Paul rebuke her? (See note 2.)

13. What did the keepers of the girl then do to Paul and Silas? Acts 16: 19.

14. What charge did they bring against Paul and Silas? Verses 20, 21.

15. Was the charge true? (See note 3.)

16. Nevertheless, what effect did the accusation have? Verse 22.

17. How did Paul afterward refer to this action by the mob? 1 Thess. 2: 2.

18. After Paul and Silas had been severely beaten, what was done with them? Acts 16: 23, 24.

19. What did Paul and Silas do after this cruel treatment? Verse 25.

20. What truth did they thus demonstrate? Rom. 8: 35-39.

21. What did David say would be the case when the Lord commanded his loving-kindness? Ps. 42: 8.

22. What did he say would result from meditating on God in the night watches? Ps. 63: 5, 6.

NOTES.

1. In order to become perfectly familiar with any epistle, it is necessary to understand as much as possible of the circumstances attending the writing of it, and the people to whom it was specially addressed. In studying these lessons, the student's aim should be to acquire not only such a knowledge of the epistle under consideration that he can think through it as a whole, giving an outline of each chapter, but also to become acquainted with the circumstances of the people connected with it, so that he can in imagination live them over. Help in this line will be given in the notes. The thorough teacher will find in the notes suggestions for many questions that are not written in the lessons. He will also find it expedient sometimes to expand one question into two or three. Care should be taken, however, not to carry this so far as to depart from the direct line of the lesson.

The principal facts which throw light on the epistle to the Philippians are found in the epistle itself, in the sixteenth chapter of Acts, and in 2 Cor. 8: 1-5. In Luke's narrative we learn that Philippi was "the chief city of that part of Macedonia, and a colony." Acts 16: 12. By the term "colony" is meant that the city was founded, or at least occupied, by Roman citizens, who had gone there under the direction of the Roman Government, and who possessed all the privileges of the inhabitants of the city of Rome.

2. The sixteenth chapter of Acts gives in a graphic manner the history of the founding of the Philippian church. Lydia, evidently a woman of some wealth, readily embraced the gospel, and provided in her house a home for the missionaries. But Satan could not allow the work to go on unmolested, and the way in which he sought to bring it into disrepute was by identifying his own work with it. The damsel who followed Paul and Silas, saying, "These men are the servants of the most high God, which show unto us the way of salvation" (Acts 16: 16, 17), is said to have been possessed with a "spirit of divination," margin, "pythion." This means that she was a priestess of the Pythian Apollo, whose chief temple and oracle was at Delphi. To this celebrated oracle people flocked to receive information, just as people nowadays go to consult famous Spiritualist mediums. The damsel was really a Spiritualist medium, whom Satan controlled, and through whom he worked. The effect of her testimony concerning Paul and Silas, which was the exact truth, would be to cause people who were favorably impressed with their preaching, to think that they were in harmony with her. Paul's course with her was in harmony with his injunction, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11.

3. The miracle which Paul wrought deprived the men of the gain which came to them through the girl's sooth-saying. This enraged them against Paul and Silas. The student will recall that on a later occasion, at Ephesus, a great uproar was made against Paul and his fellow-laborers, by men who thought that their unlawful gains were endangered. Men who have no religion at all will often become apparently very pious when they are made

to think that the preaching of the truth will interfere with their business. Observers of the signs of the times cannot fail to see that this spirit is still working. Paul and Silas had not troubled the city. They had gone quietly about their own work, and all the trouble had been caused by the men who had brought the accusation. Satan's work is always to charge upon the servants of Christ the trouble which he himself originates.

News of the Week.

FOR WEEK ENDING MARCH 21.

DOMESTIC.

—Three cottages were crushed and a man badly hurt by a land-slide at Kansas City, Mo., Tuesday.

—There are 10,000 cases of *la grippe* at Minneapolis, and there was one death from the malady on Monday.

—There arrived at New York, Wednesday, 2,711 immigrants, the largest number on any single day this season.

—A bill to punish, by fine and imprisonment, spurious spiritualistic manifestations, was introduced Tuesday in the Illinois Senate.

—Two men were blown to atoms, another being fatally and others seriously hurt, by a mine explosion near Ashland, Pa., Tuesday.

—The Governor of Arizona, Tuesday, signed a bill exempting from taxation for twenty years all railroads built within three years.

—Ex-Secretary Bayard has expressed the opinion that the United States is not liable for indemnity or reparation in the case of the Italians lynched at New Orleans.

—In a wreck near Greencastle, Mo., Tuesday, Mrs. Sarah G. Campbell was killed outright, the conductor was fatally, and eleven others were seriously injured.

—The bill providing for the construction of a broad gauge railroad from Salt Lake City through Nevada, by way of Beckwith Pass, to the sea-board, passed the California Assembly Monday.

—At Silverton, Colo., last week, five men were buried feet deep by an avalanche. Three were rescued. At Crested Butte, Colo., three men were killed by a snow-slide; it is not known just where.

—On the Midland Road in Colorado a passenger train been snow-bound twenty miles west of Leadville, on Sunday night, March 8. The snow is still falling, there is no prospect of rescuing the passengers.

—A prominent New York merchant states in a private letter to a friend in Washington, that more orders have been received by the commission houses of New York in Brazil during the last two weeks, than were ever received in six months before.

—At Newburgh, N. Y., Monday, the statue of Washington was unveiled, and the tower of liberty on Washington's headquarters grounds, was thrown open to the public. The cost, \$67,000, was contributed chiefly by the United States Government.

—Owing to opposition by Secretary Noble, it is believed that Congress will repeal the act recently passed, appropriating \$2,991,000 for payment to Choctaw and Chickasaw Indians for relinquishment of interests in the Osage-Arapahoe reservation.

—The acquittal of some, and the failure to convict others of the persons charged with the murder of Chief of Police Hennessy, of New Orleans, occasioned a demonstration on the part of several thousand citizens which resulted in the killing of eleven of the accused in the prison of that city on Saturday, March 14.

FOREIGN.

—There are fifty Yale graduates in Tokio, Japan.

—The Canadian Parliament has been summoned to open on the 29th of April.

—Colonel Robles, the commander of the Chilean Government troops, was killed in the defeat of March 9.

—The Zuyder Zee has this winter, it is said, been frozen on the ice. This has not occurred before since 1740.

—At a meeting of the Canadian Cabinet Wednesday, it was decided to notify the United States Government that the Dominion Government was ready to negotiate a reciprocity treaty.

—Child-marriage is the great curse of native women in India. It is estimated that there are 24,000,000 children in that country, who are cut off from all the joys and joys of life.

—The French Government has acceded to the recent demand of the Chilean revolutionists, who asked that the French war ships just completed at Toulon, and destined for the service of President Balmaceda, should not be allowed to depart.

Appointments.

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

SPRING MEETINGS IN DIST. NO. 5.

AFTER a consultation of the presidents of the Conferences in the district, it is decided to hold the spring meetings as follows:—

Colorado, Denver,	April	7-14
Texas, Dallas (camp-meeting),	“	7-21
Arkansas, Springdale,	“	22-26
Kansas, Ottawa,	“	30-May 10

For the district,
J. N. LOUGHBOROUGH, Sup't.

DIST. No. 6, Kansas, will hold quarterly meeting April 11, 12, at Wamego. A good attendance is desired.
E. M. GWIN, Director.

THE spring quarterly meeting of the church at Charlotte, Mich., will be held March 28, 29, one week earlier than the usual time. I expect to attend the meeting.

I. D. VAN HORN.

THERE will be meetings at Willis, Mich., April 4, 5, commencing Friday evening, during which time a house of worship will be dedicated. We desire to see all our brethren and sisters in that part of the country present at these meetings, which we believe will be seasons of refreshing. Let those from a distance come prepared to stay till the close of the meetings.

I. D. VAN HORN.
H. C. BASNEY.

THE Lord willing, I will meet with the Eunice and Gresham churches as follows:—

Eunice,	April 10-15
Gresham,	“ 16-20

Meetings will commence the evening of the 10th and 16th at each place respectively. I hope all within reach will plan to attend all these meetings. Come to seek a deeper experience in the things of God. A series of meetings will commence at Stowe Prairie the evening of the 22nd. Let all plan for these meetings, that nothing may hinder obtaining the greatest good possible.

H. F. PHELPS.

LABOR BUREAU.

WANTED.—A boy about sixteen years of age, for farm work. An S. D. Adventist preferred. Address M. C. Ladwig, Marshall, Dane Co., Wis.

ADDRESS.

THE P. O. address of Elder E. W. Farnsworth and wife will be Boulder, Boulder Co., Colo., till further notice.

Obituary Notices.

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

NETTIE ROBINSON and EDITH COX, aged respectively 11 and 9 years, were drowned Feb. 23, 1891, in an abandoned water-filled gypsum quarry at Grandville, Mich. They were missed from their accustomed places in the school-room at roll-call, and are said to have been last seen alive going hand in hand toward the quarry, where, it is supposed, they ventured upon the thin ice and broke through. The union funeral that followed was a marked demonstration of sympathy by the whole community for the bereaved families. The pastors of the Methodist, Congregational, Seventh-day Adventist, and Dutch Reformed churches participated in the services. To the writer was assigned the service of prayer at the Methodist chapel, where the funeral was held, and the rites at both interments in the cemetery. The union of both families as mourners over each casket at the chapel, and in the open graves, was a pathetic scene. A. SMITH.

FELSHAW.—Died Feb. 16, 1891, at the residence of his daughter, sister Addie F. Sharp, in Arbel, Tuscola Co., Mich., Bro. George Felshaw, aged 83 years, 4 months, and 1 day. Bro. Felshaw's health had been quite feeble for some time before his death, yet he was enabled to attend meeting at the S. D. A. church, three miles distant, on Sabbath, Feb. 14. On the 16th, while crossing the room, he fell, and immediately expired. He was born at Ferrisburgh, Vt., Oct. 15, 1807; was converted and joined the Baptist Church at about the age of twenty-three. Feb. 11, 1833, he was married to Malinda Lion, a member of the same church. In the summer of 1852 they both embraced present truth under the labors of Elders Charles Sperry and A. S. Hutchins, at Buck's Bridge, St. Lawrence Co., N. Y., since which time he has led a consistent Christian life. He leaves two daughters and a large circle of friends to mourn his loss. Words of comfort by the writer, from Ps. 116:15.

H. D. DAY.

WRIGHT.—Died in Melvin Village, N. H., Feb. 17, 1891, Mary A. Wright, aged 69 years, 7 months, and 3 days. Her place of residence was Brunswick, Me. She went to stay with her daughter (A. W. Walker) through the winter. A combination of diseases was the cause of her death. She embraced the third angel's message about eleven years ago, and was faithful in living out this belief, and has left for the consolation

of her friends the blessed assurance that she sleeps in Jesus. May God bless the children who so deeply feel the loss they have sustained. “What is home without a mother?” “She may sleep but not forever, there will be a glorious morn;” and when Jesus comes, it will be said: “O death, where is thy sting? O grave, where is thy victory?” “But thanks be to God, which giveth us the victory through our Lord Jesus Christ.” She was brought to Brunswick for burial. Remarks by the writer, from 1 Thess. 4:18.

J. B. GOODRICH.

HOY.—Died in Bushnell, Mich., March 2, 1891, Laura D., daughter of Walter L. and Mary J. Hoy, aged 7 years and 8 months. Laura was taken with *la grippe*, which terminated in pneumonia, and finally resulted in her death. She was a member of the Sabbath-school, and took great interest in the lessons. Funeral sermon by the writer, from John 11:35.

R. S. WEBBER.

Travelers' Guide.

MICHIGAN CENTRAL

“The Niagara Falls Route.”

Corrected Nov. 30, 1890.

EAST.	Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	Att. Pass. Express.	Ev'g. Express.	Kal. Accom'n.
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.50
Michigan City.....	9.10	11.10	2.00	4.45	am 12.25	11.25	7.00
Niles.....	10.20	12.45	2.55	5.50	am 12.40	am 7.15	8.25
Kalamazoo.....	11.50	2.20	4.00	7.04	3.35	am 2.17	pm 10.05
Battle Creek.....	pm 12.55	9.08	4.30	7.37	4.29	3.04	8.00
Jackson.....	3.10	4.30	5.35	8.52	6.25	4.45	9.55
Ann Arbor.....	4.45	5.29	6.30	9.45	7.50	5.05	11.00
Detroit.....	6.15	6.45	7.30	10.45	9.20	7.30	pm 12.10
Buffalo.....	am 3.10	am 3.10	am 3.10	am 6.25	pm 4.55	pm 4.55	8.30
Rochester.....				6.00	9.20	8.00	11.20
Syracuse.....				8.00	11.35	10.20	am 1.30
New York.....				pm 4.00	pm 8.50	am 7.20	9.42
Boston.....				6.00	10.67	9.35	pm 2.50
WEST.	Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Pacific Express.	Kal. Accom'n.	Ev'g. Express.
STATIONS.							
Boston.....		am 8.35	pm 2.15	pm 3.00	pm 7.00		
New York.....		11.50	4.50	6.00	10.00		
Syracuse.....		pm 3.30	11.55	am 2.10	am 8.00		
Rochester.....		10.40	am 1.45	4.20	10.45		
Buffalo.....	pm 11.30	11.30	2.25	5.30	11.50	am 8.45	
S. spen. Bridge.....	am 12.28	am 12.28	3.25	6.25	pm 12.50		
Detroit.....	8.30	7.50	9.25	pm 1.20	9.15	4.45	pm 7.45
Ann Arbor.....	9.45	8.57	10.19	2.19	10.30	5.55	8.58
Jackson.....	pm 11.25	10.05	11.18	3.20	11.50	7.15	10.25
Battle Creek.....	12.55	11.35	pm 12.22	4.30	am 1.23	8.47	11.57
Kalamazoo.....	2.17	pm 12.12	12.55	5.02	2.17	pm 9.30	am 12.50
Niles.....	4.10	1.23	2.08	6.17	4.15	7.40	3.10
Michigan City.....	5.20	2.31	3.08	7.20	5.25	8.55	4.30
Chicago.....	7.35	4.35	4.50	9.00	8.05	11.20	6.40

*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 8.08 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.

GOING WEST.	STATIONS.	GOING EAST.
pm 3.00	Boston.....	am 8.30
pm 5.00	New York.....	pm 7.30
pm 6.00	Buffalo.....	pm 9.25
pm 7.22	Niagara Falls.....	pm 10.10
pm 8.40	Boston.....	pm 11.20
pm 9.40	Montreal.....	pm 12.10
pm 10.40	Toronto.....	pm 1.00
pm 11.40	Detroit.....	pm 2.00
pm 12.40	Port Huron.....	pm 3.00
pm 1.40	Lapeer.....	pm 4.00
pm 2.40	Flint.....	pm 5.00
pm 3.40	Darand.....	pm 6.00
pm 4.40	Lansing.....	pm 7.00
pm 5.40	Charlotte.....	pm 8.00
pm 6.40	BATTLE CREEK.....	pm 9.00
pm 7.40	Vietsburg.....	pm 10.00
pm 8.40	Schoolcraft.....	pm 11.00
pm 9.40	Cassopolis.....	pm 12.00
pm 10.40	South Bend.....	pm 1.00
pm 11.40	Haskell's.....	pm 2.00
pm 12.40	Valparaiso.....	pm 3.00
pm 1.40	Chicago.....	pm 4.00
pm 2.40	Dep. Arr.	pm 5.00

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 Agt., Chicago.

A. S. PARKER, Ticket Agt., Battle Creek.

TO CALIFORNIA, OREGON, WASHINGTON, AND OTHER WESTERN POINTS.

The constant demand of the traveling public to the far West, for a comfortable and at the same time an economical mode of traveling, has led to the establishment of what is known as Pullman Colonist Sleepers.

Each car is in charge of an experienced uniformed Pullman Porter, who is required to keep the car in good order, and to look after the wants and comfort of passengers.

These Pullman Colonist Sleepers are attached to the daily fast express trains, thus enabling passengers occupying these cars to make the same time as occupants of first-class Pullman Sleepers.

Passengers holding both first and second class tickets are allowed to ride in these cars.

A charge of \$3.00 for a slower or upper double berth is made between Council Bluffs, Omaha, or Kansas City and San Francisco or Portland.

The Pullman Colonist Sleeper is especially commended for the use of the home-seeker who is moving to the West with his family, and who desires comfortable sleeping accommodations en route but cannot afford to pay the first-class Pullman Sleeping Car fare.

For matter descriptive of any State or Territory through which the Union Pacific runs, or for rates, time of trains, etc., apply to E. L. Lomax, Gen'l Pass. and Ticket Agt. U. P. System, Omaha, Neb.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 24, 1891.

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We would again remind our correspondents that it is a rule of this Office not to pay attention to anonymous communications, and that simply signing initials to a letter, without post-office address, or any other marks to indicate the writer, is the same as if nothing at all was signed. We have received of late quite a number of questions for "The Question Chair," to which only initials are appended, and which, according to the foregoing rule, we cannot notice.

THE CONFERENCE.

No General Conference ever held by S. D. Adventists has elicited so great an interest as has been aroused by the one now in session in this place, both as to the feelings of those who are here on the ground, and the number of those abroad who are intently following its proceedings. The list of the daily *Bulletin* has now run up to over 3,500, which is quite an indication as to how the brethren in all parts of the field are looking to this meeting. A good measure of the Lord's blessing has attended all the exercises thus far, and many are earnestly seeking a larger measure of his grace. We believe many prayers are going up from many devoted friends of the cause, for the success of this gathering.

In the brief outline of the proceedings here intended, it is difficult to determine what items to select. The attempt may be compared to a bee gathering honey from here and there a blossom in a large clover field. Those who take the *Bulletin* of course get the reports in full with complete statistics, and the substances of sermons and addresses; and others will be interested to hear at least of the action of the Conference on some of the important items that come before it.

According to the statistical report showing the standing of the Conference, we have 227 ministers, 184 licentiates, making a total of 411 laborers, 1,016 churches, 29,711 members, \$225,433.98 in Conference funds. As compared with last year,

this shows a loss of only one in the ministry, notwithstanding six deaths in their ranks the past year, and a gain in all other respects as follows: 44 churches, 1,387 members, and \$690.20 in Conference funds.

The report of the Finance Committee was very encouraging; showing an increase in donations and offerings of \$36,160.40 during the past eight months, as compared with a whole year preceding the time covered by this report.

The General Conference Association changed its constitution, enlarging its executive board to twenty-one, to make it more of a representative organization; and the Committee on Nominations brought in a partial report, recommending that the following brethren act as this board, who were accordingly elected: O. A. Olsen, S. N. Haskell, W. C. White, W. W. Prescott, Dan. T. Jones, A. T. Robinson, S. H. Lane, R. M. Kilgore, A. R. Henry, H. Lindsay, J. N. Loughborough, Geo. A. Irwin, J. P. Gardner, J. H. Morrison, R. C. Porter, A. J. Breed, R. S. Donnell, Wm. Saunders, J. E. Graham, H. W. Decker, M. C. Wilcox.

Many of our people have received circulars from Dr. Kellogg, setting forth his desires that some measures be set on foot to properly care for the orphans among us. He has brought the matter on several occasions before the Conference, and great interest is aroused on this important subject. We trust that great practical good will grow out of it. Resolutions were passed calling the attention of the General Conference to the matter, and recommending the erection of an institution to be called "The James White Memorial Home." The following are elected as the executive committee of the Health and Temperance Association: J. H. Kellogg, D. T. Jones, W. H. Wakeham, S. N. Haskell, R. C. Porter, W. C. White, L. McCoy, L. C. Chadwick, E. H. Whitney.

The Committee on the Distribution of Labor have made a partial report, recommending the following changes:—

1. That Elder J. N. Loughborough take the presidency of the Illinois Conference, made vacant by the resignation of Elder R. M. Kilgore, and labor there.
2. That Elder W. B. White take the presidency of the Nebraska Conference, made vacant by the removal of Elder Loughborough to Illinois.
3. That Elder C. L. Boyd take the presidency of the Tennessee River Conference, made vacant by the death of Elder E. E. Marvin.
4. That Elder F. M. Roberts take the presidency of the Virginia Conference.
5. That Elder J. G. Wood take the place on the executive committee of the Ohio Conference, made vacant by the removal of Elder O. J. Mason.
6. That Elder C. Mc Reynolds take the presidency of the Arkansas Conference, made vacant by the transfer of Elder Wood to Ohio.
7. That Elder D. C. Babcock take the presidency of the West Virginia Conference and Tract Society, made vacant by the resignation of Elder W. J. Stone.
8. That Elder O. A. Johnson take the presidency of the South Dakota Conference, and continue his work for the Scandinavians in the Northwest.
9. That Elder J. M. Cole remain in the North Pacific Conference.
10. That Elder F. M. Wilcox go to California, and connect with the Sabbath-school work.
11. That Elder D. H. Oberholtzer labor in Indiana.
12. That Elder Daniel Nettleton return to Nebraska and labor there.
13. That Elder M. G. Huffman labor in Illinois.
14. That Elder Wm. Covert labor in Indiana.
15. That Elder O. J. Mason labor in Illinois.
16. Elder R. C. Porter go to South Africa, and take the superintendency of the South African Mission.
17. That Elder A. J. Breed make Minnesota his field of labor.
18. That the request of the National Religious Liberty Association that Elder A. O. Tait be permitted to act in the capacity of Corresponding Secretary of that association, be granted.
19. That Elder R. S. Webber return to Maine and labor in that Conference.
20. That L. N. Crowther go to South Dakota and make that his field of labor.
21. That Elder R. D. Hottel labor in the Iowa Conference.
22. That Elder A. P. Heacock go to Dist. No. 2, and make that his field of labor.

There yet remain but four days to this session of the Conference, and there is still a large amount of

business to be done. The remaining hours will have to be wisely economized to get through it all.

The Tabernacle pulpit was occupied on Sabbath by Elders Haskell and A. T. Jones, according to the program.

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

DISTRICT NUMBER ONE.

MEETING at Kanawha Station, West Va., March 26 to April 12. Elders E. E. Miles and D. C. Babcock.

Canvassers' institute at New Market, Va., March 29 to April 10. Elders E. E. Miles and F. M. Roberts.

Canvassers' institute at Baltimore, Md., April 9-20. Elder E. E. Miles.

Canvassers' institute at ———, Vermont, April 25 to May 10. Elder E. E. Miles.

Canvassers' institute at Hartland, Me., April 16-30. Elder E. E. Miles.

General meeting at South Lancaster, Mass., May 20-25.

Camp-meeting in Pennsylvania, June 2-9.

Camp-meeting in New York, " 9-16.

Camp-meeting in Canada Conference, " 24-30.

Camp-meeting in Vermont, Aug. 25-Sept 1.

Camp-meeting in Maine, Sept. 1-8.

New England Conference, at So. Lancaster, Mass. Oct. 2-11.

Ministerial institute for Dist. No. 1, Oct. 13, Nov. 15.

DISTRICT NUMBER TWO.

Tennessee River Conference camp-meeting, Sept. 1-8.

Southern Council and institute, Sept. 11-Oct. 1.

DISTRICT NUMBER THREE.

Ohio camp-meeting, Aug. 18-25.

Indiana camp-meeting, " 25-Sept. 1.

Michigan camp-meeting, " 27- " 8.

Illinois camp-meeting, Sept. 8-16.

DISTRICT NUMBER FOUR.

Minnesota camp-meeting, June 2-9.

Iowa camp-meeting, " 9-16.

Wisconsin camp-meeting, " 16-23.

South Dakota camp-meeting, " 23-30.

Nebraska camp-meeting, Aug. 25-Sept. 1.

DISTRICT NUMBER FIVE.

Texas camp-meeting, Aug. 4-11.

Arkansas camp-meeting, " 11-18.

Missouri camp-meeting, " 18-25.

Colorado camp-meeting, Sept. 1-8.

Kansas camp-meeting, " 16-23.

DISTRICT NUMBER SIX.

Spring, Central California camp-meeting, Tulare April 9-20.

Upper Columbia camp-meeting, Walla Walla Wash., May 19-26.

North Pacific camp-meeting, May 26-June 2.

GEN. CONF. COM.

"THE MEDICAL MISSIONARY."

THE second number of the *Medical Missionary* before us. We are glad to hail its advent among the periodicals which are issued in the special interests of the third angel's message. It will fill a long-felt want as a medium through which to awaken an interest in this important branch of work. It is issued monthly, the same as the *Home Missionary*, and will supplement that paper on the important points,—foreign missions and health and temperance. Those who study the lessons in the Foreign Mission department may obtain much from articles which will appear from month to month in the *Medical Missionary*, which will be prepared with special reference to the subjects that are taken up in the *Home Missionary*.

The subscription price is only nominal, twenty-five cents per year. Every Seventh-day Adventist should have a copy of the *Medical Missionary*. Sample copies have been sent out to all whose addresses could be obtained. If those who see this notice have not received sample copies, they can obtain them by addressing *Medical Missionary*, Battle Creek, Mich. Those in charge of local missionary societies, should especially interest themselves in this, that every member of their society has this paper to assist them in preparing the lessons on foreign missions, and also to give them broader view of the health and temperance work.

DAN. T. JONES.

*Several of the fall meetings will be appointed later.