

# The Advent HOLY BIBLE **REVIEW AND HERALD** IS THE FIELD OF THE WORLD And Sabbath

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

VOL. 68, No. 17.

BATTLE CREEK, MICH., TUESDAY, APRIL 28, 1891.

WHOLE No. 1913.

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

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

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

REVIEW & HERALD, Battle Creek, Mich.

## THE BIBLE.

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

Of all the books that men have known  
 Since God's ten words were graven on stone;  
 Of all the volumes multiplied,  
 Though famed for wisdom, far and wide;  
 Not one in all, however rare,  
 Can with God's precious book compare.

Around two sacred mountains grand,  
 This wondrous book appears to stand—  
 From Sinai's height God's law was peeled,  
 And Calvary its justice sealed;  
 To each the same Redeemer came.  
 God's love illumines each the same.

This book of books, by God designed,  
 Adapts its truth to every mind,—  
 To every age and clime and tongue,  
 To rich and poor, to old and young;  
 Though titled prince or child of shame,  
 The heart of each is stirred the same.

The poor can here sweet solace find  
 In God's revealings to their kind;  
 For he, their low estate to own,  
 Renounced his scepter and his throne;  
 Each of his glory freely shares,  
 Of all his kingdom they are heirs.

To broken hearts and weeping eyes,  
 Consoling promises arise:  
 The Man of sorrows here appears  
 To cheer each path bedewed with tears;  
 And precious lessons come from those  
 Who drank the dregs of human woes.

The weak and tempted need not look  
 For strength beyond this potent book;  
 For here, to all by Satan lured,  
 Almighty power is oft assured;  
 The Captain gives, before begun,  
 The battle fought, the victory won.

And on that battle-field of woe,  
 Where Christ subdued our deadly foe,  
 Each slave to bellish despot sold,  
 The conquered demon may behold,  
 And may exclaim with ransomed powers,  
 "We've met the foe, and he is ours!"

## Our Contributors.

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

## CHANGED INTO HIS IMAGE.

BY MRS. E. G. WHITE.

SIN-BURDENED, struggling souls, Jesus in his glorified humanity has ascended into the heavens to make intercession for us. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace."

We should be continually looking unto Jesus, the author and finisher of our faith; for by beholding him we shall be changed into his image, our character will be made like his. We should rejoice that all judgment is given to the Son, because in his humanity he has become acquainted with all the difficulties that beset humanity.

To be sanctified is to become a partaker of the divine nature, catching the spirit and mind of Jesus, ever learning in the school of Christ. "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as of the Lord the Spirit." It is impossible for any of us by our own power or our own efforts to work this change in ourselves. It is the Holy Spirit, the Comforter, which Jesus said he would send into the world, that changes our character into the image of Christ; and when this is accomplished, we reflect, as in a mirror, the glory of the Lord. That is, the character of the one who thus beholds Christ is so like his, that one looking at him sees Christ's own character shining out as from a mirror. Imperceptibly to ourselves, we are changed day by day from our own ways and will into the ways and will of Christ, into the loveliness of his character. Thus we grow up into Christ, and unconsciously reflect his image.

Professed Christians keep altogether too near the lowlands of earth. Their eyes are trained to see only common-place things, and their minds dwell upon the things their eyes behold. Their religious experience is often shallow and unsatisfying, and their words are light and valueless. How can such reflect the image of Christ? How can they send forth the bright beams of the Sun of Righteousness into all the dark places of the earth? To be a Christian is to be Christ-like.

Enoch kept the Lord ever before him, and the inspired word says that he "walked with God." He made Christ his constant companion. He was in the world, and performed his duties to the world; but he was ever under the influence of Jesus. He reflected Christ's character, exhibiting the same qualities in goodness, mercy, tender compassion, sympathy, forbearance, meekness, humility, and love. His association with Christ day by day transformed him into the image of him with whom he was so intimately connected. Day by day he was growing away from his own way into Christ's way, the heavenly, the divine, in his thoughts and feelings. He was constantly inquiring, "Is this the way of the Lord?" His was a constant growth, and he had fellowship with the Father and the Son. This is genuine sanctification.

Many who claim to be sanctified become boisterous, passionate, and wholly unlike Christ in words and deportment, if their will is crossed. These show that they are not what they claim to be. The more closely one views Christ, the less disposed will he be to make high claims to holiness. He will have a humble opinion of himself and of his own goodness, but Christ will be revealed in his character.

Christ said, "It is expedient for you that I go away." No one could then have any preference because of his location or personal contact with Christ. The Saviour would be accessible to all alike, spiritually, and in this sense he would be nearer to us all than if he had not ascended on

high. Now all may be equally favored by beholding him and reflecting his character. The eye of faith sees him ever present, in all his goodness, grace, forbearance, courtesy, and love, those spiritual and divine attributes. And as we behold, we are changed into his likeness.

Christ is soon coming in the clouds of heaven, and we must be prepared to meet him, not having spot or wrinkle or any such thing. We are now to accept the invitation of Christ. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." The words of Christ to Nicodemus are of practical value to us to-day: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

The converting power of God must be upon our hearts. We must study the life of Christ, and imitate the divine Pattern. We must dwell upon the perfection of his character, and be changed into his image. No one will enter the kingdom of God unless his passions are subdued, unless his will is brought into captivity to the will of Christ.

Heaven is free from all sin, from all defilement and impurity; and if we would live in its atmosphere, if we would behold the glory of Christ, we must be pure in heart, perfect in character through his grace and righteousness. We must not be taken up with pleasure and amusement, but be fitting up for the glorious mansions Christ has gone to prepare for us. If we are faithful, seeking to bless others, patient in well-doing, at his coming Christ will crown us with glory, honor, and immortality.

Prophecy reveals the fact that we are nearing the end of all things, and the people of God are to be the light of the world. In character and life we are to make manifest the requirement of God in humanity; and in order to do this, we must gather up the rays of divine light from the Bible, and let them shine forth to those who are in darkness. Christ must abide in our hearts by faith, that we may know and teach the way to heaven. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

Christ is soon coming in glory, and when his majesty is revealed, the world will wish that they had his favor. At that time we shall all desire a place in the mansions of heaven; but those who do not confess Christ now in word, in life, in character, cannot expect that he will confess them then before his Father and the holy angels. By those who have denied him, the cry will be raised, even to the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" O, how happy will those be who have made themselves ready for the marriage

supper of the Lamb, who are robed in the righteousness of Christ, and reflect his lovely image! They will have on the pure white linen which is the righteousness of the saints, and Christ will lead them by the side of living waters; God will wipe away all tears from their eyes, and they will have the life that runs parallel with the life of God.

#### THE LAST WARNING TO MANKIND.

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

THE day of salvation, or of human probation, will come to an end, and the great day of wrath will then come. When the probation of the millions of the human race is about to close, a special message of warning will be given to the world of the approach of that superlatively momentous event. This is so evident from the analogy of all of God's dealings with mankind in the past, that a direct promise from God to assure it, is hardly necessary. Yet we have a specific promise in prophecy that a final message of warning shall be given. It is found in Rev. 14: 9-12. Here we have the sure promise of God, which indicates clearly that the preaching of the gospel shall not cease, and the great day of un-mixed wrath come, unheralded. It needs no argument to prove to any intelligent person who desires the truth, that the message of Rev. 14: 9-12 is the closing message of the gospel, but simply the reading of the text and context.

This promise is from God, and is sure of being fulfilled at the time appointed. And its fulfillment cannot be deranged so that it cannot be discerned by the believer in the Bible as the word of God. "The Scripture cannot be broken," said our Saviour. It is beyond the power of the whole world combined to defeat its fulfillment, or to bring about a false fulfillment so as to deceive the humble, trusting child of God. When the predicted events occur in the given order, it is safe to believe that God is fulfilling his word of promise.

The last message is a warning against the worship of the beast and his image described in Revelation 13. The beast is also described in Daniel 7, under the symbol of the little horn which came up upon the fourth beast of that chapter. Of this horn it is said in verse 25, "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." A comparison of this description with that of the beast of Rev. 13: 1-10, will prove that both are symbols of the same power; and that power is the Roman papacy.

In accordance with the prophecy, the Roman Church claims the power to change the law of God, and puts forward as the evidence of such power the substitution of Sunday in the place of the Sabbath commanded of God in the decalogue, "without any scriptural authority." That church appeals to this act as the *mark* of its power. The prophecy predicted that that power should think itself able to change the law of God, and the Roman Church boasts that it has done it; and Protestants accept of the change in their practice. The message warns against obeying the dictates of this antichristian power and its image, and calls for obedience to the law of God instead. Of those who heed the warning, it is said, "Here are they that keep the commandments of God, and the faith of Jesus." To say of the Church under proclamation of this last warning that they keep the commandments, is equivalent to saying that they had not been doing so in the past; and it is a fact; the Sabbath of the Lord especially has long been trodden underfoot in the Church, as the result of the great papal apostasy. The message will test the loyalty of the people to God, his law, and the faith of the gospel.

Forty years or more this last message has been rising and spreading over the earth. The work in the fulfillment corresponds exactly with the

terms of the prophecy. The work of the apostasy is clearly exposed, and the loyal are being gathered and returned to the word of God. When God fulfills his promise before our eyes, we may know that he alone is the author of the work. If we believe, we give him credit for fulfilling his promise; if we do not believe, we are so far infidel.

For hundreds of years the Sabbath has not been so prominently before the people as it is at the present time. While the message from God is restoring the true Sabbath to his people, the nations of the earth are being agitated over the subject of a better observance of Sunday, the man-made Sabbath; and civil laws are being called for to enforce its observance. They will not let the subject rest; and therefore it is destined to be a leading subject before the people in general. This agitation will bring the message before the people as nothing else of human effort could. As in the closing days of papal persecution "the earth helped the woman," so it is now. The strongest opponents of the Lord's message are helping forward the work by their constant agitation for Sunday laws, and their denunciation of S. D. Adventists as their worst opponents. "We can do nothing against the truth, but for the truth."

In conclusion, dear reader, this writing is not designed to give battle to opponents, but to help sincere, honest souls to have faith in God and in the work now being done in the earth in fulfillment of his word of promise. It is safe to believe God and trust in his word. And when we see his prophetic word being fulfilled, it is not only safe, but is duty, to recognize it, thus giving him credit for the fulfillment of his promise. "The Scripture cannot be broken." The great day of wrath, and the deliverance of every one that shall be found written in the Lamb's book of life, is as sure to follow the proclamation of the message now being delivered, as the summer is to follow the spring now opening. May the reader and the writer meet beyond the storm of persecution about to burst upon the remnant of God's people "which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

#### CONDITIONS AND PROMISES.

BY G. FRED STEVENS,  
(Southampton, Eng.)

(Concluded.)

11. CONDITION.—*Seek God and his righteousness.* Matt. 6: 33; 1 Thess. 5: 17.

PROMISE.—All temporal needs shall be added. Matt. 6: 30, 33; 7: 9-11; 9: 29; Ps. 37: 3, 4, 25, 26; 35: 27; 1: 3; 3 John 2; 1 Chron. 22: 13; Luke 18: 30; Isa. 41: 17; Mal. 4: 2; 3: 10; Mark 9: 23; 1 Kings 17, 19.

12. CONDITION.—*Trust in God before the sons of men.* Ps. 31: 19. That is, set your light upon a hill as a witness to the world.

PROMISE.—Protection from the pride of man. Ps. 31: 20; Zech. 2: 8. "The wicked in his pride doth persecute the poor" (Ps. 10: 2); yet the poor who comply with God's conditions will be saved from harm: "How great is thy goodness which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues." Ps. 31: 19, 20.

13. CONDITION.—*Teach the truth.* 1 Tim. 4: 11; 2 Tim. 2: 24; Matt. 5: 19; 28: 19, 20. "Whoever tries to fence in God's sunlight, will quickly find that he has merely built himself a dungeon. Give and it shall be given unto you. Give all the light you get, and as soon as you get it, and more will come in abundance."—*Rev. G. W. Savory.* No grace or blessing can be in reality ours when the same is not used with the intent of leading others to a like blessing.

PROMISES.—God will cause fruit to result from

our labors. Isa. 55: 11. We will receive more truth. Matt. 25: 14-29; Prov. 11: 24, 25; Luke 6: 38. We "shall be called great in the kingdom of heaven." Matt. 5: 19. We shall "shine as the brightness of the firmament, and . . . as the stars forever and ever." Dan. 12: 3, with margin.

14. CONDITION.—*Speak as the oracles of God* (1 Pet. 4: 11; 1 John 2: 27; 1 Cor. 1: 5; Eph. 4: 15; 6: 19), as the Spirit gives us utterance.

PROMISE.—God will put words in our mouth. Jer. 1: 8, 9; Mark 13: 11; Luke 21: 14, 15.

15. CONDITION.—*Love one another.* John 13: 34; 1 Pet. 2: 17; 1 John 3: 11; 4: 21; 1 Thess. 3: 12; Rom. 12: 10; Gal. 6: 2; Mark 12: 31; Matt. 5: 44.

PROMISE.—God's love is perfected in us. 1 John. 4: 12.

16. CONDITION.—*Pray for others.* Matt. 5: 44; James 5: 16; Eph. 6: 18; 1 Thess. 5: 25; Rom. 15: 30; Heb. 13: 18.

PROMISE.—The Lord's ears are open to the prayers of the righteous. 1 Pet. 3: 12. "The effectual fervent prayer of a righteous man availeth much." James 5: 16. "All things are possible to him that believeth." Mark 9: 23. Very obstinate sinners may be represented by the man in Matthew 9, who was possessed with a demon that the disciples could not cast out. Yet Christ's rebuke implied that the prayer of faith should have accomplished even this, but added that "this kind [of a devil] can come forth by nothing, but by prayer and fasting." Mark 9: 29. If we are fulfilling all God's conditions, the Spirit will teach us to pray for whom we ought. Rom. 8: 26, 27, 34.

17. CONDITION.—*Speak often of the truth, one to another.* Mal. 3: 16; Heb. 10: 25; 1 Thess. 5: 11; Rom. 1: 12; 1 John 1: 7.

PROMISE.—The Lord listens, and writes a book of remembrance. Mal. 3: 16-18.

18. CONDITION.—*Leave all, when necessary, for God.* Mark 10: 29; Rom. 8: 35-39; Matt. 10: 37. Hold no treasure or desire of the human heart too dear to be denied for Jesus' sake. He that loveth father or mother or wife or children or brethren or sisters or his own life more than Me is not worthy of Me. Matt. 10: 37; Luke 14: 26. He loves his relatives and friends best who loves God more than them.

PROMISE.—Then we shall receive a hundred-fold more now in this present time, and in the world to come eternal life. Mark 10: 30 with Luke 18: 30.

19. CONDITION.—*Keep holy the Lord's Sabbath.* Choose the things that please Me, on this day (Isa. 56: 4); "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58: 13.

PROMISE.—I, the Lord, will give thee "in mine house and within my walls a place and a name better than of sons and of daughters: I will give" thee "an everlasting name, that shall not be cut off." Isa. 56: 5-7. "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Chap. 58: 14.

20. CONDITION.—*Give the Lord his tenth of our net earnings.* Mal. 3: 8-12; Heb. 7: 2; Gen. 28: 20-22; Prov. 3: 9; Luke 11: 42; 1 Cor. 9: 13, 14; 16: 2; Lev. 27: 30, 32, 33.

PROMISE.—The Lord will open the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it. Mal. 3: 10. This includes temporal blessings. Mal. 3: 11; Prov. 11: 24, 25; Ps. 128: 1, 2; Luke 6: 38; Ps. 1: 3; Acts 20: 35; Josh. 1: 7, 8.

21. CONDITION.—*Consider the poor.* Ps. 41: 1; Prov. 28: 27; Isa. 58: 6, 7; Acts 10: 2; Job 31: 16-22; 29: 12-16; James 1: 27; Matt. 6: 4; Mark 10: 21; 1 John 3: 17; Deut. 8: 18; 1 Tim. 6: 18; Luke 12: 33.

PROMISES.—Thine alms will be had in remembrance in the sight of God. Acts 10: 31.

Thine health shall spring forth speedily: . . .  
 when thou shalt call, and the Lord shall answer;  
 thou shalt cry, and he shall say, Here I am." Isa.  
 65: 8, 9. Thou shalt not lack. Prov. 28: 27.  
 The Lord will deliver him in time of trouble."  
 Ps. 41: 1.

22. CONDITION.—"Be faithful unto death."  
 Rev. 2: 10.

PROMISE.—"I will give thee a crown of life."  
 Rev. 2: 10.

23. CONDITION.—*Rest upon God and his  
 promises.* Isa. 26: 3, 4; 50: 10; Jer. 17: 7;  
 Rom. 4: 3, 20.

PROMISE.—Our minds will be kept in perfect  
 peace. Isa. 26: 3; John 14: 27; Phil. 4: 7;  
 Rom. 8: 6; John 15: 11. God and Christ are  
 their perfect rest of mind, and it is our privi-  
 lege to be like-minded. Phil. 2: 5. If we are  
 not enjoying this privilege, it is proof that our  
 faith in God's promises is lacking, and "whatso-  
 ever is not of faith is sin."

24. CONDITION.—*Possess your souls in pa-  
 tience.* Luke 21: 19; Heb. 10: 36; James 1: 4;  
 Ps. 27: 14; 38: 7; Rom. 8: 25; Col. 1: 11;  
 Tim. 6: 11. "The trying of your faith worketh  
 patience; but let patience have her perfect work,  
 that ye may be perfect and entire, wanting noth-  
 ing." James 1: 3, 4; 1 Pet. 5: 10.

PROMISE.—The Lord will strengthen thy heart,  
 and the promise shall follow. Ps. 27: 14; Heb.  
 10: 36; 6: 15; James 5: 11; Isa. 40: 31;  
 Gal. 6: 9.

25. CONDITION.—*Abide in Me, and My words  
 abide in you* (John 15: 7),—diligent service; which  
 means compliance with all God's conditions, and  
 obedience to all his commandments. Ps. 119:  
 1; 2 Pet. 3: 14; 1: 10; Heb. 12: 15; 6: 11;  
 Deut. 4: 9; 6: 5; 24: 8; Ex. 15: 26; Josh.  
 1: 7.

PROMISE.—"Ye shall ask what ye will, and it  
 shall be done unto you." John 15: 7; Dan. 10: 12.  
 This is an exceedingly precious promise, yet how  
 very few can claim it, because how very few ever  
 fulfill the condition upon which it depends, since  
 this condition includes all the others named in this  
 paper. We may know when we abide in Him  
 and He in us. "Whoso keepeth his word, in him  
 verily is the love of God perfected: hereby know  
 ye that we are in him." 1 John 2: 5; 3: 17-24.  
 "If a man love me, he will keep my words: and  
 my Father will love him, and we will come unto  
 him, and make our abode with him." John 14:  
 23; 1 John 4: 13; Rev. 3: 20. We see, then,  
 that we abide in him and he in us, when we keep  
 his words. When we fulfill the twenty-four con-  
 ditions above, every one, we then know that we  
 keep the twenty-fifth—that we keep his words;  
 then when we ask anything of God, we are asking  
 according to his will; and "if we ask anything  
 according to his will, he heareth us: and if we  
 know that He hear us, whatsoever we ask, we  
 know that we have the petitions that we desired  
 of him." 1 John 5: 14, 15. When our heart  
 has reached that stage of experience that it com-  
 plies with all God's conditions, then, and then  
 only, is it prepared to receive for its own good  
 and God's glory, any gift or blessing from God;  
 otherwise, the granted blessing, as sure as our  
 hearts are deceitful, would be used for some self-  
 ish end and be turned into a curse. We cannot  
 fulfill a single condition in an acceptable manner,  
 unless it is in our hearts to obey them all (James  
 2: 10), because we cannot meet the requirements  
 of any except when prompted by a holy influence  
 which leads us to live up to all the light we have.  
 Oh, that we may by holy faith be led of God to  
 keep his words, that we may claim his great and  
 precious promises! "All the promises of God  
 in him [Jesus] are Yea, and in him Amen, unto  
 the glory of God by us." 2 Cor. 1: 20; 1 Pet.  
 3: 9; Heb. 10: 23.

—"Rest in the Lord, and wait patiently for  
 him." In Hebrew: "Be silent to God, and let  
 him mold thee. Keep still, and he will mold  
 thee to the right shape."—*Martin Luther.*

## THE CRUCIFIXION.

BY H. B. EDDY.  
 (Lake Benton, Minn.)

SILENCE filled the courts of heaven,  
 Hushed the joyful angel throng,  
 While the cruel nails were driven,  
 And they crowned his head with thorn.

Sorrow filled the courts of heaven  
 As the vinegar and gall  
 To our blessed Lord was given,  
 When he died to save us all.

How they listen for—" 'Tis finished!"  
 Look to see him bow his head!  
 Then they know the anguish ended  
 And the precious ransom paid.

Then the circling angels hovered  
 Round the Father's throne above,  
 Telling of the cords not severed,  
 Of the Saviour's dying love.

Harps once more with joy were ringing,  
 For his agony was o'er:  
 All the hosts of heaven singing—  
 Jesus reigns forevermore.

## THE FAITHFUL WITNESS.

BY H. F. PHELPS.  
 (Brainerd, Minn.)

THE Faithful Witness declares, "I will spue  
 thee out of my mouth." He is here talking to  
 his people, to those who profess to love him; to  
 those who profess to know and believe the truth.  
 And when this separation takes place, it will be  
 final. But why will he do this?—"Because  
 thou sayest, I am rich, and increased with goods,  
 and have need of nothing."

And what is their true condition?—"Wretched,  
 and miserable, and poor, and blind, and naked,"  
 —a truly deplorable condition indeed.

But who is the speaker? who is he that testi-  
 fies these things? Does he know?—He is the  
 "Amen, the faithful and true witness, the begin-  
 ning of the creation of God." Thus he is his  
 own witness. He was with the Father before the  
 world was. In fact, he himself was the agent in  
 the hands of the Father, and through him the  
 creative power of God was manifested; and be-  
 ing therefore before all things, he is able to tes-  
 tify; his knowledge is infinite. He speaks with  
 assurance, and says, "I know thy works." From  
 his decision there is, therefore, no appeal.

There seems to be but one positive redeeming  
 feature in all his testimony. It is this: "Thou  
 knowest not." They may be honest at heart, but  
 ignorant of their true condition. And this can  
 be said to be the reason why the separation is  
 not immediate. This is why he comes in love to  
 tell them of these things. This is why he coun-  
 sels. This is why he stands at the door and  
 knocks. O, shall we hear his loving voice?  
 Shall we hear his entreaties? Shall we let  
 him in?

The testimony is astounding in its very nature.  
 It reveals things not before known, or even  
 dreamed of as existing. It brings before us the  
 true spiritual condition—"neither cold nor hot,"  
 but "lukewarm"; in a state of comfortable sat-  
 isfaction with one's own self. And "thou sayest,  
 I am rich, and increased with goods, and have  
 need of nothing." Another redeeming feature,  
 by implication at least, is that no fault is found  
 with their doctrine. But herein lies the fault:  
 Having a correct theory of the truth, with this  
 they are content, perfectly satisfied with them-  
 selves. Having the truth, they stop short of al-  
 lowing the Spirit of God to come in and work that  
 change of heart and life—the entire transforma-  
 tion of the character—which must be seen in every  
 true child of God.

This makes them "wretched, and miserable,  
 and poor, and blind, and naked." Such abject  
 poverty and total blindness to the situation, is  
 seldom seen; perfectly destitute of the Christian  
 graces, and yet not know it.

But in this ignorance there is hope. For if  
 they are only honest in heart, they will not long  
 remain in this condition when once it is pointed

out. Yes, if honest, they will repent, and lay  
 hold of the Arm of their strength, heed the  
 counsel, and turn to God with all the heart.

But we are blind, and hence cannot see our  
 condition; and if blind, this blindness must first  
 be cured. Then we can see. And the remedy is  
 at hand. It is the Spirit of God. This is the  
 "anointing"; this is the "unction." Acts 10:  
 35; 1 John 2: 20-27. The Spirit of God will  
 help us to see our condition. Then when we see  
 our poverty, and our rags, and our misery, and  
 our need of help, we will rise and open the door  
 to the heavenly merchantman, and be sure to ob-  
 tain the very things that we need so much.

In all our nakedness there is nothing that will  
 cover us but the righteousness of Christ. This  
 "robe of righteousness" (Isa. 61: 10), this  
 "change of raiment" (Zech. 3: 4), we must have.  
 Then will we be able to exclaim, "The Lord our  
 righteousness." Jer. 23: 6. But the gold—  
 what is it? The Spirit of God will help us to  
 see and know what it is, and also help us to get it.  
 If a man has gold, he can buy all else that his  
 heart can wish; he will be rich indeed; but with-  
 out it he will be poor.

I read in 2 Pet. 1: 10: "If ye do these  
 things, ye shall never fall." And I think that  
 man must be rich indeed—rich in all the heavenly  
 graces. I look in the preceding verses, to see  
 what these things are; and I see from versé 5  
 that a man may have some faith and yet be des-  
 titute of all the Christian graces. Yes, he may  
 climb the ladder of Christian perfection till he  
 has added six of the graces, and if he does not  
 add the last grace of love, he will make a sad  
 failure. But if to the others he shall add love,  
 he "shall never fall."

Again, I read in Gal. 5: 23: "Against such  
 there is no law." And again, I think that man  
 must be a perfect man. For if the spiritual  
 claim of God's law is not against him, he must  
 be perfect indeed. In this list of the graces of  
 the Spirit, I see that love is placed at the head  
 or first. On a closer examination, I come to the  
 conclusion that if a man shall have the love of  
 God in the heart, in the very soul, really and  
 truly implanted in his very nature, he will have  
 all the graces, and I might say, as a matter of  
 course; for a man cannot have this love, and be  
 otherwise than filled with "joy, peace, long-suf-  
 fering, gentleness, goodness, faith, meekness,  
 temperance." But he may have some of the  
 other graces and be wanting at last. For  
 "though I have all faith, so that I could remove  
 mountains [of difficulties], and have not love,  
 [Revised Version], I am nothing." 1 Cor.  
 13: 2.

Faith is a mighty agent. It connects man with  
 the infinite One. It moves the arm of God in  
 man's behalf. Indeed, "without faith it is im-  
 possible to please him [God]." But it is the  
 "faith which worketh by love." Gal. 5: 6.  
 Love must be the motive power. Love is the  
 crowning grace.

I read yet again, "Now abideth faith, hope,  
 and love; but the greatest of these is love."  
 1 Cor. 13: 13. Once more: love is the badge  
 of the discipleship of Christ. John 13: 35. In  
 this connection I read 1 John 3: 14-16, 18; also  
 chap. 4: 8, 11, 12, 17, 18, 20. This love comes  
 from God. He is the giver. He is the fountain  
 head. Chap. 4: 7, 8, 16. Yet again I read:  
 "Love is the fulfilling of the law." "He that  
 loveth another hath fulfilled the law." Rom.  
 13: 8, 10.

My beloved brethren, this is just what we  
 need as a people. But lacking love, we are poor  
 indeed. Where love is lacking, there is envy  
 and every evil work. You let love in, and envy  
 will go out. If love comes in, pride will go  
 out. Love will give no room for impatience. Love  
 rejoiceth not in unrighteousness, "but rejoiceth  
 in the truth." 1 Cor. 13: 4-6.

Love will help a man to "bear all things."  
 It will help him in matters of faith. It will  
 help him to be hopeful. It will fill his heart  
 with so much courage that he will be able to en-

dure all things. Verse 7. Love will never fail. It will abide forever. Verse 8. This grace will make a man rich indeed. It will give him a passport to eternal glory. If a man have love, he will be filled with a spirit of brotherly kindness, long-suffering, gentleness, meekness, and faith.

And Christ himself is love. He stands at the door of the heart knocking. He has been knocking for a long time; and still he knocks. He has been waiting long. He is waiting patiently. The hair of his head is wet with the dews and the frosts of night. Still he waits at the door of the hearts of an ungrateful people. He longs to come in and bless. He longs to fill us with the richness of his love. He is "the chiefest among ten thousand," the one "altogether lovely." He has given us the greatest evidence of his love. If we open to him, he himself will come in and sup with his people. He will sup with you and with me. He will fill us with his love. And when Christ is enthroned in the soul, then will we indeed be filled with love. O for more of the presence of this heavenly guest! Let him come in. In him we shall find the "gold tried in the fire."

In him we shall find the eye-salve; in him, the clothing of righteousness. In him we may find the faith that will move the arm of God in our behalf, and love the motive power. Then we shall be rich indeed. Without him we are but poverty itself. And all this is offered freely in his name. Come, and let us drink deeper of the well of life.

#### ADAM CLARKE ON THE SEPTUAGINT.

BY ELDER F. D. STARR.  
(Indianapolis, Ind.)

As is doubtless well understood by nearly all, the Old and New Testaments were not originally written in the same language, the greater portion of the Old Testament being written in the Hebrew, and the New Testament in the Greek language. Upon the succession of the Greek Empire to universal dominion, the Greek language became very widely used, and was spoken in Palestine in the time of Christ and the apostles. Very naturally, the Greek translation of the Scriptures, the Septuagint, made several centuries before the Christian era, was commonly used by the Jews; and when Christ and the New Testament writers had occasion to quote from the Old Testament, which they did very extensively, they generally quoted from the Greek, instead of translating from the original Hebrew.

Commenting on the expression in Heb. 1:6, "Let all the angels of God worship him," Dr. Adam Clarke takes occasion to speak of the importance of the Septuagint translation, in the following manner:—

Our marginal references send us with great propriety to the *Septuagint* version of Deut. 32:43, where the passage is found *verbatim et literatim*; but there is nothing answering to the words in the present Hebrew text. The apostle undoubtedly quoted the *Septuagint*, which had then been for more than 300 years a version of the highest repute among the Jews; and it is very probable that the copy from which the seventy translated, had the corresponding words. However this may be, they are now sanctioned by divine authority. . . . This very verse, as it stands now in the Septuagint, thus referred to by an inspired writer, shows the great importance of this ancient version, and proves the necessity of its being studied and well understood by every minister of Christ. In Romans 3 there is a large quotation from Psalms 14, where there are six whole verses in the apostle's quotation which are not found in the present Hebrew text, but are preserved in the Septuagint! How strange it is that this venerable and important version, so often quoted by our Lord and all his apostles, should be so generally neglected, and so little known! That the common people should be ignorant of it, is not to be wondered at, as it has never been put in an English dress; but that the ministers of the gospel should be unacquainted with it, may be spoken to their shame.

The expression of Dr. Clarke that it is strange that this venerable version is so much neglected and so little known, so fully met my own mind that I venture to quote from him here. It cannot now be said, however, that the Septuagint has never been put in an English dress, for it has. A perusal of the ancient Scriptures in the very

language in which our Saviour and his disciples read them and quoted from them, is certainly a very gratifying and profitable pursuit.

While the Septuagint is not a perfect translation, and there are errors and omissions in it, yet much light may be gained by reading it; and I think any one who will test the matter by carefully perusing it, will feel like indorsing the sentiments expressed by Dr. Clarke in regard to the matter. In former numbers of the REVIEW, we have noted some of the variations found in the Septuagint, and hope to be permitted to notice some other points.

#### TREASURES OF SNOW AND HAIL.

BY A. SMITH.  
(Grandville, Mich.)

##### SNOW.

"HAST thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Job. 38:22, 23.

There are, indeed, treasures of exquisite beauty in the crystals of the driven snow; in the hoary frost pencilings upon the window-pane—ferns and shrubs and flowers in rich profusion and variety; in the congelations on the surfaces of humid flag-stones; and in the jutting, uniting crystals forming on the surface of the pool, upon the principle of the greatest strength with the least material.

A thousand different forms of snow crystals have been observed. Five general classes of these crystals have been formed, with variations of great beauty, impressing the thoughtful observer with a sense of the order and love of the beautiful in Him who formed them all: 1. Those consisting of thin plates; 2. Crystals consisting of spherical *nuclei* studded with needle-like points; 3. Six-sided prismatic crystals; 4. Six-sided pyramids; 5. Prismatic crystals, at the center and ends of which are thin plates surrounding them at right angles with their linear extent.

The forms of crystals in a single fall of snow are said to be generally similar to each other. Each tree or shrub upon which frost forms has its own peculiar form of crystals. Snow-flakes, funnel shaped, have been observed falling with the apex downward, which, having dropped upon a flat surface, have been found to be two inches in diameter. The whiteness of snow is due to the blending of the different prismatic rays of its crystals, intensified by the air it contains. The red snow observed in polar and Alpine regions owes its hue to the presence within its substance, of a microscopic vegetable growth consisting of brilliant globules seated on a gelatinous mass.

The first mention of snow in the Bible is in Ex. 4:6, where it is spoken of as a well-known substance. The only mention of a fall of snow is in 2 Sam. 23:20. At Jerusalem, snow often falls in winter to the depth of a foot or more, but it does not long remain.

A snow-storm driven by a strong wind is an irresistible power; and no doubt the Lord will employ it in the coming time of trouble (Dan. 12:1), to which he declares he has reserved it as an agent in the destruction of the ungodly. (See Ps. 11:6.)

##### HAIL.

The first mention of hail in the Bible is in Ex. 9:18, where it is spoken of as an instrument of God's indignation upon Pharaoh and the Egyptians. The effects of that plague (see verse 25) prove the hail-stones to have been of great magnitude. It is to be employed as an agent of God's indignation in the destruction of the ungodly. (See Isa. 28:17; Rev. 16:21.)

The weight of the hail-stones to be rained down from heaven upon the assembled nations at the valley of Jehoshaphat, is said to be each about the weight of a talent—125 lbs. As an example, see Josh. 10:11. In that day, happy the man whose hope is in the Lord. (See Joel 3:16; Ps. 91.)

#### DRIFTING ROMeward.

BY LLOYD J. CALDWELL.  
(Battle Creek, Mich.)

THE greatest contrast in the doctrines of the two great Catholic churches (so called), the Roman and the Greek (Russian), is in the matter of image-worship, which the Greek forbids, while allowing picture-worship and saint-worship

(The worship of images was made orthodox by the Second Council of Nice, A. D. 787, but led to the separation of the two churches in A. D. 869. The Greek, as the older, might well take up the Catholic taunt, Where was your church before Martin Luther? by asking the Romanist, Where was your church before the Second Nicene Council?)

The greatest contrast in the doctrines of Romanism and Protestantism, is whether the Bible alone and to all is the true source of Christian faith and practice. This the Protestant affirms, while the Romanist holds tradition in equal esteem, but denies both to the laity except by and with priestly interpretation.

It is a remarkable but a well-known fact that the papal church omits the second command of the decalogue and divides the tenth in teaching it to her members. She claims that the second is really embraced in the first, just as Sunday advocates would have any day, and especially the *first* day, embraced in a command that by express statement is confined solely to the *seventh*. Further, the papist would fall back on the sole right of the Catholic clergy to interpret both human and divine testimony; in which the Protestant would accuse him of suiting theory to practice, and of denying to the laity a right to interpret the Bible and tradition in order to escape the impossible task of harmonizing them with her history and teaching.

Why the Roman Church opposes the Bible in the public schools, is clearly summarized by Bishop Fitzgerald, of Boston, in the *Catholic World* of April, 1873:—

1. "Catholics cannot, under any circumstances, acknowledge, receive, and use as a complete collection and faithful version of the inspired books which compose the written word of God, the English Protestant translation of the Bible."

2. "The acceptance and recital of the decalogue under the form and words in which Protestants clothe it, is offensive to the conscience and belief of Catholics inasmuch as that form and those words are viewed by them, and have not unfrequently been used by their adversaries as a means of attack upon certain tenets and practices which, under the teaching of the church, they hold as sacred."

Yet the English Protestant Bible is almost identical, word for word, with the English Catholic Bible (Douay), while the decalogue is also, in *form* and *words*! Protestant Bible societies have offered to furnish Catholics with the Douay Bible free, if the church would allow it, but not so. It is the creed and catechism that teach Catholicism as it is.

But it is fast becoming a well-known, as it is a most remarkable fact, that Protestants (so called) are now finding objection to the *form* and *words* of the decalogue for a reason similar to that of the Catholics; *i. e.*, certain adversaries "not unfrequently" use it as a Sunday destroyer, as well as an image-breaker. They are getting as anxious and almost as unscrupulous in twisting or expunging the fourth command, as Catholics are in doing away with the second. Thus a prominent "Disciple" writes:—

"The law of which the Sabbath is a part, was done away in Christ."—D. R. Dungan, in *Sabbath or Lord's Day*, p. 38.

Many other Bible doctrines, such as the near premillennial advent, the destruction of the wicked, the earth made new, the fall of Babylon, the sleep of the dead, etc., are "not unfrequently" used by said adversaries to disturb certain Rome-born, traditionally sacred Protestant(?) doctrines. How long will it be till the King James Bible and the decalogue as there given are stigmatized as Seventh-day Adventist?

## The Home.

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

### GIRLS WHO ARE IN DEMAND.

The girls that are wanted are good girls—  
Good from the heart to the lips;  
Pure as the lily is white and pure,  
From its heart to its sweet leaf tips.

The girls that are wanted are home girls—  
Girls that are mother's right hand,  
That fathers and brothers can trust to,  
And the little ones understand.

Girls that are fair on the hearth-stone,  
And pleasant when nobody sees,  
Kind and sweet to their own folks,  
Ready and anxious to please.

The girls that are wanted are wise girls,  
That know what to do or say,  
That drive with a smile or soft word,  
The wrath of the household away.

The girls that are wanted are girls of sense,  
Whom fashion can never deceive;  
Who can follow whatever is pretty,  
And dare what is silly to leave.

The girls that are wanted are careful girls,  
Who count what a thing will cost;  
Who use with a prudent, generous hand,  
But see that nothing is lost.

The girls that are wanted are girls with hearts,—  
That are wanted for mothers and wives;  
Wanted to cradle in loving arms,  
The strongest and frailest lives.

The clever, the witty, the brilliant girls,  
There are few who can understand;  
But, oh! for the wise, loving home girl,  
There's a constant, steady demand.

—Sel.

### HOW FRANC TOOK NOTES. 7

"HOME again, home again,  
Home from a foreign shore."

Franc carolled the words airily, having dropped with an excited little laugh into the easiest chair in the handsome rooms. One quick toss had landed her hard-earned diploma in one direction and her fan in another, and now with pretty exclamations of surprise and pleasure she was examining the dainty trinkets and accompanying cards, which were heaped upon her gown. "The dearest Shakespeare bracelets. See, Marion! And this cigarette—isn't it a beauty?"

"Then it is worth while to be a sweet g. g. is Ed said with mock seriousness. "You may forget the signs of the zodiac and the Latin name for chickweed, but the silver beads and flowers, and the trinkets, never!"

"Anyhow, if there were no trinkets, nor flowers, nor 'nuffin', I'd be glad to be home again."

"Why, you haven't been away!" matter-of-fact little Beth insisted. "That is, you haven't been any farther away than down to the opera-house."

"Ah! my small sister, that is all you know about it," Franc laughed. "For months and months I have soared off on rhetorical flights, sailed the dizzy heights of physics and astronomy, delved the thorny flower land of the botanist, dug into the hard mines of the mathematician, and floated dizzily upon seas of thin white goods, feather fans, and silk ribbons. Why, I don't know whether one or six is the dinner-hour, whether the library floor is carpeted or oiled, whether papa plays chess in the evening, or reads 'Napoleon and his Marshals.' I've been gone so long, in fact, that I shall have to be newly introduced to everybody and everything in the dear old house."

"And we shall all be glad to meet and to know again our Eugenia Franc, the dear, bright girl of whom we felt so proud to-day," said Mother Bayliss with a fond hand upon Franc's brown curls.

"It will be good just to rest for awhile. Do n't you think so?"

"That it will, mother, for I am tired; and now that the race is over, I feel as limp as these poor drooping roses."

She did n't look it, certainly, with her fair, flushed face, her dancing eyes, and the saucy curls flowing back from her forehead. Rather more like a wilted blossom looked Marion, whose white face and dark-rimmed eyes gave too convincing evidence of the physical weariness that had worn upon her.

"Never mind, Franc, a month at Lake Mac Tenlar will make you forget that you ever burned the midnight oil, or skewed your forehead into Greek letters," Ed said consolingly.

Certainly the prospect of that delightful summer at Lake Mac Tenlar went far toward smoothing out the forehead of the tired little student. But what of the week that intervened? Well, Franc decided she would rest thoroughly, that she might feel vigorous enough to enjoy the delights of wood and lake when they were within reach. The very next morning she began. There was a glorious breeze where the big hammock swung on the side porch. There she stretched at full length, and dozed, and read, and hummed gay little snatches of college glees. Once in awhile Marion passed by the window, her arm full of books or clothing. Occasionally little Beth looked out, too.—Beth, who had Marion's great honest eyes and merry smile, and who carried similar if smaller loads of freshly ironed clothes, or boxes, or books.

"What on earth are you two girls doing?" Franc asked presently, one slender finger on the paragraph she had just begun. The girls had vanished, but Mother Bayliss, her apron bristling with pins and needles, answered for them: "We are just beginning the packing, dear. Getting ready for camp is no small undertaking; and the house must be left all ready for the cleaning in the fall."

"Yessum," Franc answered with dim comprehension, and then, adding that it was very delightful to read a little trash after so much mental oatmeal, she picked up her book again. It was not until dinner time that evening, that it occurred to her seriously how much Beth and Marion had been doing.

"Well, say, mamma," she asked, "have we discharged both cook and house girl, and are the Misses Bayliss running the domestic machine?"

"Oh, dear, no!" said Mrs. Bayliss with a laugh. "Sarah and Maggie are not discharged; they are doing their regular work. It is the extras that Marion and Beth are doing—work which hired help could hardly do at all."

"Well, when I think of the loads of books they have packed, and the quantities of camphor and cedar chips they have disposed of, I begin to fancy that there may be things about housekeeping that are as wearing as calculus."

Marion was too generous to agree with her, and only answered with loving eyes on her pretty sister: "If I could have shone in my studies as you have, sister, I should rest content, and not bother my head about anything so mundane as chests of winter clothes and cedar chips."

Franc felt an uncomfortable little pang somehow at the words, but dispelled it with the thought: "Of course we can't all do everything. I can't be family book-worm and family house help too. Marion is just cut out for such work." And Marion, whether "cut out for such work" or not, went on in her own uncomplaining way, day after day, getting ready the boxes of dishes and bed-clothes which were to go north to the camp at Lake Mac Tenlar, and the clothes, the curtains, and the bedding which were to be left at home in Carrollton.

During those warm evenings before the departure, merry crowds of young people called, and it generally happened that tired Marion asked to be excused, while Franc entertained in her own pretty rippling way, and felt what an advantage it was to have one member of the family ready to bear the "social burdens."

"You don't know how I enjoy the home life again," she said one night to tall Helen Rand, who had dropped in on some errand as she passed.

"Yes," Helen answered sympathetically, "and I can readily guess how glad the home is to wel-

come you back, and what a help you must be in it. These are busy times, of course, with all the packing and sewing."

"Y-e-s," Franc answered, and she blushed a little under her brown curls. Only to herself she made confession that she did n't, perhaps, do much to the home. "But then, they do n't mind," she reasoned. "They do n't really expect it of me. Marion is used to it and likes it. Soon as I'm rested, I'll study hard. I mean to grow into a fully developed, fine, strong woman, physically, mentally, morally."

So Marion went on working and Franc idling, until, arrangements complete, they were off for Lake MacTenlar. Then there was all the work of preparing the camp for its long summer occupancy,—a task in which Marion, Beth, Ed, Lon, and Mother Bayliss shared with equal energy. As to Franc, she wandered off with book or pencil through the long, happy day. No one seemed to expect anything else of her. They had grown accustomed to treating her as a sunny little guest of the family. She herself was thoroughly content to be so treated. Even when faithful Sarah took sick, and the heavy work of the camp fell upon the home hands, it scarcely seemed to occur to Franc that she could be of any assistance. Marion cooked and swept, Marion washed stacks of dishes; and Franc, offering once to wipe the tea-cups, felt a glow of satisfaction at the thought that she had really earned the gratitude Marion expressed.

One day something happened. Sarah, still sick, lay on her cot in one of the smaller tents, Mother Bayliss and the girls did the hot routine of work, the boys carried water and brought wood. And in the midst of it all the old ferryman crossed the lake, and deposited upon Point Bayliss a large, grand-looking woman and a trunk.

"Aunt Laura!"

Everybody sounded the exclamation at a breath in a glad chorus. Wherever she went, helpful, sensible Aunt Laura was a tower of strength.

"And where is little Franc?" she asked, after the first greetings.

"Franc?—She is off with a party of young folks exploring Sunset Cove," somebody answered.

Aunt Laura glanced about at the work yet to be done, and raised her fine eyebrows. In half an hour, enveloped in a large brown apron, she was hard at work in the kitchen with Marion, noting that loved niece's sweet, unselfish face, the while she talked brightly of her last trip to England, and all the wonderful things they had seen.

"It is like a beautiful lesson!" Marion said, when the last dish was washed and the last pan put in place. "How Franc would have enjoyed it!"

"Why Franc more than Marion?" Aunt Laura asked.

"Oh, not that she could have enjoyed it more; it is only that she knows so much already about those places, that she would have seemed a more appreciative listener."

Aunt Laura smiled a trifle incredulously. "So Franc graduated in June?"

"Oh, yes, with the highest honor!"

"And you, dear! Why did you never finish!"

For an instant a shade crossed the fair face, and then Marion replied simply, "Dr. Raybourn forbade it. It was a matter of health."

"And you are going to iron to-morrow!"

"Well, you see, auntie, it is the most impossible thing to get help out here. We did find a woman to wash, but she could n't be persuaded to stay another day to iron. Our doing it is a matter of necessity. By next week we may get some one from the city."

Aunt Laura made no reply, but she thought some long, long thoughts.—*Maud Rittenhouse, in Interior.*

(Concluded next week.)

—The deepest self-communings are necessary to one who would know human nature, because self is the only human creature that can be known with a perfect intimacy.—*Christopher Carr.*

## The Mission Field.

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

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

### SOWING AND REAPING.

Sow with a generous hand ;  
Pause not for toil or pain ;  
Weary not through the heat of summer,  
Weary not through the cold spring rain ;  
But wait till the autumn comes  
For the sheaves of golden grain.

Scatter the seed, and fear not ;  
A table will be spread ;  
What matter if you are too weary  
To eat your hard-earned bread ;  
Sow while the earth is broken,  
For the hungry must be fed.

Sow ; while the seeds are lying  
In the warm earth's bosom deep,  
And your warm tears fall upon it,  
They will stir in their quiet sleep ;  
And the green blades rise the quicker,  
Perchance, for the tears you weep.

Then sow, for the hours are fleeting,  
And the seed must fall to-day ;  
And care not what hands shall reap it,  
Or if you shall have passed away  
Before the waving corn fields  
Shall gladden the sunny day.

Sow ; and look onward, upward,  
Where the starry light appears—  
Where in spite of the coward's doubting  
Or your own heart's trembling fears,  
You shall reap in joy the harvest  
You have sown to-day in tears.

—Adelaide Proctor.

### AFRICA'S BEACON-BEARER.

It was predicted of Dr. Moffat, the father-in-law of David Livingstone, that his work would be "in the unoccupied ground where no missionary had been," and so it proved. Sailing for Africa in December, 1840, and beginning at Kuruman, he twice crossed Southern Africa to St. Paul de Loanda and back, and northward to Victoria Falls on the Zambesi, traversing for years a region never before looked upon by an ambassador for Christ. And finally he died in the vast wilderness, on the banks of the Molilers, attended only by his faithful servants, Susi and Chumah. He died as he had lived—in prayer.

Upon his second return to England, other work being proposed to him, he declined, saying:—

I am a missionary, heart and soul. God had only one Son, and he was a missionary and a physician. A poor, poor, imitation of him I am, or wish to be. In this service I hope to live, and in it I wish to die. My life may be spent as profitably as a pioneer as in any other way. *We must penetrate Africa.*

The most essential thing, in approaching the natives, Dr. Livingstone believed, "was to win their confidence, and this, he said, was best accomplished by showing that he trusted them. 'It sets them at their ease,' he said, 'to see that you can fall asleep fearlessly in the midst of them.' It never seems to have occurred to him that the possibility of so falling asleep in the presence of numbers of strangers and savages, who may be compassing any mischief, is just the quiet, rare, heroic courage which can conquer anything."

His medical practice gave him great influence and access to the hearts of the people, and insight into their character. "The great chief Sechele, at first suspicious of him, was won by the cure of his child from sickness, to be his staunchest friend ; his patients would walk from one to two hundred miles for a glimpse of him, and he was reported to be able to raise the dead."

No Christian can read the account of Dr. Livingstone's travels in Africa, without seeing the hand of God directing his steps northward. Every attempt to pass on from Kuruman on the East Coast, the Boers defeated. His efforts toward the West Coast led only to his defeat, and identification with the slave trade, and to its increase ; but at Kolobeng River he heard of a great chief, Sebituane, ruling the Makololo, a tribe far to the

north. He was a great chief and a good man. His people said of him, "He has a heart ! He is wise !" Dr. Livingstone says he was "a great warrior, a great prince, a great man, who won the hearts of his own people and of strangers." The desire of his heart, for years, was to see the white men, and at last he and the doctor met. "For the first and last time he heard the message of the King and Saviour of men. Immediately afterward he was seized with inflammation of the lungs, and in a fortnight he died." That he was an instrument in the hands of God, a forerunner, preparing the way, with whom God was pleased, who can doubt that reads the words of Dr. Livingstone?—

If the reader remembers the way in which I was led, while teaching the Bakwains, to commence exploration, he will, I think, recognize the hand of Providence. Anterior to that, when Mr. Moffat began to give the Bible—the Magna Charta of all the rights and privileges of modern civilization—to the Bechuanas, Sebituane went north, and spread the language into which he was translating the sacred oracles, in a new region larger than France. Sebituane at the same time rooted out hordes of bloody savages among whom no white man could have gone without leaving his skull to ornament some village. He opened the way for me—let us hope also for the Bible.

And to show that the Spirit of God led him northward, he says:—

When I was laboring at Kolobeng, seeing only a small arc of the circle of Providence, I could not understand it, and felt inclined to ascribe our successive and prolonged droughts to the wicked one. But when forced by these and the Boers, to become explorer, and open up a new country in the north, rather than set my face southward, where missionaries are not needed, the gracious Spirit of God influenced the minds of the heathen to regard me with favor.

Of these heathen, he speaks as follows:—

They boast much, but never visit anywhere save to plunder and oppress ; yet all, from the least to the greatest, call me father and lord, and bestow food without any recompense, out of pure kindness. They need a healer. May God give me to be such to them.

Of his preaching services and his work, he wrote that it was "the seed being sown ; the least of all seeds now, but it will grow to a mighty tree. 'He that believeth shall not make haste.' Surely if God can bear with hardened sinners for thirty, forty, fifty years, waiting to be gracious, we may take it for granted this is the best way. To become irritated with stubbornness and hardness is ungodlike. Missionaries ought to cultivate a taste for the beautiful. We are necessarily compelled to contemplate much moral impurity and degradation. We are so often doomed to disappointment, we are apt to become callous or melancholy, or, if preserved from these, the strain on the sensibilities is apt to injure the bodily health. We work for a glorious future which we are not destined to see. . . . We are only morning stars shining in the dark, but the glorious morning will break."

In his address to the students of Cambridge, on his first visit to England, he said:—

Education has been given to us to bring to the benighted the knowledge of a Saviour. The men who are wanted, are men of education, standing, enterprise, zeal, and piety. People talk of the sacrifice I have made in spending so much of my time in Africa. Can that be called a sacrifice which is simply paid back as part of a great debt owing to our God which we can never repay ? Is that a sacrifice which brings its own blessed reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter ? Away with the word in such a view and with such a thought ! It is emphatically no sacrifice. Say, rather, it is a privilege. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which he made who left his Father's throne on high to give himself for us. . . . I beg to direct your attention to Africa. I know that in a few years I shall be cut off in that country, which is now open ; do not let it be shut again ! I go back to Africa to try to make an open path for commerce and Christianity ; do you carry out the work which I have begun. *I leave it with you.*

Livingstone rests from his labors, but the light from his work still shines brightly on the path he trod, to lighten the way for others to follow ; and in answer to his plea that the way might not be shut again, God is moving on the hearts of

students everywhere, prompting them to consecrate their lives to his service. Brethren, let no man take your crown. W. S. CHAPMAN.

### CIVILIZATION IN CENTRAL AFRICA.

Of the uncivilized and heathen portions of the globe, there is no country to which the eyes of the public are turning with such an intense interest at the present time, as to Central Africa. Africa and the Africans are a theme which is being extensively canvassed by all the leading papers of our country, both from a secular and a religious standpoint.

Mr. H. M. Stanley, the famous explorer, by his writings and lectures, is placing facts before the world which greatly stimulate the growing interest.

Numerous steamers are now plying between England and the West Coast. Places which formerly received mails from abroad only once or twice a year, now receive them semi-monthly, and in some cases weekly. Transportation is cheap and rapid. The journey which formerly required from thirty to forty days' time, is now being accomplished in about two weeks.

It is commercial enterprise, a greed for wealth, that has done and is doing all of this. The men who are investing millions of dollars to open up the ocean routes to these lands, and who are building railroads across these hitherto untraversed countries, are carrying forward their work from a pecuniary standpoint. Yet in all of this, God is working out his own eternal purpose,—to proclaim the gospel to every nation, and kindred, and tongue, and people ; and the men of the world are unwittingly serving the ends of the great Creator. We know that there are those in this work who are whole-hearted and philanthropic, and we would not detract from the praise which their pluck and enterprise deserve. But we do mean to state that their motives are chiefly the service of self and selfish interests ; though at the same time they are providing ways and means whereby the missionary can work to better advantage than if they were doing nothing.

The following from H. M. Stanley, as narrated in the *Independent*, will show something of what is being done to open up the new Congo Free State:—

The State is constructing a railroad along the Lower Congo, which will open up 8,000 miles of water to easy navigation ; it has put a flotilla of thirty steamers on the Upper Congo, and has wrought great improvements among the cannibal tribes of the great interior. One of these tribes, the Baryalas, are now being used as policemen and soldiers. The railroad along the falls of the Lower Congo will be completed in 1894, and will do the work of 75,000 carriers, who will then be released for other important work. The State is desirous to use its disciplined force of natives to drive out the Arab slave traffickers.

P. T. M.

### MISSIONARIES FOR CHINA.

On Tuesday morning, Feb. 17, the largest missionary party that has ever landed upon the shores of China, reached Shanghai from San Francisco. They are a band of thirty-five men and women, of earnest purpose and entire consecration ; to be followed in a few days by ten or fifteen others, making in all forty-five or fifty in one company.

To the Scandinavian churches of the United States belongs the honor of having sent them as their representatives ; and to the China Inland Mission, the privilege of receiving them as its "associates" in the name of the Lord. Half of this band are men and half are women ; the majority are Swedish by birth, though a few came originally from Norway. They all speak English with more or less fluency, having resided in America for periods varying from two to fifteen years. They belong doctrinally to different branches of the Scandinavian Church, but practically seem to be like one large family, united heart to heart in earnest longing for the salvation of China's perishing millions.—*The Christian.*

## Special Mention.

### THE SUNDAY LAW AGITATION IN THE CANADIAN PRESS.

THE advocates of the Sunday law are seeking to improve every opportunity to create public sentiment in favor of their cause. Numerous articles have appeared in the Canadian papers in behalf of this move, dealing principally with the question as it relates to railroads, canals, and other works of a public character. Yet the proposed Sunday bill is comparatively very lenient in regard to those works, and extremely stringent in prohibiting work of a private nature, allowing railroad companies to do about as much business as they would be likely to want to do, and forbidding every kind of "ordinary employment" of private individuals.

The readers of the REVIEW will remember the letter from Rabbi Friedlander in a recent issue. Our entire correspondence was afterward published in the Montreal *Star*, a leading paper of Canada. This called out a criticism upon our letters, by a minister of one of the popular churches of Montreal. To this both Mr. Friedlander and myself wrote replies. We give these articles as condensed from the *Star*:—

John Nichols, in the *Star* of Jan. 28, commenting on the correspondence above referred to, expresses some surprise in that Mr. Friedlander and I had innocently raised a ghost, and were now making elaborate preparations for laying it. He admits that the Presbyterian General Assembly and the Lord's Day Alliance are seeking legislation which shall secure a better observance of the Lord's day, but denies that the laws which they call for would compel either Jew or seventh-day Christian to observe the first day of the week under the penalty of heavy fines. Thus, in substance, he continues: Neither of the above-mentioned organizations has ever sought, nor do now seek, laws which shall deprive either Jew or Adventist of his Sabbath or seventh day. The Presbyterians will always respect the religious convictions of the Hebrews upon this question, and would assist in their defense should they be assailed. No parliament would ever pass such a law. I have no time now to deal with Mr. Friedlander's "incomprehensible enigma;" viz., what he calls our "Sunday Sabbath." Believing that Jehovah requires a *seventh* of our time for rest and worship, we consider that we fulfill the divine injunction by observing the first day of the week as truly as Mr. Friedlander by observing the seventh. For him to demand identity of time the world over for the Sabbath day, is to demand an impossibility. He is keeping his Sabbath at this moment, but are his friends at the antipodes doing so? Would Messrs. Owen and Friedlander, going from this point in opposite directions, be keeping the same day when they met here again? Even a school-boy would answer No. We seek no union of Church and State. We simply ask the government to pass such laws as shall prevent men from desecrating God's day, and committing wrongs against their fellow-creatures. Our railway companies, saloons, etc., etc., are exercising their liberty just now with a vengeance; but what about the liberties of their employees? Has any master a right to make his servant a slave in this manner?

Mr. Friedlander, replying to Mr. Nichols, in a letter to the *Star*, Jan. 31, stated the following in substance: I regret that in all the specious arguments of Mr. Nichols's letter, hardly one sentence affects the main question at issue. Mr. Owen complains that the proposed Sunday laws would compel all Jews and seventh-day observers to keep Sunday under penalty of heavy fines. Mr. Nichols, in his vain endeavor to deny it, evades the question entirely, and puts it down black on white that the Jew and Adventist "will not be deprived of their Sabbath!" Has perversion ever assumed a more virtuous face? Mr. Owen speaks of Sunday, Mr. Nichols of Satur-

day. The former is apprehensive of being compelled to keep Sunday in addition to Saturday; the latter, with an air of incomparable simplicity, settles the matter by assuring both (Jew and Adventist) that they will not be molested in their observance of Saturday. It is a pity that Mr. Nichols "had no time," as he states, "to deal with Mr. Friedlander's incomprehensible enigma, the Sunday Sabbath." Yet having no time, he devotes considerable space, and tries hard to explain that very "enigma," but fails utterly. His circumnavigation logic, with his "school-boy" to boot, is as stale as the hills, and has nothing to do with the Sabbath; and if it had, would it not affect Sunday as well as Saturday? He says that I can produce no proof that they are seeking an alliance of Church and State. Now, if the government is to enforce religious laws framed by the Church, or *vice versa*, what else would you call it but a union of Church and State? "We are only asking the government," says Mr. Nichols, "to pass such laws as shall prevent men from desecrating God's day." (God's day! Which day is that—which day is it not?) "Whenever in the history of this world, government has assumed the religious functions,—the care of souls,—there has been trouble; there has been persecution." Besides this, it is a provable fact that no man has ever become religious by legislative enactments. Neither Church nor State has any right to arrogate to itself in matters of belief, any further right than the right to teach, any further power than the power to convince, any further weapon than the weapon of reason.

My reply to Mr. Nichols's letter is briefly this: That the proposed Sunday law is only a ghost, we will not deny; for we believe there are too many liberal-minded men in Canada to allow it to assume a bodily form among the laws of our fair dominion. However, we did not raise that "ghost." It is the offspring of an alliance which has been formed to enforce its religious convictions upon free-born Canadian citizens. Its first appearance in Parliament was March 5, 6, 1890. It then vanished; but its return is expected soon. The secretary of the Lord's Day Alliance wrote me that Mr. Charlton would reintroduce the bill of last session, upon this point, at the earliest date. Some of the characteristic features of the bill are, 1. It defines Lord's day to be the first day of the week. 2. Whoever on the Lord's day shall do any work other than works of necessity and charity, shall be deemed guilty of misdemeanor. 3. Any person convicted of such misdemeanor shall, for each offense, be fined from one to fifty dollars, with costs of proceedings and conviction. 4. In default of payment of fines and costs, the offender shall be committed to the common gaol. 5. The only class exempt are the people called Indians. Would not this compel Jews and seventh-day Christians to observe the first day of the week under penalty of heavy fines?

But Mr. Nichols is very liberal. He says we will not be deprived of our Saturday Sabbath. Suppose that the members of Parliament were induced to enact a law enforcing upon all classes the sabbatic observance of the seventh day. How quickly would Mr. Nichols and ten thousand others rise up in opposition to such legislation, saying, "That law infringes upon our rights." Oh, no; not at all, Mr. Nichols, you will be allowed to keep the first day! We will "always respect your religious convictions." *We are simply going to fine or imprison you if you refuse to keep Saturday!* Would such laws be just and liberal?—No, indeed! But if (as Mr. Nichols says) God requires only a "seventh" of our time, what right has the State to require another seventh after a man has fulfilled God's requirements by keeping the seventh day "as truly as" the one who keeps the first day? Does Mr. Nichols, after defining God's plan, propose to make improvements on it? "Shall mortal man be more just than God? shall a man be more pure than his Maker?" If Parliament may decide one religious question, and enforce its decision by a civil

enactment, may it not decide every religious controversy? Let men be free to choose or refuse in regard to religious matters. Then let the Church rouse to her work, relying not on the power of civil law, but upon the power of God. Let her take the "sword of the Spirit, which is the word of God," and "reprove, rebuke, exhort, with all long-suffering and doctrine." R. S. OWEN.

### SEEKING UNTO WITCHES AND WIZARDS.

THE following article appeared in a recent issue of an Eau Claire, Wis., paper, under the caption and sub-head, "It Came on a Slate. The Family of Dr. Pickins Believe They Hold a Message from the Other World:"—

To all inquiring visitors Dr. G. W. Pickins, of Water Street, will show the slate itself, or rather the two slates, and will verify the showing by a tale that, while it is hard to believe, seems very convincing. His wife, Mrs. Cora Pickins, mother of his three children, it will be remembered died last October. The doctor firmly believed it not only possible but feasible to have messages transmitted from the dear departed to the family, and sought for the proper medium. He found this medium in Dr. J. Stansbury, of Boston, Mass., and the result, to say the least, is bewildering. Desiring a message from his wife, and also wishing to be endowed with the power of a medium, he began correspondence with the Boston Spiritualist, and now has, as he declares, a message in his wife's handwriting, and a promise of the gift of power. To prove the authenticity of the slate writing, Dr. Pickins had, in the presence of James Daley and George Laseur, firmly screwed two slates together, using ten screws. Then the same were sealed with sealing-wax, and stamped with a chain that, to use his own words, "to duplicate, one would have to go to another world." The slates went to Boston, accompanied with five dollars to show good faith, and in about ten days they came back, and again the witnesses were called in. They declared the slates were the same as they had seen sealed, and could not have been opened. In fact, it took Dr. Pickins half an hour to undo them, and then only with the application of a sharp knife. On one slate was the following message, the doctor declaring it is his dead wife's handwriting, and being willing to let witnesses who know her writing see it. The message was:—

"To G. W. Pickins:—

"MY OWN DARLING HUSBAND: How I love you, and how I love to come to you. Darling one, I see and know all you have suffered, and oh, how I have tried to calm your bewildered souls. Yes, I have watched over you and the children. God bless the darlings, how I love you all! Now, darling one, I come with new power from this medium's hand, and they will help us. You will be lonely no more, for you will feel my presence and I will bring you the power to see and hear me, and you will get the writing and you will be very happy. I will send more by telegraph. This is all I can write to-day. With lots of love and kisses. CORA."

On the other slate is the head of an Indian in highly colored drawing. Below it is written:—

"I come to bring you the power. You will have success. Be faithful.

Besides all this, there came a letter from this medium congratulating the doctor and assuring him of a first-class mediumship. A second slate has been prepared by a well-known West-sider,—and an unbeliever,—and goes off to-day.

### GROWTH OF THE UNITED STATES.

THE rapid increase in the wealth, business, and prosperity of the United States during the last ten years, is simply marvelous. The total wealth of the country is now \$71,459,000,000, equal to nearly \$1,000 per head. This is an increase in ten years of \$18,000,000,000, or forty-two per cent. England's wealth in 1885, is given as \$50,000,000,000, giving an average wealth per head of \$1,545. The average in Scotland is \$1,215 per head, and in Ireland \$565. The total wealth of France is estimated at \$36,000,000,000. England exacts in taxes twenty dollars per head of population, while each individual in the United States pays \$12.50. America will produce 9,000,000 tons of iron this year, while England's production is 8,600,000.—*Trade and Traffic.*

—The best idea of the value of the Bessemer invention may be formed from the simple fact that when Bessemer began experimenting, steel sold in England at from \$250 to \$300 a gross ton. He soon made a better steel at thirty dollars a ton.

## The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 28, 1891.

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PREPARING TO BE DECEIVED. 12

THE Nineteenth Century Club of New York invited the Rev. Howard MacQueary, of Canton, Ohio, to give them, in a lecture, his views on "The Religious Problem," which he did on the 14th of April. Mr. MacQueary, our readers will remember, is under suspension by the Episcopal Church of the State of Ohio, for preaching heretical doctrines; at which we do not wonder, if his views are correctly reported. The Boston *Herald* of April 15, gives a synopsis of his remarks on the occasion above referred to, from which we quote the following passages:—

"I was taught to reverence the Scriptures as the very words of God, but when I found them to be simply the words of men, and very imperfect, fallible men in some cases, I naturally and necessarily declined to accept their *ipse dixit* on any subject—especially on the subject of miracles.

"The case is so simple that its mere statement should be sufficient, but its very simplicity confuses the minds of many. Protestantism is at the very bottom rationalism. The Reformers little thought that in denying and destroying the church's supremacy they were using weapons that could and would be turned against the Scriptures. When one authority is overthrown, it is proposed to substitute another.

"We propose to at once ask for a reason for the change. We want to know why one is more infallible than the other. This is the great religious problem: What or whom shall we accept as authority on religious subjects?

"The church is fallible. The Bible is fallible. To whom, then, shall we go?—To Jesus Christ, is answered. But how should we reach him, only through the medium of the New Testament?

"But, in doing this, we must use our reason and separate his opinion from those of his disciples,—his real life from their idea of that life,—and it is almost, if not quite, impossible to do this; and so, after all, we have only our reason, conscience, history, and nature to guide us to the truth.

"I wish that we had a better guide. I would that we had a book or an organization or a man who was infallible and would unerringly settle all questions for us; but, alas! we have not. The light of reason may be flickering and uncertain, but it is all we have, and if we faithfully and honestly follow that light, surely He who gave it to us will not deal harshly with us if, perchance, we go astray."

The brother who sent us the clipping remarked that it seemed as if there never was a time when so much was being done, even by ministers of the gospel, so-called, as now, to destroy all faith in the word of God. And this is true; and it is in accordance with the very condition of things which Christ predicted when he said, "When the Son of man cometh, shall he find faith on the earth?" When the word of God is wounded in the house of its friends, when it is taken by those to whom it has a right to look for protection and support, and trampled into the very dust, what is to become of faith in the earth, unless God swiftly interposes for his cause? But this he will do. Speaking of his own at this time, he says that he "will avenge them speedily."

But what appears more particularly striking is the last paragraph. God has given us an infallible revelation of his will, in his word; but this Mr. M. throws away as worthless, and falls back upon reason. Then he confesses that reason is not good for anything, and complains that he wishes he had something better. Then he comforts himself with the thought that inasmuch as God was not able to give us anything better for a guide, he will deal leniently with us, however much we may go astray; in fact, it would seem rather difficult, on this ground,

to go astray at all. Let such views be entertained, and where would be God's authority? and what would become of all sense of moral obligation?

We wish the reader, however, to mark the words with which the last paragraph of the quotation opens: "I wish that we had a better guide. I would that we had a book or an organization, or a man, who was infallible, and would unerringly settle all questions for us." Now there is one who is ready to appear as a man, and undertake the job, and settle all questions for him, if he will give himself up to him; and that is the Devil. In "Great Controversy," p. 624, we are warned of the time when Satan will have power to appear personally among men, and will in this way personate, and claim to be, Christ; and the deceived multitudes will acknowledge his claim, and fall down in abject adoration before him. And is not Mr. M. preparing himself and all who believe with him, for this very deception? When this time comes, will he not be ready to exclaim, "Lo, is not this that infallible person for whom I so longed—a man who will settle all questions for us?—Yea, verily."

We are not glad to see men recklessly turning their backs on God and truth. But while we have the predictions we have concerning the future, and then see such startling indications that the world is fast preparing for the very deception pointed out, we can but feel greatly stirred over the matter. We are entering the supreme perils of the last days. Only those who make the truth their shield and buckler will be able to stand. The Lord help his people to be rooted and grounded in the truth, and to cling close to the Mighty One.

### FROM AUSTRALIA 13

WHILE we are writing this report to the REVIEW, our brethren are no doubt assembled in General Conference, and this fact has been uppermost in our minds since the day on which that important meeting was to convene; but we must wait two months yet, or nearly so, before the account of their labors will reach us; but we have faith to believe that the Lord will make this one of the most successful and propitious meetings of all. It is evident that we have reached a point in our history where we need a double portion of the divine blessing to attend our labors, for Satan is seeking by every art to weaken the forces of God's truth. We need to stand with all the armor of God; especially do we need wisdom and discernment, with humble faith, to meet the opposition and attacks of the enemy. Though separated so far, having the world between us and the center of the work, still we find that the great features of our work are the same. When we look at the instrumentalities which have been chosen, and those upon whom the work is laid, we tremble in view of our weakness; but when we read of God's power, and realize that he is working for us, or that we are working for him, we are of good courage. There can be no failure in God's plans, and if we are on his side we are certainly on the road to success.

During the last month, since writing our former report, we have received considerable encouragement in the work. Within this time about forty have been led to embrace the faith in different parts of our Conference, principally at the tent-meetings, which are still in progress. Bro. Curtis reports that about fifteen or more have accepted the truth in connection with his meetings at Hindmarsh, near Adelaide. About ten additional names have been placed to the covenant in Geelong, through the labors of Bro. Foster, Baker, and Collins. An equal or greater number have become identified with the truth through Bro. Steed's meetings in Burwood, near Sydney; a few others in Tasmania, in connection with the meetings of Bro. Hare; and three or four have come into the truth in Melbourne, through missionary work, while many others are still interested.

The month of February was one of the most successful ones that we have had in our canvassing

work. Over 1,000 books were sold, representing a retail value of over \$4,000. There are many instances of individual experience which are of great interest to us, and would be to the readers of the REVIEW, if it did not sacrifice valuable space to tell them. We are led to believe that the books which are being sold, are exerting a very wide influence throughout this country, and steps are being taken to follow up the canvassing work with judicious missionary labor. Bro. Baker, president of our tract society, is laboring to bring up the condition of this organization to a good working point. When this is done, we confidently expect to see great results.

Our hearts are cheered as we receive the good news of the spread of the work in different parts of the earth. I feel a deep sympathy with the movement to establish the present truth in South America. The distance of a few thousand miles which separates the countries of the Southern Hemisphere, does not prevent our seeming neighbors.

I have frequently been asked by correspondents, how our time in Australia compared with that in the United States. Replying here briefly to such inquiries, I will state that the point antipodal to Melbourne is very near the Azore Islands off the western coast of Spain. We are in the neighborhood of latitude 37° South and 145° East from Greenwich. Hence, taking Chicago, or standard central time, for a basis, we are almost sixteen hours earlier. The day begins just off the east coast of New Zealand. New Zealand is the country which receives the Sabbath first; two hours and a half later it comes to us in Melbourne, and in its rapid flight around the earth reaches Asia, Africa, Europe, then the east coast of the United States, then the Pacific Coast, and finally the Hawaiian Islands. We are beginning the Sabbath when the sun sets at 6 o'clock, while the people in Chicago are in their beds, or ought to be, at 2 o'clock Friday morning; and when we assemble for Sabbath-school at half past nine, it is half past five Friday in the Central States. Thus when our people at Battle Creek are listening to the bell, which announces the opening of the Sabbath, we are assembled for our worship, probably engaged in Sabbath-school on Sabbath forenoon. And when the Sabbath closes at Battle Creek near 6 o'clock, we are in the midst of our forenoon's work the next day. This discrepancy in time will perhaps enable us to get something of an idea of the vast distance which separates us; for although the earth is but a small speck in the universe of God, we are so infinitely smaller than it seems like a very large world after all.

March, 1891.

G. C. T.

### ELEMENTS OF SUCCESS. 14

THERE is no element that is so important to success in any line of work, as that of unity of action on the part of all who have a part in, or who may be connected with, the enterprise. A disorganized army, how easily it is conquered, even though it may be many times larger in number than the enemy, which though small in number, is fully organized and acting in concert. Unity is strength; division and confusion is defeat; and division always brings confusion.

We have many pointed examples illustrating the truthfulness of this, in the history of the past. In the experience of Israel, great armies were often overcome by a mere handful of men who acted in unity, while the enemy were thrown into perfect confusion. And on the other hand, whenever God's people became divided, how readily they became a prey to their enemies! These principles hold true in all time and in every work. United we stand, divided we fall.

It was God's will that his people should be separated from the world and united to God and in God. "I am the Lord your God, which have separated you from other people." "And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine."

ev. 20:24, 26. "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." Why be so particular? why so separate? "For they will turn away thy son from following thee." "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself." Deut. 7:3, 4, 6.

"Be strong and of a good courage, fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." Deut. 31:6. Here is a condition. "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you: but if ye forsake him, he will forsake you." 2 Chron 15:2.

In the above scriptures the relation of God's people to himself is plainly set forth, and also the fullest assurance of success in all their movements. "But they must stand united in God; they must implicitly follow his counsel, and seek him in all their ways; they must keep separate from the world, so that they be not led away from their allegiance to God." In John 17:15, 16, we read: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world." Again, verses 20-23: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou hast given me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

This is the right position and the only right relation between God and his people. And in this relation there can be no failure; for they are connected with God and God with them, and God will be glorified in their success. This would be true wisdom and good understanding on the part of God's people, in the sight of all with whom they are surrounded, and the language of Moses would then apply: "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy commandments diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons." Deut. 4:6-9.

But this calls for an entire surrender of ourselves to God, an entire yielding up of our will to God's will, and an entire abandonment of our own way to God's way, losing our identity in God. But human nature is not in harmony with such an idea. We are by nature very selfish, and the spirit of mingling with, and being like, the nations around us, is everywhere manifest now as in olden time. Uniting with the world, and patterning after the world, people become actuated by the spirit of the world, and thus disconnect from God, and seek their own way. And they not only separate from God, but also from one another, thus bringing in division of interests. It is only when we are led by the one Spirit that true unity can exist. When we lose that one Spirit, and imbibe the spirit of the world instead, we lose our divine connection, and this results in confusion and evil work.

There never was a time when these principles should be so carefully adhered to as now. The power and influence of the world will try to come in between us and God, and separate our interest from God, if possible. The enemy of our souls will use every means to accomplish this end, making us be-

lieve that we are working very hard to advance the cause which we love. One may get his mind set on a line of work which to him appears very important, and something that will be of great advantage to the cause, but which, upon a little careful examination and a consideration of its relation to other matters, can readily be seen will serve as a hindrance rather than a furtherance to the cause of God. While there should be the fullest freedom for each member to develop every God-given faculty, and while each one should look to God for himself, and not through another, still, if all are led by that one Spirit of which the apostle speaks, then there will be unity, for the Spirit of God cannot contradict itself. And if one finds himself engaged in a course of action which cannot be countenanced by the body or by those whom God has called to lead out in his work, it is certainly well for him to stop and consider well his course before taking the responsibility of going ahead contrary to the counsel and advice of those who have the best interests of the cause of God at heart. This idea is sustained by both the Bible and the "Testimonies."

Experiences of the past have demonstrated the fact that sometimes we may be mistaken in our zeal; and the course of action that we took, or the measure which we urged, and which we thought would result in advancing the work of God, proved in the end just the reverse. If we had heeded the counsel given us, it would not only have saved us from much perplexity and embarrassment, and much waste of valuable time and means, but would have advanced the cause of God much more; for the course we felt called on to take, instead of advancing the work of God, virtually hindered it. At the time, we did not realize it, nor did we think it would result thus; but this was the enemy's plan in urging us on to take such a course contrary to counsel; and now, after the matter has been demonstrated, we can see it. But how much better it would have been if this matter could have been properly appreciated, and good counsel heeded.

The human heart is very deceitful. (See Jer. 17:9, 10.) This being the case, it stands us in hand to watch ourselves very closely, and not trust too much to our own understanding. Therefore the wise man says, "Where no counsel is, the people fall: but in the multitude of counselors there is safety." Prov. 11:14.

While there are many branches, the tree is one. So with God's work; it is *one work*, though there may be branches of the one work. And as "laborers together with God," we cannot have our own way or our own personal preference. This must all be made subject to the will of God, for the work is his. It also stands us in hand to carefully guard every interest of God's work, and not in any way detract from its best interest in even the least particular.

It is right that we should be zealous for the cause, and active in laboring to advance it. But there may be danger even here. Paradoxical though it may appear, it is nevertheless true that when we are the nearest right we may be the nearest to doing that which in its effect will be wrong. As Elder White used to say, "The car of truth and the car of error often run very close together." With our zeal for the cause, there may not be connected that wisdom and comprehensiveness of view that there should be. We, with our limited vision, may not take in the length and breadth of the work, or comprehend always how or by what means God is advancing his truth in the earth.

An incident in the life of the apostles in connection with Christ's ministry, well illustrates this very condition of things. The record is found in Mark 9:38-40: "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."

Here we see that the apostles, on account of a zeal for that which to them appeared necessary,—a following of others after them,—had virtually put a stop to that which was only helping forward the very work in which they themselves were engaged, and for which they were so zealous. Here is a lesson for us all to learn.

Brethren, we need largeness of heart to take in more of the work of God, in its length and breadth. We need the heavenly illumination to enlighten our minds, that we be not left to grope our way in darkness. We need a will that has in all things been made subject to the will of God. Our success lies in connection with God. And our work can stand the test only when it is wrought in God, when God has worked in us both to will and to do of his good pleasure. O. A. OLSEN.

#### AN APPEAL FOR PETOSKEY.

At the General Conference recently held in Battle Creek, Mich., sister White made an earnest appeal for Petoskey. She urged that a mission be opened there without delay, that the thousands who gather there from year to year may have an opportunity to hear and know the truth for these last days. At the close of the appeal, subscription papers were passed through the congregation, for those present from Michigan to subscribe, and in a few minutes about \$700 was raised, nearly one half of which was paid in cash.

The Michigan Conference has asked that this appeal be written by sister White, that it may be printed and sent to all our people in the State. It is now ready, and will be sent to every church and company of our people, in sufficient quantity to furnish every family and lone Sabbath-keeper with a copy.

This is a missionary enterprise in which we are sure every Seventh-day Adventist in the State will willingly and cheerfully bear a part. Missionary work cannot be well done in Petoskey, unless some place is provided in which meetings may be held. We could not well use a tent each year, nor can a place or house be rented. Therefore the only feasible plan is to build a meeting-house.

Were this an enterprise for the benefit of one local church, we would not call upon our people in other parts of the State to contribute to the building of a house there. But Petoskey is a mission field for the whole State. We have no organized church there (we hope to have one soon), and there are only a few Sabbath-keepers in the vicinity. We therefore ask every church of our people, and every brother and sister in the State, to make a missionary offering for this home mission field. Some can give more, others less. There should be raised at least an average of one dollar per member. We feel assured that our church elders and leaders will take hold of this work at once, and persevere till the proper amount is secured.

When the money is raised, it should be sent to the treasurer of the Conference, A. R. Henry, REVIEW AND HERALD, Battle Creek, Mich. We want this means raised as soon as possible. It should all be sent in by the first of July. We hope to have the meeting-house completed and ready to be occupied by that time.

Here is a grand opportunity for every one to do some good missionary work in our home State. Sister White and other laborers are expecting to stop in Petoskey the greater part of the summer. If the house can be built soon, it will be used to good advantage this year. Let every one put forth an earnest effort, and it will be done. Sister White's appeal is given below. I. D. VAN HORN.

#### AN APPEAL TO OUR BRETHREN AND SISTERS OF THE MICHIGAN CONFERENCE.

We should extend our missionary work in this State. As a people who have had great light, we should express our gratitude to our Heavenly Father by letting this light shine forth upon those who have not received it. At this time I want to call

your attention to the importance of presenting the truth in Petoskey, Mich. This is an important point. Here the Methodists hold a camp-meeting every year. On the same ground—at Bay View, only a mile from Petoskey—a branch of the Chautauqua Assembly holds its annual sessions. Besides this, persons come here from all parts of the State, to escape the hay fever. There are many summer cottages in Bay View, and Petoskey is fast filling up with those who are seeking a healthful climate. Other places of resort at points along the bay, draw large numbers from different parts of the country. With places like these within such easy reach, it is evidently our duty to make an earnest effort for Petoskey.

Last summer, after being prostrated with malaria, I was urged to visit Petoskey, and though quite feeble, decided to try the effect of a change of climate. Leaving Battle Creek at 4 p. m., we arrived at Petoskey at 5 o'clock the next morning. The next day, Sabbath, I received a visit from Dr. Dowse, who kindly invited me to ride with her to Bay View, to hear a discourse from an able minister. In a moment the thought flashed into my mind, "Why not gather the Sabbath-keepers together, and hold a religious service here?" Turning to sister Salisbury, at whose house I was staying, I said, "Can we have your cottage for a place of meeting this morning at 11 o'clock?" She consented heartily, and I requested Dr. Dowse to notify the Sabbath-keepers within reach that I would speak to them. Our people in this place had not had a meeting for six months, but at the appointed time twenty-eight assembled; the Lord gave me strength to speak, and we had a precious season in worshipping God and testifying of his love and truth. There were quite a number of Sabbath-keepers present from Battle Creek, some of whom, like myself, had come for the benefit of their health, and I was certain that we would all recover health and strength much more surely if we had a season of refreshing from the presence of the Lord upon the holy Sabbath. Those who are seeking the restoration of health should feel that it is a necessity to call upon the Great Physician in faith for physical strength and spiritual blessings.

I made an appointment for meeting the next Sabbath in the Salisbury cottage, and a larger number assembled. Again the Lord came near to us, and many precious testimonies were borne. We soon found, however, that a private house could not accommodate those who wished to meet together. At this time Dr. Lay returned from visiting the churches, and we secured the use of a small church belonging to the German Methodists.

I remained in Petoskey two months, and spoke every Sabbath except one, besides several evenings. During my stay there, I tried to learn what opportunities there were for doing missionary work, and became fully convinced that this field is a good one. We know that much prejudice exists. With a class who are personally unacquainted with us, the name Seventh-day Adventist excites prejudice and opposition, and nothing but the light of truth shining amid the moral darkness can remove this prejudice. Let those who believe the truth present it correctly; let the people learn what we are and what we believe, and some will be ready to receive the light.

Workers are needed in this field. May the Lord place the burden of the work on whomsoever he will; and if those chosen of God will be faithful in seeking him with full purpose of heart, he will be found of them. They must carry a solemn burden of responsibility, realizing that they are laborers together with God. Jesus, our advocate with the Father, will bestow upon his workers all needed grace. The promise is, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." This promise will surely be fulfilled to all who work modestly, in humility, with much prayer. Who will accept the responsibility? Who will

work for the Master in hope and faith and prayer?

We need not only workers in Petoskey, but a place of our own for worship. Should an effort be made to there present the truth, there is not a place we can secure, large enough to accommodate the people. Last summer we tried to purchase an unused church building from another denomination, but as soon as it was known for whom the purchase was to be made, the owners refused to sell. Something should be done at once to secure a house of worship at this important point. During the General Conference I presented the matter to the people, appealing especially to our Michigan brethren to contribute means for the erection of a humble yet respectable church building, one that will rightly represent our faith, and the character and dignity of the work. Though our people in Petoskey are poor in this world's goods, I believe they will be ready to do all they can. But they are not able to accomplish the work unaided. They need the help of their brethren.

The Lord Jesus has expressed his love for humanity. He has employed all his resources in bringing salvation within the reach of poor sinners. His love is un failing; like his divine character, it is without variableness, or shadow of turning; it changeth not. If Jesus for our sake became poor, then let us share his self-denial and self-sacrifice. We are to love as Jesus loved the souls for whom he died. We are to work as he worked to save the perishing. And we shall conquer in this work; for heavenly intelligences will co-operate with human agencies. Wisdom and power and rich grace will flow from Jesus into the soul. The greater the obstacles, the greater the strength which God gives. His love shed abroad in our hearts, gives us power; and working in harmony with him, we conquer. With the Spirit of God within us, with his strength made perfect in our weakness, with his divine power of love, we cannot fail. But we must have faith that will take no denial; then we shall prevail in winning souls to Christ.

In response to my appeal at the Conference, \$690 was subscribed toward the building of a house of worship in Petoskey. I now present the appeal to you, my brethren and sisters in Michigan, inviting you to contribute toward the erection of a modest church of sufficient size to accommodate those who may desire to unite with us in worshipping God and listening to the truths of his word.

What real sacrifices have we made for Christ and the truth? Many do not yet know what self-sacrifice or self-denial is. The Lord is calling upon you to impart to others of the blessings that he has intrusted to you for the upbuilding of his kingdom in the earth. We cannot remain indifferent to the call he makes upon us. We cannot transfer our obligations to another. Every one must deny self, lift the cross, and follow Jesus. "So shall ye be my disciples."

All our natural desires, appetites, and passions are to be kept under control. If we are true to our profession of faith, we shall eat and drink and dress and work as men and women who are pilgrims and strangers, seeking a better country, even a heavenly; we shall give evidence that we do indeed love and fear God. Never were we under so great obligations to serve the Lord as now; every new ray of light, every blessing we receive from God, increases our obligation to impart light to others. The Lord is daily loading us with his benefits; he crowns us with his loving-kindness and tender mercies. They are new every morning, and fresh every evening; his favors are without end. What returns are we making for his great love and boundless mercy?

God calls upon us to practice self-denial; our faith requires self-denial at every step. Is it not high time to restrict our supposed wants? Is it not time to seek the Lord with full purpose of heart? Is it not time to realize that money has been expended needlessly for outward adornment? The custom of spending so much money in picture-taking is a snare to the soul. Many are thus investing the Lord's intrusted capital to gratify their own carnal desires, and the rebuke of God is upon them for so doing. Self dies slowly. O that God would give his people a true sense of the value of souls! Then you would see the necessity of heeding the admonition, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

Jesus, who was equal with God, gave his life to save our souls. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Aim to do as Christ would do, and make no provision to gratify the flesh. You are fighting the good fight of faith, you are running for the prize, and all the clogs must be laid aside, that you may not run uncertainly, nor fight as one who beateth the air. Let us show how much we love Jesus, by our self-denial and self-sacrifice for those for whom he died. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

From the light that has been given me, Petoskey should have had earnest labor years ago. Those who have charge of the work, should not be indifferent to the demands of such places. They should visit the fields at the proper time, and see for themselves what could be done. May the Lord forgive us all for neglecting home missions within the reach of our arm. The plans for home work have been too narrow, and great loss has resulted. While we should manifest zeal in building colleges, and in training missionaries for far-off countries, there is not a semblance of an excuse for restricting the work at home. Houses of worship should be erected in new districts where poverty reigns, and where the churches could not possibly build one without assistance. May the Lord pardon our dilatory movements; and awaken an interest now, before more time passes into eternity.

Petoskey is steadily growing, and promises to have a large increase of population. Other parties have been wiser than we in securing a location there before the rise of real estate. Now a lot for a church will cost fully twice as much as it would have cost two or three years ago. We must labor to redeem the time.

The work we are required to do calls for consecrated energy. It demands the whole heart, the faculties of the mind, and the physical powers. The truth of God must be presented with soul fervor. Not much can be accomplished without it. Let enthusiasm be kindled in the church, and let her God-given powers be roused to activity. But a small proportion of her intellect or wealth is enlisted in active effort for the glory of God. There is enough to do in places where the truth has not been preached. As you look at the cross of Calvary, work, O, work with burning enthusiasm. This enthusiasm means the fullness of divine inspiration, a consecration of the whole soul to the work. Beholding the life of Jesus, his self-denial and sacrifice, his matchless love, man becomes transfigured, uplifted, filled with the fullness of God. To be an enthusiast in Christ's work is to be a partaker of the divine nature. The Holy Spirit has taken possession of the soul; the Sun of Righteousness has shone into the chambers of the mind and heart, and all-absorbing truths have sanctified the mind. Let none fear this, but pray for it most earnestly, and live for it perseveringly. It will make you strong as workers together with God. With such laborers the church will arise and shine for her light is come, and the glory of the Lord is risen upon her. I call upon you, my brethren, to practice self-denial, to lift the cross, and plant the standard of truth in places far and near.

MRS. E. G. WHITE.

#### PROGRESS DEPARTMENT OF THE REVIEW.

THERE is hardly a more important department of the REVIEW than that which represents the progress of the cause. All our people are especially interested in this. It is read among the first things, and perhaps the most carefully of any department. In our early experiences this department was very full. How many were cheered by the good letters they received through this source, from the brethren and sisters in the different parts of the field! How they watched with interest the labor of the different ministers, each appointment, and the result of every effort put forth! But our people are no less interested in the work to-day than they have been in the past. They are called upon to furnish means to carry on the different branches of the work. They are expected to pay a faithful tithe to the Lord, and to contribute offerings to the foreign missions as well as to home missionary work. Now this is

right, and we expect that they will be prompt and faithful in all of these things; and thus bring the blessing of God on themselves and their work. But we must also realize that while they are faithful to contribute their means to the support of the work, they are anxious to see how these means are used, and what returns they bring; and there is no way through which they can be so well informed and advised in reference to this matter, as through the Progress department of the REVIEW.

It is true that the work has enlarged almost beyond our comprehension at its early beginning. There are many more laborers in the field now than then; many more are believers and supporters of the cause; and it is possible that if all should be as faithful in reporting and corresponding as they were in those earlier days, we could hardly find room for all in our good paper. But this is no reason why we should have nothing, or almost next to nothing of this kind in it. I would rather be in favor of enlarging the paper, if necessary, than to have all this important and interesting matter shut out of it; and I am very certain that the editors, as well as the readers of the REVIEW, would most gladly welcome a change in the present attitude in this respect. Why should not our ministers feel under obligation to report their labor and its results in the REVIEW? It is not the long and wordy reports that are desired, but *short, frequent* reports, stating where they are, the interest they have, and the results of their labors. These would be appreciated much by all who are interested in the work. And there are others that have precious experiences of God's blessing. Short statements of these facts would also be of much encouragement. Brief reports from church elders would not be out of place at times.

But especially our ministers and missionaries who are laboring in the field ought to send in frequent reports. If they wish to encourage our brethren to be faithful in contributing to our work, this is one of the very best means of doing it. Here is a minister who may be having a good interest,—souls turning to the Lord and finding peace in the acceptance of his truth and forgiveness of sins. How such news would make glad the hearts of those whose souls are all wrapped up in the work, and how it would also encourage those who may be discouraged and down-hearted! We hope, therefore, that the laborers in the field will bear this matter in mind; not only ministers and missionaries, but Bible workers, colporteurs, and canvassers also, that every branch of the work may be represented in a proper way. If the reports should happen to be too long, we could allow the editors the privilege of cutting them down a little. How glad we would be to see the space allotted to this department in the REVIEW, crowded with *brief and concise yet interesting* reports!

Many of the tract societies are at the present time publishing little papers, prepared by the stencil or manifold process, and some even printed in the regular way with type and press. We have noticed of late that some of these sometimes contain much more writing and reports in reference to the progress of the work than does the REVIEW itself. This seems to us to be very selfish, to say the least. Why not send this good and interesting information to the REVIEW, where the whole denomination can have the benefit of it, and rejoice with you, and not have it confined to such a limited circulation? We have also in these seen reports from general workers in the cause, in reference to their health and labor,—reports which would be of the greatest interest to our brethren and sisters throughout the whole world. But we have noticed that while they report quite frequently in these local papers mentioned, it is very seldom we have the privilege of reading from their pens in the REVIEW. We know that no one means any harm, but we feel called to speak for the people at large.

The REVIEW is our denominational paper, and it expects to give to all our people as complete a report as possible,—a review of the work and the progress of the cause, and every interest connected with it. We hope that our brethren will think of these things. If they will bear these things in mind, and act in accordance with these suggestions, we can assure them of the hearty thankfulness of all our brethren and sisters, and especially of such as live in lonely and isolated regions, many of whom have never seen a living preacher, and all they learn in reference to the truth and its progress is what they get from our good denominational paper, the REVIEW AND HERALD. O. A. OLSEN.

## Progress of the Cause.

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

"COME."

BY E. J. HARVEY.  
(Battle Creek, Mich.)

HEAR the world-wide invitation,  
"Whosoever thirsts may come  
And be filled with free salvation,—  
Saved from sin, and given a home."  
Why do some reject the blessing,  
Turning from their truest Friend?  
Pride keeps them from sins confessing,  
And destroys them in the end.

"All ye weary, heavy-laden,  
Come, and I will give you rest:  
Old and young, both man and maiden,  
Lay your heads upon my breast."  
Can we still refuse the pleading  
Of the holy, heav'nly Guest?  
While he's for us interceding,  
Cease rebelling, and be blest.

Happy every one who listens  
To the voice so sweet and clear;  
Such shall wear a crown that glistens,  
At his coming, which is near.  
Watching, waiting, shall he find us  
Who still live when he appears,  
Working, while his love doth bind us  
Closer to him 'midst our tears?

Let us open while he's standing  
At the door with gentle knock;  
Let's obey while he's commanding;  
This we'll build upon the rock.  
While he says, "Come, follow after,  
In the path which I have trod."  
If we go 'mid scorners' laughter,  
"Come, ye blest," we'll hear from God.

SWEDEN.

THE cause of truth is onward in this country; and although we realize that the enemy everywhere is opposing those that keep the commandments of God and the faith of Jesus, we have every reason to be encouraged, and believe that the almighty hand of God is in this work. And "if God be for us, who can be against us?"

This part of the world-wide field embraces nearly 5,000,000 souls, or more than one half of the population of Scandinavia. About eleven years ago the light of the last message commenced to spread its glorious rays in Sweden; and although the laborers have been few in number, yet the blessing of God has attended the work from the beginning. About 550 souls are now rejoicing in the present truth, and we believe there are many more who will leave Babylon, and prepare to meet Christ with joy when he comes.

The work is making steady progress. Quite a number joined the churches the past year. The book sale last year amounted to \$5,929.54, which is about \$500 more than that of the year previous. The week of prayer was a blessed season. The good readings from America were well appreciated, and made a deep impression by presenting the cause at large. The donations were larger than ever before.

It is not possible to answer all the calls for laborers. Doors are open in every direction, and the lack of men and means is greatly felt. The following from Bro. Sunden, who held some meetings in a country place, may serve as an example of the interest to hear the truth:—

I never witnessed a stronger desire to hear the truth. Notwithstanding the darkness, people came in the evening many miles, through fields and woods, with lanterns and torches. Frequently when I was through with my sermon, I was earnestly asked to begin again, and so our meetings sometimes lasted till eleven o'clock in the night. A minister went before me to warn the people, and tell them not to open their doors for me, because I preached falsehood. When I left, they donated some money to the cause, and earnestly asked me to come back, as they wanted to hear more.

The interest in our meetings here in Stockholm has steadily increased. Sunday evenings our meeting hall is crowded with attentive people. Some young, intelligent persons have found peace and joy in serving God, and have expressed a desire to join the church. We are hoping to get a larger and more comfortable meeting hall. At present Bro.

O. Johnson is with us, and so we are holding meetings also in another part of the city.

As we look back upon the history of the work in Sweden, we feel that we ought to raise a monument of gratitude, calling it "Ebenezer," and to go forward trusting in the great Captain of our salvation. Dear brethren across the broad ocean, remember us in your prayers. With joy we look forward to the time when the whole earth shall have been lightened with the glory of the setting sun of gospel truth, and the people of God from all nations and tongues and people shall be gathered to their blissful home on high. EMIL J. ÅHREN.

Stockholm, March 25.

INDIANA.

INDIANAPOLIS.—In connection with Elder Bartlett, I began a series of meetings at this place, March 29, and continued them over the 12th of April. Elder F. D. Starr also assisted a few days toward the close of the meetings. The interest was of an encouraging nature, yet the attendance was not large. During the time that the meetings were in progress, four persons were baptized; the same number were added to the church. Three young men who had previously been convinced, began the observance of the Sabbath. We learned also of others who are becoming interested, who manifest a desire to know more of the truth as it is in Jesus. The state of the weather and the condition of health were such that quite a number who desired to be present were prevented from attending the meetings. But those who could reasonably do so, were present, and rendered efficient aid in the services.

The power of God was present to bless in a marked degree, especially at the quarterly meeting on Sabbath, April 4. The exercises were conducted in the form of Bible lessons. The Scripture references to be read in the lesson, were distributed before the services were opened. The person who held the reference read the text when it was called for by the minister who was conducting the service. The one leading usually occupied about forty minutes, and then followed a social meeting in which nearly all present participated. The testimonies borne followed in the line of the lesson that had just been presented. In this way the interest and attention were secured and held to one point to the close of each meeting. To the Lord be the praise!

WM. COVERT.

ATLANTIC CONFERENCE. 20

WASHINGTON AND BROOKLYN.—After the excellent meetings (already reported in the REVIEW) during the week of prayer, when we were favored with the valuable labors of sister White, the church in Washington was further strengthened and encouraged by a week's series of meetings held by Elder A. T. Jones, beginning Jan. 10. At that time light on the subject of the covenants was presented, which was most gratefully received. That we may all "stand fast . . . in the liberty wherewith Christ hath made us free," that we may be "children of promise" (Gal. 4: 22-31), that "the blood of the everlasting covenant" may cleanse from "all unrighteousness" (1 John 1: 9), that we may be "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness" (Col. 1: 11),—surely in contemplating and applying these truths, how almighty, *in Christ*, the Christian becomes!

At the series of meetings held in Paulsborough, N. J., at the time of the dedication of the new S. D. A. church there, the writer assisted Elder D. E. Lindsey for a few days, Jan. 16-24, but was called home on account of sickness in the family. I remained in Washington till March 8.

The friends of religious legislation have met with quite a misfortune in the loss of Senator Blair. Defeated for re-election, he ceased to be U. S. Senator March 4, and was appointed by the President, Minister to China. Since that time, Senator Edmunds, of Vermont, who has fathered certain measures looking toward religious legislation, has resigned; but no one need think because of the retirement of these men, that religious laws will lack able and earnest advocates in the next Congress.

The scene at the time of the final adjournment of the House of Representatives was indescribable. After the announcement by Speaker Reed, that the Fifty-first Congress was adjourned *sine die*, amid wild cheering there were sung, among other songs patriotic, sentimental, and religious, "America" and the "Doxology."

March 8-28, while Elder H. E. Robinson was at the General Conference, I was in the work at Brooklyn and Jersey City. In the three cities (which are, in fact, but one great city), New York, Brooklyn, and Jersey City, are over 3,000,000 of people,—an immense field, the great Eastern doorway of America. The work of the canvassers, Bible workers, and ministers there seems to be effective in bringing into the truth some persons of ability and deep consecration. The Lord was present to bless, and we enjoyed the work very much.

March 22 we heard the renowned Dr. Talmage preach. After announcing elaborate preparations to celebrate the papal festival of Easter on the following Sunday, and that the Lord's supper would be taken on Catholic Good Friday, and singing,—

"Then persevere till death  
Shall bring thee to thy God;  
He'll take thee at thy parting breath,  
To his divine abode."

I took for a text, "Ye shall not surely die." Though the hymn and the text perfectly agreed, he seemed to think the former a truth, and declared the latter to be a lie. Although Dr. Talmage has a very unpleasant voice, yet as an actor he possesses great dramatic ability. His sermon closed with a description of a false life going out in death. It was wholly theatrical. As death advanced, Dr. Talmage cried out, "Lights lower!" and repeated it several times while life was ebbing away. At death he exclaimed, "LIGHTS OUT!" "Let us pray." Surely Dr. Talmage ought not to object to Christians going to the theater.

Since returning to Washington, we have been preparing for tent-meetings in the city. We have secured a good location on Ninth St., Northwest Washington, and will begin early in May. Our address after May 1, will be 1823 Ninth St., N. W. Washington, D. C. Pray for the work here.

J. S. WASHBURN.

#### FROM THE FIELD.

Soon after the close of our good Conference, it was my privilege to visit some of our churches in the West. The first stop was at Winona, Minn., where we have a German and English church. Some of the German members are Swiss, from Zurich. When the truth was first introduced in Winona, it met with great opposition, but as it is founded on the word of God, the eternal rock, the storms of error could not prevail against it, and now we have a good church here, with a neat house of worship. As nearly all the Germans understand the English, a union meeting of the two nationalities was held in the English language. We visited a number of families that attended the tent-meetings three years ago, and found some of them still interested in the truth. Winona is a good field, and with proper labor would yield good fruit.

The next place visited was Minneapolis, my former place of abode and labor. Here a canvassers' institute was in session, with about 100 laborers and students from all parts of the State in attendance. It was most cheering, after a separation of three years, to meet so many made dear by association in the work of God.

The time during the day was occupied by institute work, and the evenings were devoted to Bible study and an hour's talk about the work in Central Europe. The work in Minnesota is progressing encouragingly, especially the canvassing branch. It is expected that about eighty will engage in this line of work the coming season. About twelve of these are Germans, a number are Scandinavians, and the remainder are Americans. It was especially encouraging to see among the canvassers such a strong foreign element in this field so thickly populated with Scandinavians and Germans.

After a pleasant, and we trust profitable, week at Minneapolis, the next place visited was Milwaukee, Wis., where another State institute was in session. About thirty were in attendance, a number of them being Germans and Scandinavians. Our church in this city numbers eighty, more than half being Germans. With the assistance of the Conference, they have constructed a neat chapel and mission house, with rooms for the tract society head-quarters, at a total cost of \$6,000. Sunday, April 12, this house was dedicated to the worship of God. Besides those called together by the institute, and several brethren from abroad, a goodly number of citizens were in attendance. Dedicatory services were held in the English in the forenoon, and in

the German in the afternoon. Bro. H. Shultz was present to take charge of the latter. The occasion was one of profit and interest to all, and we trust that with these new facilities, the work in this large city will go forward more rapidly than ever. An excellent feature of the meeting was the effort on the part of all not only to set apart to the service of God the house which they had built, but to dedicate themselves anew to his service.

Besides the daily recitations and study by the various classes of canvassers, services were held in the German and the English. Two services were devoted to an account of our work in Central Europe.

On my return to Battle Creek, I had the pleasure of meeting with the Chicago church, and talking to them awhile about our work in Switzerland, and some of the beauty and grandeur of the natural scenery in this delightful country where nature has so lavishly bestowed her richest charms. At this time I took occasion to visit Jackson Park, the site chosen for the World's Fair. It is a beautiful tract of from 500 to 600 acres, situated on the lake front, and lined in the rear by the Illinois Central Railway. About 1,000 men are now engaged in grading. Our mission house is most favorably located, College Place being on a cable car line which conveys one in a few minutes, without change, to within a few steps of the park.

I am now faced homeward, and after a number of stops between here and New York, expect to sail for Liverpool May 6, on the steamer "Teutonic," of the White Star Line; and after remaining at the London institute till its close, I hope to reach Switzerland about June 1.

H. P. HOLSER.

#### MEETINGS IN MICHIGAN.

SINCE the close of the General Conference, we have been very closely confined to the work in the General Conference office.

Sabbath, April 4, we attended Sabbath meeting at Pine Creek, in company with Elder W. C. White, and the next Sabbath at Ceresco. It was a pleasure to meet with these little companies, and to try to contribute to their encouragement. They would much appreciate it if others, especially from Battle Creek, would meet with them from time to time. The same may be said of other small churches located near Battle Creek.

From April 17 to 20 we attended the State meeting at Greenville. There was a very general gathering of the laborers in the Conference. All the directors were present, except Bro. Knight, who was absent on account of illness. Elder A. T. Jones and Elder G. B. Starr were present; their labors were much appreciated. The meeting was also favored with the presence of sister White. She spoke with much freedom on Sabbath and Sunday. The social meeting that followed on the Sabbath, was a very precious one, and gave evidence that many were enjoying a deeper Christian experience.

The attendance from the city was very marked. Our house of worship was filled to its utmost capacity, so that it was quite uncomfortable on several occasions; all were deeply interested and much affected by the truth. Sister White's visit was much appreciated. She will remain over another Sabbath, and will speak once or twice during the week.

The tract society held several meetings, in which the work of the society, and the directors' work were carefully considered. The tract and missionary society is an important factor in the cause in this State. All the directors have been putting forth good efforts, and their report was very encouraging. For some time we have seen the need of enlarging the force of workers in the office, to do justice to the work of the society. Sister Hattie House, who for several years has served the society so ably and faithfully as secretary, will now take the place of book-keeper, and Bro. J. S. Hall will take the place of secretary and treasurer. We hope that this advance step will be a blessing to the work, and greatly increase the efficiency of the society. Sister Ella Carman will continue as corresponding secretary, as heretofore. This is a very important line of work.

On account of home duties, Bro. J. N. Brant felt obliged to tender his resignation to the Conference committee, as State canvassing agent. We all felt very sorry that this became necessary. Bro. Brant has worked very faithfully, and through his efficient and persevering efforts, the canvassing work has made steady progress here in Michigan.

It was not without reluctance that he took this step, but he felt that his duty to his afflicted family demanded it. Bro. W. M. Crothers was appointed to take the place made vacant by the resignation of Bro. Brant. While all the canvassers will miss Bro. Brant much, yet we know that they will rally to the support of the new State agent. Bro. W. M. Crothers's permanent address will be Battle Creek, Mich., care REVIEW AND HERALD.

The canvassers' institute opened the day we left Greenville. There will be an attendance of about thirty canvassers, nearly all of whom are beginners. We should have liked to see a much larger number present, and we feel that it ought to have been so. If Bro. Brant had been free to give his undivided attention and time to the canvassing work during the winter, there would have been a much larger number present than could be expected under present circumstances. We were very glad, however, that so many were present, and for the good courage manifested by all.

Michigan has a great resource in all these young people, and much ought to be done to develop this talent to God's glory. The advancement made the past year has been very encouraging, and we hope the efforts already made will be carefully followed up. Many more of these young people could and should be in the work. We expect to attend the general meeting at Lincoln, Nebr., next Sabbath, and May 6 we intend to sail for Europe, according to the recommendation of the General Conference and Foreign Mission Board.

O. A. OLSEN.

#### INTERNATIONAL TRACT SOCIETY PROCEEDINGS.

##### Fifteenth Annual Session.

THE fifteenth annual session of the International Tract and Missionary Society convened at Battle Creek, Mich., in connection with the General Conference of Seventh-day Adventists, March 5 to 25, 1891.

Ten meetings were held, at each of which the President, L. C. Chadwick, presided. There were present, 158 delegates from the several auxiliary societies, as follows:—

Atlantic, 5; New England, 2; New York, 3; Pennsylvania, 2; Canada, 1; Virginia, 4; Vermont, 2; West Virginia, 1; So. District, 4; Tennessee River, 3; Indiana, 7; Illinois, 10; Michigan, 45; Ohio, 5; Dakota, 4; Iowa, 6; Minnesota, 8; Nebraska, 2; Wisconsin, 6; Arkansas, 1; Colorado, 2; Montana, 1; Kansas, 5; Missouri, 7; Texas, 3; California, 8; North Pacific, 3; Upper Columbia, 1; Great Britain, 1; Central Europe, 1; Scandinavia, 1; South Africa, 3; Australia and New Zealand, 1.

At the opening meeting, the Chairman gave an address, in which he spoke of the work the Society had been engaged in since its last annual session. During that time the Executive Board of the Society held twenty meetings, at which many plans for furthering the work had been devised, many of which have been carried into successful operation. Death entered the ranks of the official help, and took away one of its most efficient members, in the person of sister M. L. Huntley. Ill-health and other causes removed others who were engaged in the main office of the Society at the time of its last annual meeting, so at the present time but one of the original force remains.

Many lines of work have been pushed forward with a degree of success which gives much courage to the workers. The work demanded the establishment of an office in Chicago, and reports were read showing that the move was a wise one.

On motion, the President was requested to announce the usual committees, which he did, as follows:—

*Nominations:* A. T. Robinson, J. N. Loughborough, Geo. A. Irwin.

*Resolutions:* M. C. Wilcox, C. Eldridge, W. S. Hyatt.

*Constitution and Future Work:* W. C. White, H. P. Holser, Allen Moon, R. A. Underwood, L. Dyo Chambers, E. E. Miles, E. J. Hibbard.

*New Books:* J. H. Durland, F. D. Starr, E. J. Waggoner, F. L. Mead, O. A. Johnson, John Vuilleumier, P. W. B. Wessels, G. H. Baber, T. Valentiner.

The following-named secretaries presented reports of work done in their respective departments:—

Mrs. S. L. Strong, General Corresponding Secretary of the main office; Miss Jennie Thayer, Corresponding Secretary of the Chicago office; Mrs.

C. E. L. Jones, Secretary of the Health and Temperance Department; Mary E. Simkin, Secretary of the Religious Liberty Department; and Tena Jensen, Secretary of the Scandinavian Department.

The reports of the first two named, show that they have been in correspondence with ministers, missionaries, teachers, and government officers in almost every country in the world, and that many of the persons to whom they have written and sent reading-matter, are deeply interested in our work. The combined report shows that there have been sent out from the two offices during the time covered by the reports, 2,143,308 pages of books, pamphlets, and tracts; 126,836 periodicals; and that 21,307 letters have been written.

The report of the canvassing work was made by the general canvassing agents of the different General Conference districts. E. E. Miles reported for Dist. No. 1; A. F. Harrison, for Dist. No. 2; J. E. Froom, for Dist. No. 3; F. L. Mead, for Dist. No. 4; W. R. Smith, for Dist. No. 5; G. H. Derrick, for Dist. No. 6. The foreign field was reported by the following-named persons: Ellery Robinson spoke of England; J. M. Erickson, of Scandinavia; H. P. Holser, of Central Europe; C. L. Boyd, of South Africa; and S. N. Haskell, of Australia and New Zealand. Elder W. C. White read a very interesting letter from Bro. E. M. Morrison, written at Cape Town, South Africa, in which were given some excellent points in regard to the work in foreign fields.

The Southern District Tract and Missionary Society and the Montana Tract and Missionary Society, upon their request, were, by vote, admitted to membership in this Society.

The Treasurer's report showed that during the eighteen months ending Dec. 31, 1890, the net loss of the Society was \$7,292.18, which represents the monetary value of work done in excess of all profits and donations.

After due consideration, the Society adopted the following as its—

#### CONSTITUTION.

##### ARTICLE I.—NAME.

This Society shall be known as the International Tract and Missionary Society.

##### ART. II.—OBJECTS.

The objects of this Society are, (1) to publish and circulate religious, temperance, and educational literature; (2) to disseminate information in regard to home and foreign missions, and raise funds for their support; (3) to organize, assist, and have the oversight of national, State, and colonial auxiliary societies.

##### ART. III.—MEMBERSHIP.

Persons may become life members of this Society by the payment of ten dollars; or annual members by the payment of one dollar. Both annual and life members shall be entitled to certificates of membership.

##### ART. IV.—OFFICERS.

SECTION 1.—The officers of this Society shall be a President, a Vice-President, a Treasurer, a Recording Secretary, two or more Corresponding Secretaries, and a Board of nine Directors, of which the President, Vice-President, and Recording Secretary shall be members. All of whom shall be elected at the biennial sessions of the Society.

SEC. 2.—It is the duty of the Board of Directors to carry out the decisions of the Society; to furnish publications and employ agents as they may see fit; to audit all accounts, and to fill any vacancies that may occur in their number.

##### ART. V.—REPRESENTATION.

This Society shall be represented at its biennial sessions, by the delegates to the Seventh-day Adventist General Conference, the officers of State, colonial, and national auxiliary societies, and by life and annual members.

##### ART. VI.—FUNDS.

The funds of the Society shall consist of receipts for life and annual memberships, and donations from societies and individuals.

##### ART. VII.—MEETINGS.

SECTION 1.—This Society shall convene biennially for the election of officers and the transaction of necessary business, at such time and place as the Board of Directors may appoint.

SEC. 2.—Special meetings may be called by a majority of the Board of Directors, at such times and places as they shall deem necessary for the interests of the organization.

##### ART. VIII.—AMENDMENTS.

This Constitution may be amended by a two thirds' vote at any biennial session.

On recommendation of the Committee on Nominations, the following-named persons were duly elected to their respective offices:—

President, L. C. Chadwick.

Vice-President, L. Mc Coy.

Treasurer, Miss M. K. Byington.

Recording Secretary, A. O. Tait.

Corresponding Secretaries: General Secretary, Main office, Mrs. S. L. Strong; Chicago office, Miss Jennie Thayer; Health and Temperance Department, Miss Laura C. Bee; National Religious Liberty Department, Miss Mary Simkin; Scandinavian Department, Miss Tena Jensen.

Executive Committee, L. C. Chadwick, L. Mc Coy, O. A. Olsen, D. T. Jones, S. N. Haskell, W. C. White, A. O. Tait, C. Eldridge, J. N. Loughborough.

By vote of the Society, the following constitution was recommended for consideration and adoption by the auxiliary societies:—

#### CONSTITUTION.

##### ARTICLE I.—NAME.

The name of this Society shall be ——— Tract and Missionary Society.

##### ART. II.—OBJECTS.

The objects of this Society shall be, (1) to publish and circulate religious, temperance, and educational literature; (2) to secure subscriptions for periodicals, and to provide for supplying the same to the worthy poor; (3) to disseminate information in regard to home and foreign missions, and to raise funds for their support.

##### ART. III.—MEMBERSHIP.

All persons in regular standing in a Seventh-day Adventist church, or who may be recommended by the church, who contribute regularly to the funds of the Society, shall be members.

##### ART. IV.—OFFICERS.

SECTION 1.—The officers of this Society shall be a President, Vice-President, Secretary, Corresponding Secretary, Treasurer, General Agent, and a Director for each district; who shall be elected at the annual meeting of the Society.

SEC. 2.—Each local society shall elect a Librarian at the quarterly meeting in January of each year.

##### ART. V.—MANAGEMENT.

The President, Vice-President, Secretary, Treasurer, State Agent, and the Directors of districts, together with the Executive Committee of the ——— Conference of Seventh-day Adventists, shall constitute a Board of Directors, who shall have the general management of the work of this Society, and shall have power to fill any vacancies in the offices of the Society.

##### ART. VI.—DUTIES OF OFFICERS.

###### PRESIDENT.

SECTION 1.—The duties of the President shall be to preside at all meetings of the Society, and of the Board of Directors, and to have the general oversight of the work of the Society.

###### VICE-PRESIDENT.

SEC. 2.—It shall be the duty of the Vice-President to act in place of the President in his absence, and to work in connection with the President.

###### SECRETARY.

SEC. 3.—The Secretary shall keep the records and documents of the Society, conduct the business correspondence, have charge of the publications of the Society, and fill all orders for the same.

###### CORRESPONDING SECRETARY.

SEC. 4.—The Corresponding Secretary shall conduct the missionary correspondence with Directors, Librarians, and individuals; submit plans to the local societies for the circulation of literature, and assist by correspondence or otherwise in organizing and conducting weekly missionary meetings, and in carrying forward other lines of missionary work, following such general plans as may be approved by the President and Secretary.

###### TREASURER.

SEC. 5.—The Treasurer shall have charge of the funds of the Society, and shall render an account thereof annually, or oftener if requested to do so by the President or Board of Directors.

###### DIRECTORS.

SEC. 6.—It shall be the duty of the Director to labor for the promotion of the objects of the Society in his district, and to visit the several local societies as often as practicable, to encourage, assist, and instruct them in their work, and to hold such general meetings in his district as the interest of the work may demand.

###### STATE AGENT.

SEC. 7.—The duties of the State Agent shall be to have charge of the subscription book business of the Society. He shall select, appoint, and instruct agents, and contract with them for territory in which to work.

##### ART. VII.—MEETINGS.

This Society shall convene annually for the election of officers and the transaction of other necessary business, at such time and place as the President may appoint. Special meetings may be called at such times and places as the Board of Directors may deem necessary.

#### ART. VIII.—FUNDS.

The funds of this Society shall consist of moneys received from free-will offerings and sales of publications.

#### ART. IX.—AMENDMENTS.

This Constitution may be amended at any annual meeting by a vote of two thirds of the members present.

The following was also recommended to the auxiliary societies as a change in the system of reporting:—

1. The librarians shall collect from the members, weekly, when practicable, and at least quarterly, the following items of work done:—

- a. Number of missionary letters written.
- b. Number of letters received.
- c. Number of Bible readings held.

2. The librarians shall report the above items quarterly to the State Secretary; and in addition thereto, the retail value of all books, pamphlets, tracts, and leaflets furnished to members during the quarter.

The State Secretary shall render annually to the Corresponding Secretary of the International Tract and Missionary Society, a report compiled from the reports of the librarians, together with the following items to be collected from his books:—

1. The retail value of all publications furnished to individuals, not included in reports of librarians.
2. The value of all periodicals ordered for missionary purposes throughout his society.
3. The retail value of all subscription books sold by canvassers during the quarter.

It was voted that the President and two Corresponding Secretaries of the Society shall be a standing Committee on Blanks.

The Committee on Resolutions presented their report, which was carefully considered and adopted, as follows:—

1. *Resolved*, That we express our gratitude to God for his blessing which has attended the work of the Society in the past, and that we will show our gratitude to him by more fully consecrating ourselves to his service, and entering the "regions beyond," which are continually opening before us.

2. *Resolved*, That we appreciate the work accomplished by the International Tract Society during the past eighteen months, and that we heartily indorse the plans that have brought about such good results.

3. *Resolved*, That while we humbly submit to God's overruling providence, we hereby express our sorrow for the great loss occasioned by the death of our dear sister, Maria L. Huntley, who so long and so faithfully served the Society in its work of saving souls.

4. *Resolved*, That in harmony with a resolution passed by the canvassing convention, we recommend that State tract societies release the exclusive control of territory for the bound health subscription books, with the exception of the following: "Christian Temperance and Bible Hygiene," "Sunbeams of Health and Temperance," and "Household Monitor."

5. *Resolved*, That we consider the employment of assistant State agents by our tract societies to be inexpedient.

6. *Resolved*, That the International Tract Society prepare articles to be published in the *Home Missionary*, in which shall be given:—

(1.) A brief but comprehensive statement of the field, giving particulars of each destitute State, province, or country, regarding the population, nationality, number of our people, and the opportunities for carrying forward the canvassing work.

(2.) An earnest appeal for workers to enter these fields, setting forth in a clear and concise manner the reasons why they should do so.

*Whereas*, The theory and practice of the subscription book business as now developed is sufficiently extensive and exhaustive to fairly cover the field; and,—

*Whereas*, A manual in which the canvassing system would be exhaustively considered would be of great value, convenience, and benefit to the business; therefore,—

7. *Resolved*, That the International Tract Society publish such a manual; that its general plan and scope be such as to adapt it, so far as practicable, to the needs of the individual canvassers under all conditions and circumstances.

8. *Resolved*, That we approve of the action of the publishing houses in giving our people a discount of twenty-five per cent. on the retail price of "Patriarchs and Prophets," for the first six months after its issue, and that we recommend that the same liberal plan be adopted with subscription books brought out in the future.

9. *Resolved*, That we recommend each State tract society which has not already done so, to purchase a library to the amount of from twenty-five to fifty dollars, of books treating on foreign and home mission work, to be controlled by the State secretaries, and loaned to State tract society officers and ministers.

*Whereas*, The church organized by our Lord Jesus Christ is designed by the Master to be of itself a missionary society; and,—

*Whereas*, The nearer we come to God's plan of work, the more effective our work will be; therefore,—

10. *Resolved*, That we recommend the discontinuance of our local tract societies as such, and count each church a missionary society and each church-member a member of such society.

*Whereas*, The rapid progress toward a union of Church and State in our land, and the evil influences attending this movement, show that we are rapidly nearing the consummation of our work; and,—

*Whereas*, The *American Sentinel* is set for the defense of religious liberty, and for the exposition of the snares which are being laid by those in favor of legislation on religious dogmas and institutions; and,—

*Whereas*, The publication of this journal in the leading city of America, places it in a better position to do this work than when it was published in the West; therefore,—

11. *Resolved*, That we give this journal our hearty support, and recommend our people to continue their efforts in bringing it to the attention of all classes, especially judges, legislators, lawyers, and leading men in public life.

*Whereas*, The *Signs of the Times*, our pioneer missionary paper, has been reduced from sixteen pages to eight pages, reducing its price proportionally, thereby enabling our people to use it more extensively in the missionary work; therefore,—

12. *Resolved*, That we approve of the action of the publishers in reducing the size and price of the paper, and pledge our hearty co-operation in extending its circulation, not only in new fields, but in fields where the *Sentinel* has been circulated.

13. *Resolved*, That we heartily approve the plan of the Pacific Press in publishing in such an attractive style, our tracts and pamphlets in the *Bible Students' Library* and *Sentinel Library*, thus saving postage; and we recommend these libraries to our State societies.

14. *Resolved*, That we truly appreciate the reduction in price by the publishers of our excellent standard health journal, *Good Health*, from one dollar and twenty-five cents to one dollar per year, together with their liberal premium offer, and that we will endeavor to give it as wide a circulation as possible.

*Whereas*, The limited amount of work already done in the interests of health and temperance, by the distribution of literature through the International Tract Society, has resulted in an increased interest in the health and temperance work wherever such literature has been sent; and,—

*Whereas*, The light on health and temperance is an essential part of the great system of truth which is to prepare a people for the coming of the Lord, which we believe to be near at hand; therefore,—

15. *Resolved*, That we indorse the work that has already been done in the interests of health and temperance, and that we will in the future give such attention to this branch of our work as its importance demands, by employing a corresponding secretary to devote her time to the distribution of literature, by correspondence in the interests of the health and temperance work, and in such other ways as may from time to time seem expedient.

*Whereas*, Experience has demonstrated that weekly missionary meetings are beneficial to the advancement of the missionary work; and,—

*Whereas*, The study of the lessons in the *Home Missionary*, which are prepared for weekly gatherings, have been very profitable to those who have engaged in their study; therefore,—

16. *Resolved*, That we recommend all our church missionary societies to adopt this plan.

17. *Resolved*, That we approve of the action of the managers of the *Home Missionary*, in changing the size of this excellent journal from sixteen to twenty-four pages, thereby enabling its editors to give more space for the different departments of the work.

*Whereas*, The canvassing work in our State societies is increasing so rapidly that it takes nearly or quite all the time of the secretaries to the neglect of other branches of missionary work; and,—

*Whereas*, Much interest can be aroused and good accomplished by faithful correspondence with the local societies and individuals; therefore,—

18. *Resolved*, That we recommend the State societies to employ a corresponding secretary to aid in creating a greater interest in all branches of the work, and to correspond with those who have become interested through our publications.

*Whereas*, There is a general demand for small tracts on practical subjects; therefore,—

19. *Resolved*, That we request that a series of tracts be published on the following subjects: Repentance and Conversion, Brotherly Love, The Love of God, The Golden Rule, Faith, Prayer, Conscience as a Guide, and such other subjects as may seem necessary; these tracts to be printed on thin but good paper, the size of the page not to exceed five and one half by three and one fourth inches, and the number of pages not to exceed sixteen.

20. *Resolved*, That we request that a series of small tracts and leaflets be published on the leading points of our faith, and objections thereto, for gratuitous distribution.

*Whereas*, The Health and Social Purity leaflets issued by the Good Health Publishing Company, have been

found to be of great benefit in the missionary work; therefore,—

21. *Resolved*, That we ask the Good Health Publishing Company to continue this series of excellent publications.

*Whereas*, There has been demand for a large amount of religious liberty literature at a small cost; therefore,—

22. *Resolved*, that we approve of the action of the officers of this Society, in regard to handling this literature without profit.

*Whereas*, The Society has facilities for the distribution of a large amount of reading-matter, through its auxiliary societies and agents; therefore,—

23. *Resolved*, That we recommend that the Society continue to give this literature a wide circulation.

*Whereas*, The literature published by the N. R. L. A. is furnished to the Society at actual cost; therefore,—

24. *Resolved*, That we recommend that the auxiliary societies handle this literature without profit, thus enabling the largest distribution possible with the means expended.

*Whereas*, The *Harold* and *Tidende* now are adapted to the wants of our Scandinavian brethren and sisters, and three new papers, one in Swedish (*Zion's Vaktare*), one in Danish (*Evangeliets Sendebud*), and one in German (*Christlicher Hausfreund*), have been started especially for pioneer work; therefore,—

25. *Resolved*, That our foreign brethren should sense the importance of sustaining all these papers as far as is in their power, by subscribing for them themselves, by taking clubs of the new papers for missionary work, and by interesting themselves in every legitimate way to obtain new subscriptions for them; and further,—

26. *Resolved*, That our American brethren should also interest themselves in the circulation of the foreign papers, wherever and whenever they can consistently do so.

M. C. WILCOX, }  
C. ELDRIDGE, } Committee.  
W. S. HYATT, }

(Concluded next week.)

## Special Notices.

### NOTICE FOR VERMONT.

We are pleased to announce that the prospect is very encouraging that Elders S. N. Haskell and C. L. Boyd will be with us at our general meeting to be held at Essex Junction, May 7-11; also Dr. Kellogg writes that in compliance with our request, he has written Elder Wakeham to represent the health and temperance department at this meeting, which we hope will be possible.

Although coming in a very busy season of the year for the farmers, we hope that as far as consistent, it will be generally attended. We need the words of counsel and encouragement that will be given. Come and enjoy the feast.

Let all remember that return tickets will be given at the meeting. I already have them in my possession. Do not call for them when purchasing tickets.

P. F. BICKNELL.

### WORKERS' INSTITUTE FOR UPPER COLUMBIA CONFERENCE.

An institute for the instruction of the canvassers in the Upper Columbia Conference will be held at Milton, Oregon, May 8-19. The workers will then go to Walla Walla to attend the camp-meeting, May 19-26. Elder H. N. Lake and the writer will be present, and instruction will be given in the canvass for all our books. The president of the Conference has done all in his power to make the meeting a success, and we feel sure that he has taken a greater interest in this branch of the work than is usually manifested; and we can assure those coming that everything will be done that can be done to make their work a success. We hope to see every agent in this Conference present, and that they will each bring a new recruit. The work will go, and it is our blessed privilege to have a part in it. To this end we should use every opportunity to better fit ourselves. The institutes in Odgen, Utah, and Oakland, Cal., have been very successful, and there is no reason why the blessing of God should not rest upon this one in just as marked a degree.

G. H. DERRICK.

### PENNSYLVANIA CONFERENCE.

The thirteenth annual session of the Pennsylvania Conference will be held in Elmira, N. Y., June 2-9, 1891, in connection with the camp-meeting of said Conference. Every church is entitled to one delegate and an additional one for every fifteen members. Let this matter be attended to seasonably, and let the church clerks see that all delegates are furnished with credentials.

J. W. RAYMOND, Pres. Pa. Conf.

## The Sabbath-School.

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

### EPISTLE TO THE PHILIPPIANS.

#### LESSON VI.—IN HONOR PREFERRING ANOTHER. PHIL. 2: 1-11.

(Sabbath, May 9.)

1. *By what does the apostle exhort to unity?* Phil. 2: 1, 2.

2. *What is the force of the expression, "If there be therefore any consolation in Christ," etc.?* (See note 1.)

3. *How could the Philippians complete Paul's joy?* Phil. 2: 2. (See also Rom. 12: 15, 16, margin; 15: 5, margin; 1 Cor. 1: 10; 2 Cor. 13: 11.)

4. *What must be avoided in everything?* Phil. 2: 3.

5. *What always accompanies strife and vain-glory?* James 3: 16.

6. *What are the evil works that accompany strife?* Gal. 5: 19-21.

7. *When each esteems others better than himself, what will it be easy to do?* Rom. 12: 10.

8. *Upon what are we to look?* Phil. 2: 4. (See note 2.)

9. *What mind should be in us?* Phil. 2: 5.

10. *What did Christ's mind lead him to do?* Verses 6-8.

11. *How did Christ resemble the Father?* Verse 6; Heb. 1: 3.

12. *How did he regard equality with God?* Phil. 2: 6.

13. *What does this verse prove as to the equality of Christ and the Father?* (See note 3.)

14. *What was Christ, and what did he have, in the beginning?* John 1: 1; 17: 5.

15. *What did he make himself?* Phil. 2: 7; John 1: 14; Heb. 2: 9.

16. *When he "emptied himself," did he lay aside his divinity?* John 1: 14; 2 Cor. 5: 19.

17. *What only did he lay aside for a time?* John 17: 5.

18. *Why did not Christ, in heaven, esteem it a thing to be desired to retain his glory?* 2 Cor. 8: 9. (See also note 3.)

19. *How poor did he become?* Luke 9: 58; Isa. 53: 3.

20. *How greatly did the Author of life (see Acts 3: 15, margin) humble himself?* Phil. 2: 8; Heb. 2: 9.

21. *Because of his humiliation, what has the Father done?* Phil. 2: 9.

22. *Who is to do homage at the name of Jesus?* Verse 10.

23. *What must every tongue confess?* Verse 11.

24. *Will all the wicked also eventually acknowledge Christ's power?* Isa. 45: 23, 24; Rev. 6: 13-17.

25. *What wonderful prophetic description have we of universal homage to Christ?* Rev. 5: 6-14.

Let the school sing "Coronation."

### NOTES.

1. "If there be therefore any consolation in Christ." The exhortation which these words introduce is evidently a conclusion from what has gone before. The idea is that through persecution the Philippians have been brought to understand the consolation there is in Christ, and the fellowship of the Spirit. And now, by the strength of that consolation and fellowship, they are exhorted to be of the same mind. (Compare chap. 1: 27.) The word "if" does not imply any doubt about there being consolation in Christ, or fellowship of the Spirit (see 2 Cor. 1: 3-5); but the apostle would make the well-known fact a strong incentive to unity. Since they all receive consolation from Christ, whose sufferings they share, and have the fellowship of the same Spirit, they must be of the same mind.

2. "Look not every man on his own things, but every man also on the things of others." Phil. 2: 4. The sense of the verse is very forcibly expressed in the Syriac Version, thus: "And let not each be solicitous [only] for himself, but every one also for his neighbor." (Compare 1 Cor. 11: 25.)

"Who, being in the form of God, thought it not robbery to be equal with God." ... rendering of the passage, it shows the equality of Father and the Son.

News of the Week.

FOR WEEK ENDING APRIL 25.

DOMESTIC.

At New York, Tuesday, 251 deaths were reported, alarming increase. A severe fire visited Rome, N. Y., Wednesday. The loss is \$101,175; insurance, \$44,250.

—It was reported, Friday night, that at Walla Walla, Wash., 150 soldiers broke into the jail and shot to death A. J. Hunt, who killed Private Miller. The guards are said to have fired on the soldiers, and several persons were killed.

—At St. Paul, Minn., a crude oil explosion in a 14,000-gallon tank adjoining the St. Paul city railway's electric power house, occurred Monday morning.

FOREIGN.

—Count von Moltke, the famous German field-marshal, died suddenly at Berlin, April 24. —About \$200,000,000 is spent annually in Germany for the care of the poor, outside of private charity.

—A dispatch from St. Petersburg says: In spite of the peaceful utterances of government officials in Europe and in Russia, everybody knows that Russia is making extensive preparations for the great struggle which must sooner or later take place.

DISCONTINUE PAPERS.

Those who are sending papers to my address (Spokane Falls, Wash.) will please discontinue sending them now, as we have plenty. S. H. CARNAHAN.

Appointments.

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

I expect to meet with the Adams Centre (N. Y.) church May 2, 3; Watertown, May 9, 10. A. E. PLACE.

THE Lord willing, I will meet with the church at Bunker Hill, Mich., Sabbath and Sunday, May, 1, 2. We shall be glad to see a full attendance.

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

Table listing appointments for District Number One, Two, Three, Four, Five, and Six, including dates and locations like Pennsylvania camp-meeting, New York, Canada Conf., etc.

Travelers' Guide.

MICHIGAN CENTRAL

Table with columns for EAST, WEST, STATIONS, Mail, Day Express, N. Shore Limited, N. Y. Express, Atlantic Express, and Accommodation. Includes stations like Chicago, Detroit, Ann Arbor, etc.

CHICAGO GRAND TRUNK R.R. Chicago & Grand Trunk R. R.

Table with columns for GOING WEST, STATIONS, GOING EAST, and various train types like Mail, Express, Passenger, etc. Includes stations like Port Huron, Lansing, Chicago, etc.

# The Review and Herald.

BATTLE CREEK, MICH., APRIL 28, 1891.

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See list of appointments for several important general meetings and the camp-meetings for 1891, on page 271.

Elder O. A. Olsen left Battle Creek last Thursday, to attend the Nebraska State meeting at Lincoln a few days, expecting to return about the middle of the present week, to remain a day or two before starting for Europe.

In the *Independent* of April 23, appears a symposium of ninety-seven of the leading church dignitaries of various denominations, on the subject of closing the World's Fair on Sunday. We prepared some comments on this subject for this paper, but they are crowded out till next week.

Sister Jessie F. Waggoner, with her two little girls, Bessie and Winnie, has gone to Coomer Station, Niagara County, N. Y., where, with friends, she expects to stay until the doctor returns from Europe. She left Battle Creek, April 22, feeling well, praising the Lord for a restoration to health in answer to prayer.

In the report from Pitcairn in REVIEW of March 3, mention was made of views illustrating Pitcairn and her people. Some of these have been engraved, and are being used in the *Instructor*, with descriptive notes, beginning April 1. Those of our readers who do not have the *Instructor*, would find it of great interest to secure these numbers.

Doctor Waggoner left Battle Creek April 2, and sailed for England April 8. He expects to remain across the waters engaged in conducting Bible studies at London, Eng., and Christiania, Norway, until sometime in July, returning in time to assist in the Summer Normal Institute to be held at some point in Northern Michigan, from July 15 to Aug. 25.

The little sketch in our Home department this week, "How Franc Took Notes," contains an important lesson, which we believe not a few people would do well to learn. We have room in this number for only that portion of the article which sets

forth the preliminary and introductory circumstances; the point and application will come next week. We hope that all who have occasion for the lesson, will be careful to profit by it.

S. C. Palmer, D. D., of the Lafayette Park Congregational Church, St. Louis, Mo., in his sermon April 19, 1891, bore the following good testimony as to the antiquity and immutability of the Sabbath law, according to the *St. Louis Globe-Democrat* of April 20:—

"Again, going back 6,000 years to the first Sabbath, when the morning stars sang together, and all the sons of God shouted for joy, we read that God rested the seventh day from all his work which he had made; and 'God blessed the seventh day, and sanctified it.' So from the very infancy of the world, God had claimed one day for himself. This law had often been repeated, and never repealed. It was not only for the glory of God, but for the good of man. This law was uttered by the same God who uttered the sixth and the seventh and the eighth commandment, and he would as surely punish the violation of the one as the others."

On p. 265, of this issue, will be found an appeal from sister White to the brethren in Michigan, introduced by a short article from Bro. Van Horn in reference to Petoskey, in behalf of which the appeal is made. Although what is written in both articles is designed particularly for the brethren in Michigan, it is given a place in the REVIEW for all to read, because it involves principles which all should consider, and on which it would be well for brethren in some other places to act in the manner here proposed; for there are many other places which present just as good openings as Petoskey for a grand work to be done in behalf of righteousness and truth. We shall be happy to see the enterprise carried out in Petoskey, as proposed; and we should be glad to see similar moves in other places also. Time is short; the work is pressing; and every channel should be employed for spreading abroad the seeds of gospel truth. They will find good soil in some hearts. But whether they take root in few or many, it is important that they who have the light should discharge the responsibilities resting upon them, by a faithful performance of their duty.

### YOUR REASONS, PLEASE.

CANON DAMOULIN, of Toronto, spoke recently in Trinity church, Michigan Ave., Chicago. A Chicago paper of the following day reported him as speaking as follows upon the Sabbath question:—

"Yesterday morning he preached from the one hundred and eighteenth psalm, and gave reasons why the Sabbath should be kept, first explaining the change of the day from the seventh to the first day of the week. 'This day,' said the canon, 'is a day of a definite character, and is accepted, not because it represents any particular feature of any government in the recognition of a day of rest, but because it was ordained by God as a day to be sanctified for the benefit of all mankind, and it has been so accepted for ages by all the world, except a few unbelieving Jews.'"

There are still many communities where such assertions will pass unchallenged. But the time is coming when he who makes such claims, will be asked to prove his statements. He will be asked to show where, when, why, how, and by whom the change of the Sabbath was made from the seventh to the first day of the week; when and where Sunday was ever "ordained by God" as a Sabbath; when he ever "sanctified" it, or commanded us to sanctify it for the good of all mankind; when and why the original Sabbath was taken away; and, in view of the fact that "where no law is, there is no transgression" (Rom. 4:15), what sin there is in devoting the first day of the week to any proper secular employment. And when he finds nothing in the Bible, either enjoining the sanctity or prohibiting the labor, we can tell him where, and where only, he will find testimony in accord with his position; it is in the

volume of Romish traditions which make void the commandments of God.

### CAMP-MEETING LABOR.

THE camp-meeting season is close at hand. Preparations are already in progress for the earlier meetings, and all are interested to know who may be expected and what to arrange for and advertise in the line of labor at the different gatherings. Very few of the Conferences have expressed any personal preferences, but have left the matter with the General Conference Committee, in a manner to meet as far as possible the interest and demand of the work in the various fields. The Committee is thankful to have this freedom, and the arrangement is about as follows:—

Elder A. T. Jones will attend the early camp-meetings in Dist. No. 1, in connection with district laborers, as they may arrange. Elder E. W. Farnsworth will also attend these, provided that sister Farnsworth's health will permit. Elder W. C. White may be present, if the way opens. In Dists. Nos. 2 and 3, there are no early camp-meetings, and the laborers will be provided later. Elder S. N. Haskell will attend all the early camp-meetings in Dist. No. 4. Elder R. C. Porter will accompany him to Iowa and Wisconsin, and Elder A. J. Breed to Dakota. If anything should prevent Elder Haskell from going to Dakota, Elders Breed and Porter will attend that meeting. Elder Shultz will look after the German work, and we expect that he will arrange to attend all of the early meetings where the Germans are largely represented. Elder J. M. Erickson will attend the camp-meetings in Minnesota, Iowa, and Nebraska, in the interest of the Scandinavian work, in connection, of course, with the other laborers who may be in each of these fields. Dist. No. 5 has no early camp-meeting. Prof. W. W. Prescott and Elder J. H. Durland will attend the camp-meetings in Dist. No. 6, and the superintendent of the district, Elder D. T. Jones, will, of course, be there. We have requested Bro. L. C. Chadwick, the President of the International Tract Society, to attend as many camp-meetings as his time will permit, and it might be well for presidents of Conferences and tract societies who look after these matters, to correspond with him in reference to the subject.

The Sabbath-school work will be cared for by those who have been appointed to work in that line. May the blessing of the Lord attend the camp-meetings in a special manner during the present year, and make them a source of much encouragement to all our people, and a means of greatly advancing the work of God. If there should be any question on any matter, any misunderstanding in reference to any appointment, or any criticism respecting the time appointed for the meetings, we request all to correspond with the Corresponding Secretary of the General Conference, Bro. W. A. Colcord. We would also advise that the committees of the different Conferences locate the places where the meetings are to be held, as soon as consistent, and report to the Corresponding Secretary of the General Conference, and also decide in reference to the workers' meetings, so that they may be indicated in the appointments of camp-meetings, as heretofore.

O. A. OLSEN.

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