

# The Advent Review and Herald

HOLY BIBLE IS THE FIELD THE WORLD

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

VOL. 68, No. 18.

BATTLE CREEK, MICH., TUESDAY, MAY 5, 1891.

WHOLE No. 1914.

**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 ANGEL OF THY PRESENCE."

BY MRS. MARY A. WARRINER.  
(Lorraine, N. Y.)

LORD, I love to think upon thee  
In the silence of the night;  
In the dewy, balmy morning,  
Thoughts of thee are my delight.

When the worldlings seek their pleasures,  
And I'm left alone with thee,  
All thy goodness by me passes,  
And I plead thy face to see.

In the bustling mart of traffic,  
When I mingle with the throng,  
In my heart I hear the chorus  
Of a praiseful, trustful song.

'Tis the Angel of thy presence,  
Guiding me in peaceful ways;  
'Tis the leading fiery Pillar—  
And my heart is filled with praise.

## The Sermon.

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

WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP.\*

BY MRS. E. G. WHITE.

"BE not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

We are assured that God is acquainted with all our works. "Be not deceived; God is not mocked." Our lives are all open before him with whom we have to do, and "he that soweth to his flesh shall of the flesh reap corruption." What is it to sow to the flesh?—It is to follow the desires and inclinations of our own natural hearts. Whatever may be our profession, if we are serving self instead of God, we are sowing to the flesh. The Christian life is a life of self-denial and cross-bearing. We are to endure hardness as good soldiers of Jesus Christ. Have we enlisted in the service of the Lord, and are we indeed his soldiers? If we are the soldiers of Christ, it is our business to follow his directions, to obey orders implicitly. We are not our own, and we cannot plan for selfish gratification and pleasure. We cannot inquire, What is for our convenience, but only, What are our orders? No one looks upon the life of a soldier as a life of self-pleasing and gratification.

We are on the battle-field to-day, and two great forces are ever contending for the mastery. The word of God declares, "The flesh lusteth

against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Ever since his rebellion and expulsion from heaven, Satan has been seeking to wrest souls from Christ. It would be well for every one of us who profess to be children of God, to inquire, In which army am I serving? Am I under the blood-stained banner of Prince Emmanuel, or under the black banner of the prince of darkness?

My text declares that God is not mocked. God understands whether he has the whole heart's service, or whether we are simply professors of religion. The truth of God must be enshrined in the heart, and we must be determined to fight the battles of the Lord, if we would come off conquerors with the final triumph of the truth; for the truth will triumph gloriously. What are you sowing in your daily life? Are you sowing to your flesh? Are you thinking only of your pleasure, your convenience? sowing to pride and vanity and ambition? "Whatsoever a man soweth, that shall he also reap." If you are sowing faith, rendering obedience to Christ, you will reap faith and power for future obedience. If you are seeking to be a blessing to others, God will bless you. We should bring all the good possible into our lives, that we may glorify God, and be a blessing to humanity. The Lord has made it possible for us to have a righteous character in this life, that we may reflect the image of Christ to the world, and bring hope and joy to others. The joy we give to others will be reflected upon us again; for as we sow, we shall reap. But if we educate our souls in the line of doubt, we shall reap doubt at a time when faith and confidence are most essential, and shall be powerless to hope and believe. If we talk doubt, and question the dealings of God, we shall have an abundant harvest of doubt and questioning to reap. We shall be sowing to the flesh, and of the flesh shall reap corruption.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." Abundant provision has been made that all who desire to live a godly life may have grace and strength through Jesus, our divine Redeemer. The Christian's life is not to be one of burdens and cares, although the cross must be lifted and the burdens borne; for the servants of God are to draw peace and strength from the Source of their strength, and in so doing they will find life full of happiness and peace.

He who seeks to serve God and mammon at the same time, will find only unrest and trouble; for a double-minded man is unstable in all his ways. When you have an eye single to the glory of God, it will be easy to serve your Lord, easy to walk in the path to heaven. The whole being must be consecrated to God; for our precious Saviour never shares a divided heart. Our inclinations and desires must be under the control of the Spirit of God, and then we shall be strengthened to fight the good fight of faith. We should daily ask, What are the Captain's orders?

We are to be representatives of Jesus in this world. Are we fulfilling this solemn obligation, or are we misrepresenting our precious Lord, be-

cause of our unconsecrated lives? It is our privilege and duty to walk even as Christ walked; for "he that saith he abideth in him ought himself also so to walk, even as he walked." Jesus said of his people, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

How many instead of glorifying God, instead of influencing others in the path of right, are swayed themselves by the evil influences that surround them. The lack of devotion in others, the pride, the hardness of heart, all lead these half-hearted Christians to take a position of indifference and infidelity, and they fail to realize that they are to be representatives of Christ, that they are to prove to the world by a life of godliness, that they are the true followers of Christ. Those who desire to be the disciples of the Lord must fix their eye upon the Author and Finisher of their faith. They need not be in a state of uncertainty and unhappiness; for if they give themselves wholly to the Lord, they may have confidence in God. The religion of Christ is not a religion of mere emotion. You cannot depend upon your feelings for an evidence of acceptance with God; for feelings are variable. You must plant your feet on the promises of God's word, you must walk after the example of Jesus; and learn to live by faith. Satan may pour in his temptations upon you; but you have the promise of God, that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We should be faithful in the performance of our vows before God.

We are to cultivate the loveliness of Christian character, and to seek the inward adorning, that we may show forth the praises of him who hath called us out of darkness into his marvelous light. But how many seem to think only of the outward adorning, and they make it evident that they are not in Christ, by the apparel in which they deck themselves. They live to gratify self, to please the world, and have not an eye single to the glory of God. The Christian is not to live to please the world. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Shall we not comply with this condition, when it involves so great a blessing and reward?

The religion of Christ never degrades the receiver; it ennobles and elevates. Upon certain conditions we are assured that we may become members of the royal family, children of the heavenly King. Is not this exaltation something worth seeking for? Through faith in Christ, and obedience to the requirements of his law, we are offered a life that shall run parallel with the life of God. And in that immortal life there shall be no sorrow, no sighing, no pain, no sin, no death. O that we might be more heavenly minded, and bring more of heaven into our life and conversation! But with all the rich promises of God, how many seem wholly absorbed in the

\* Sermon preached at Moss, Norway, June 19, 1887.

things of earth. They are all taken up with the thought of what shall we eat, what shall we drink, and wherewithal shall we be clothed? God would not have us center our minds upon the things of this world. We are not to seek for our selfish gratification, but to center the mind upon Christ. Are you separating yourself from everything that will separate you from God? If you are in close connection with God, you will talk of him, you will have an abundance in your heart of the things of heaven. Shall we not change the order of things, and sow to the Spirit? Why do you not appreciate your Redeemer more? Why do you not think of him, and talk of him to others? The Lord is waiting to do great things for his children who trust in him. Do we expect to dwell with Christ in the eternal world? Then we must dwell with him here, that he may help us in every time of trial and temptation, and make us ready for his coming in the clouds of heaven. He will reward every man according to his works, and every secret thing will be brought into judgment. We shall find then that only those who have lived by every word that proceedeth out of the mouth of God will be saved. We must plant our feet on the word, the solid rock of truth. We must search carefully throughout the Scriptures to see if we are indeed working the works of God. The beauty and grace of Christ must be woven into our characters. We cannot keep Christ so apart from our lives as we do, and yet be fitted for his companionship in heaven. He is to be the all in all of heaven, and must be our all in all upon earth.

If we are acquainted with Christ here, we shall be kind and courteous, tender-hearted, forbearing, patient. I entreat you to sow to the Spirit. Every temptation resisted, will give you power to sow to the Spirit in another time of trial. But I ask, How do your conflicts result now? Are you without a vital connection with Christ? If so, you will be overcome by the flesh, and the warfare between the flesh and the Spirit will terminate in defeat to the Spirit. You will lean to self-indulgence, to self-gratification. O, take hold of Christ's strength, and make peace with him! Then you will be enabled to practice self-denial, and to sow to the Spirit. I point you to the cross of Calvary. The path from the manger to Calvary is marked with the foot-prints of self-denial. Who of you are willing to become partakers with Christ of his sufferings? "If we suffer, we shall also reign with him." "For your sakes he became poor, that ye through his poverty might be rich." We should be just as willing to bear shame, reproach, and suffering for the Majesty of heaven, as he was to endure the cross for us.

Christ says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." O, remove everything that obstructs the entrance to your heart, and let the Saviour in. Humble your hearts before God, that he may give you his Holy Spirit. Christ has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." You cannot follow Christ unless you are willing to bear the cross at every step. "The friendship of the world is enmity with God." We must take our journey through the world as pilgrims and strangers, clinging by living faith to the cross of Calvary. The blessing of God will rest upon every soul that makes a full consecration to him. When we seek for God with all the heart, we shall find him. God is in earnest with us, and he wants us to make thorough work for eternity. He has poured out all heaven in one gift, and there is no reason why we should doubt his love. Look to Calvary. Christ died for you, and what greater evidence of God's love could you ask than that which has been given in the life and death and intercession of Jesus?

God asks you to give him your heart. Your powers, your talents, your affections, should all be surrendered to him, that he may work in you to will and to do of his good pleasure, and fit

you for eternal life. Accept the invitation of Christ. He bids you, "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. For my yoke is easy and my burden is light." O that we might press toward the mark for the prize of our high calling in Christ Jesus! What more can God do than he has done? Let us empty our souls of all enmity, all foolishness, and by living faith connect with Jesus. Draw nigh to God, and he will draw nigh to you. Christ will pardon your transgressions, and receive you graciously.

## 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.

### TESTIMONY TO THE LAODICEANS.

BY ELDER J. H. COOK.  
(2719 G. St., San Diego, Cal.)

As early as 1856, in vol. 1, p. 141, we find the first "testimony" on this subject: "Said the angel to the church, 'Jesus speaks to thee, 'Be zealous and repent.'" This work, I saw, should be taken hold of in earnest. There is something to repent of. Worldly-mindedness, selfishness, and covetousness have been eating out the spirituality and life of God's people."

In 1859, vol. 1, p. 185, three years later, a second "testimony" is given: "The message to the Laodiceans has not accomplished that zealous repentance among God's people which I expected to see." Again, on p. 186, it is said concerning this message: "It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted up for the loud cry of the third angel. . . . Angels were sent in every direction to prepare unbelieving hearts for the truth. The cause of God began to rise, and his people were acquainted with their position. If the counsel of the True Witness had been fully heeded, God would have wrought for his people in greater power."

In 1873, vol. 3, p. 253, the third "testimony" on this subject breaks the slumber of the people of God, with these startling words: "The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God. While those addressed are flattering themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true condition of spiritual blindness, poverty, and wretchedness." Page 254: "I was shown that even this decided message of the True Witness had not accomplished the design of God. The people slumber on in their sins. They continue to declare themselves rich, and having need of nothing."

Now comes the fourth warning, in the REVIEW Extra. (Thirty-five years have elapsed since the first, thirty-two since the second, and seventeen since the third.) This bears the sad intelligence that "we have lost our first love." "Displeasure of the Lord is against his people." We misrepresent the character of Christ. "Many churches have no light." Many are grieving away the Spirit for the last time. Solemn, indeed, are these statements. Then the conclusion four times repeated. Rev. 2: 5: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." How sad the thought that after thirty-five years of patient waiting on the part of the Lord, he finds our spiritual condition in no wise improved, but our "first love gone." What could we expect

but a statement that would indicate the forbearance of God nearly at an end, and he almost ready to say of us, as he said of the barren fig-tree, "Cut it down; why cumbereth it the ground?"

From every consideration we must come to the conclusion that the patient forbearance of God is about to cease. But I am truly thankful that this timely warning has broken in on our slumbers. May it be successful in awakening every soul to that zealous, earnest repentance that will bring a return of our first love, that will warm up and infuse life and power from God that will cement the people of God in one, and thus prepare the way for the loud cry of the third angel. I write this to stir up thought on this subject, and a desire to investigate more closely what the Lord has said concerning it, that we individually may see the urgent necessity of a deep work of repentance that will restore to us the joys of his salvation, and prepare us to successfully carry forward this work of God in triumph, and with it gain the victory.

### THE UNITY OF FAITH.

BY G. W. ROGERS.  
(Watertown, S. Dak.)

"If the Bible could be understood by all alike, I should not believe it the word of God."

The above remark was made by a good Methodist brother the other day while conversing with him concerning Sunday laws. I have been thinking how different this sounds from what I read from the sacred word. Christ, in his prayer to his Father, makes use of this language: "That they all may be one." John 17: 21. Can they all be one and not understand the teaching of the Bible alike?

The apostle Paul says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." 1 Cor. 1: 10. All speak the same thing. How could we all speak the same thing unless we understood alike the words spoken? Again he says, "Be of the same mind." Rom. 12: 16. "Now the God of patience and consolation grant you to be like-minded." Rom. 15: 5. "Finally, brethren, . . . be of one mind." 2 Cor. 13: 11. "Let us mind the same things." "Walk by the same rule." Phil. 3: 16. Can we walk by the same rule, mind the same thing, and not understand the "thing" and "rule" alike?—Certainly not.

I do not know how far this testimony could be extended; but this is enough to show that Christ and the apostles' teachings are very different from the statement at the head of this article.

Isaiah says: "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Chap. 52: 8. I infer that the "watchmen" have not been in a condition to "see eye to eye" in the past, yet the prophet says they shall when the Lord is about to come. (See Ps. 102: 16.)

God's people will all speak the same words, understand all essential points of truth alike, and believe the same doctrines. The third angel's message is destined to bring this about. There is one agency connected with this message that is doing this work. I speak of the Spirit of prophecy. Rev. 12: 17; 19: 10. Paul says its work is to bring us into the unity of the faith: "Till we all come into [margin] the unity of the faith." (Eph. 4: 11-13),—till we all believe the same thing.

Thank God for a truth that will bring God's people "into the unity of the faith," among whom there will be no divisions, but all will be of one mind! 1 Pet. 3: 8.

—There is just as much self-denial required to-day as there was in the starting of the message.  
—Mrs. E. G. White.

## I COME.

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

Low down before thy cross I bow.  
Lord, hear my cry, O, hear me now:  
There's none to help me, none but thou.  
O Lamb of God, I come.

Weakened by sin, helpless am I.  
Lord Jesus, save me or I die.  
Come quickly is my earnest cry.  
O Lamb of God, I come.

In vain I look within my heart:  
I see but sin, I feel its smart.  
Lord, save me, make me as thou art—  
O Lamb of God, I come.

I come, for thou dost bid me come.  
I hear thy voice now calling, "Come:  
In my great fullness there is room."  
O Lamb of God, I come.

I see where thou wast crucified:  
I see thine arms extended wide;  
By faith I see the blood applied.  
O Lamb of God, I come.

Thy Spirit's power to me impart  
To quicken, strengthen, every part:  
And make me wholly as thou art  
Till thou, O Christ, shalt come.

## DO YOU PRAY IN SECRET?

BY J. L. WAGNER.  
(Waco, Nebr.)

I know not how it is with the reader, but I know that many persons are not in the habit of secret prayer. They have no closet or place of retirement to which they daily resort, and where, when they have shut the door, they pray to their Father which is in secret, and in solitude seek the society of God. I am acquainted with one who for many years neglected this duty, which all religions recognize, and which even nature teaches. Sometimes he read the Bible, and no part of it oftener than the sermon on the mount. Of course, he must have read these words of the Great Teacher: "But thou, when thou prayest, enter into thy closet [the person is supposed to have some place of retirement to which he is accustomed to resort for prayer], and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Yes, he read this, but he gave no heed to it. During all this period he asked nothing, though he received much. God did not neglect him, though he neglected God; and as he prayed none, so he praised none. Sometimes, indeed, he said, "Thank God;" but it was said in so much thoughtlessness that it was set down as profaneness rather than praise. It is true, at that time he would never allow that he was ungrateful; but he was, and now he realizes it. He lived and moved and had his being in God, and yet he was *without* God in the world. Many and precious were the thoughts of God toward him, but in all his thoughts God was not. Not even when he was in trouble did he ask, "Where is God my Creator?"

I am surprised at his lack of the knowledge of his Maker. I wonder that the Lord has not become weary of bestowing his bounty on such a one. It is because he is the Lord, and changes not. But for that, the person of whom I speak would have been consumed long ago. I am glad that the mercy of God "endureth forever." There is nothing that person admires more than the long-suffering of God toward him, and he hopes to spend eternity in admiring it, and in exchanging thoughts with his fellow-redeemed on this and kindred subjects. He supposes that he is not the only one who has neglected secret prayer. He fears that this neglect is even now the habit of many who are talking about the latter rain, and expect it will be soon poured out.

Such are shy of God. I know not why they should be; he is doing everything to woo and win them, and to secure their confidence. So much has he done that he asks—and I cannot answer

—what he could have done more. He is waiting to be gracious to them. He has said, "Come boldly unto the throne of grace . . . in time of need." He even calls to them to come to him, using, too, the endearing name we hear so often—"son." "My son, . . . incline thine ear, . . . and apply thine heart; . . . if thou liftest up thy voice; . . . then shalt thou understand." But they respond not "Abba, Father." It is strange that they should treat their Heavenly Father so; they do not thus treat their earthly father. What loving child does not in the morning salute his father, and what father does not expect the salutation of each child, as he comes into his presence? Oh, yes; we love our father who is on earth, and we remember with gratitude the favors he has bestowed upon us (or at least we should, if we expect to live "long upon the land" which the Lord our God giveth us). And does the Father of our spirits, the giver of every good gift, deserve no daily notice from us, no affectionate salutation, no grateful recognition of indebtedness to him? I am certain he expects it, for he says, "A son honoreth his father; . . . if then I be a father, where is mine honor?" He claims to be a father, and, oh, how well he has established that claim!

Truly, he is a father; and "like as a father pitieth his children, so the Lord pitieth them that" love and obey his voice. And to the compassion of the father he adds the tender care of the mother. "Can a woman," he asks, "forget her sucking child?" She may, he says, but he will not forget us. How strange it is that man, who was created in the "image of God," and given "dominion" over the works of creation, will not go to the closet to meet and to commune with such a Father! Surely it is not for want of encouragement. If man has it not in his very nature, yet in the Father's invitation, promises, and past acts of unsolicited kindness, he has all he could desire. Nor is it that he has no need of God. Not one of the prayerless will say that; they all know what would become of them but for that overlooking eye, and that "right hand of . . . righteousness" which is extended to lead all who ask for help. And do they not know that God has a *heart*, too, and that he can love with all the fervor of a friend? Can they not imagine that in the interchange of affection between God and the soul, there is ineffable delight? And he who looks but a little way forward, does not perceive an exigency when, in the utter inadequacy of earthly and human resources for comfort, he will want "the consolations of God?"

It is sad, as well as strange, that so many enter no closet, daily seek no retirement, either in their closets or elsewhere, where they may be a little while alone with God; where they may look up and meet the light of his countenance as he looks down upon them; where they may confess their sins, and receive assurance of his pardoning love; where they may thank him for mercies past, and humbly ask for more; where they may take counsel of him, tell him of their griefs, and have their tears wiped away, and with him leave all their sorrows.

I know not whether this excites more my grief or my wonder. I am not so much surprised that men should neglect a manifest duty; but when I think what a *privilege* it is, what a *happiness*, what an *honor*, to be on terms of intimacy and in habits of intercourse with God, it amazes me that they should forego it. How will such reflect upon themselves hereafter, how execrate their folly! How they will wonder that they could have deliberately done their souls such a wrong! Then it will be too late to redress the wrong. They sought not the Lord while he might be found, they called not upon him while he was near. Yea, though he called, they refused. Now they may call, but he will not answer.

If any who are living in neglect of secret prayer shall read this, will they not be persuaded to begin the practice the very day, aye, the same hour they read it, if it be possible? If it be not convenient, make it convenient. Do not wait until

you have a more convenient season; it will never come. Let all else go, but never forget to "pray toward" God's dwelling-place. How can any one think his heart right in the sight of God, or his condition safe in the prospect of eternity, while he neglects secret prayer? How dare he live without prayer? Without it, can he have courage to look up and say, "This is the Lord;" I "have waited for him" in secret prayer? At the mercy-seat of God we may decline to appear, but before his judgment-seat we *must* all stand. How frequent access to the former would prepare us for final arraignment at the latter! How it would familiarize us with the presence of God! How it would serve to break the shock of the entrance into eternity! Does any one who is not in the habitual and daily practice of secret devotion, pretend to be a Christian? If so, is it anything but pretense? He may believe the *creed* of the church, but certainly he does not pursue the *practice* nor possess the *spirit* of the "head of the church," who is Christ. Breathing is essential to living, and prayer "is the Christian's vital breath." Does he walk with God who never converses with him?

Some spiritualize the instruction of Christ, making the closet to mean the heart, and the duty of private devotion to be discharged in mere mental prayer. But Christ did not so speak. His closet was not alone his heart; he could not have meant that ours should be. He selected the still morning, and sought out the solitary places of the wilderness.

Is any one inquiring after truth? What place more appropriate for asking, "What is truth?" than the closet? Who are so likely to be *taught* of God as they who ask of God? Some men carry that question to the Bible, and press it there, as indeed they should; but they carry it not to the throne of grace, and press it there also. They *read* to know what truth is, but do not *pray* to know what it is. Oh, how an hour in the morning, spent with God, prepares us for the duties of the day! And at night, what is so composing as communion with God? In resigning ourselves into the arms of sleep, that image of death, what security is like that of prayer? It engages Him who never slumbers nor sleeps, to watch over us.

## MISTAKE OF THE ADVENTISTS.

BY WILLIAM BRUCEY.  
(Kingston, Minn.)

We are often met with the objection that the Adventists made a mistake in 1844. We do not propose in this article to explain this mistake, for this has often been done in the REVIEW and books, to our entire satisfaction; but we wish to suggest a few thoughts in connection therewith. It is no sign at all that a movement is not in the providence of God, because his people make a mistake. To err is human. God told Jonah to cry against the wicked city of Nineveh. Jonah 1:2. So far as the record shows, he did not preach repentance, yet God's dealings with all nations showed that if they would repent, God would spare the city. Jer. 18:7-10. They did repent. God did spare the city, notwithstanding Jonah had said that yet forty days and it should be overthrown. Chap. 3:5-10. Jonah was greatly displeased because his prophecy was not fulfilled, yea, even wanted to die. This was a bitter experience. Just so it was with the Adventists in 1844. (See Rev. 10:10.) Was God displeased with the result of Jonah's mistake? No more was he displeased with that of the Adventists, but simply said, "Thou must prophesy again." Rev. 10:11.

Moses knew from the word of God that the children of Israel would be delivered from Egyptian bondage. Gen. 15:13, 14. He also knew that God would deliver them by his hand. Acts 7:25. When he saw them so bitterly afflicted, he no doubt thought the time had come. He made a mistake. He slew the Egyptian, but he soon found that God was not in as big a hurry

as he was. God would and did deliver them by Moses when he got ready. But Moses passed through a bitter disappointment, being obliged even to leave the country. Ex. 2: 15.

The disciples of Christ, with all the prophecies before them which are so plain to us now, thought then that the kingdom of God should immediately appear. Luke 19: 11. They cut down palm branches, and spread down their garments to carpet his way to the throne, and cried, Hosanna to the King that cometh in the name of the Lord! Matt. 21: 8, Luke 19: 37-40. They thought Christ would immediately take his throne. Did their mistake prove that this demonstration was not approved of God? If they had not done it, the stones would have cried out. Luke 19: 40. Why?—Because the prophet had said, more than 500 years before this, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass." Zech. 9: 9. But the good prophet did not say that Christ would set up his kingdom at that time. So the disciples had to suffer a bitter disappointment for their misunderstanding of the matter. In 1844 the Adventists were 1800 years nearer the setting up of the kingdom than the disciples were in their time. Which, then, made the greater mistake? Both were in the providence of God, designed to serve a good purpose in the experience of his people.

#### WE "DO ENTER INTO REST."

BY ELDER I. E. KIMBALL.  
(Northfield, Vt.)

THE notion obtains widely with our "Holiness" friends, that the present rest which we enjoy in Christ, annuls the Sabbath of the fourth commandment. Their idea is mainly based on Heb. 4: 3. If it is so, we would all be glad to know it. If it is not so, they make a fatal mistake, and are condemned by the law as transgressors.

The context, chapter 3, where the thought is first broached, first renews the exhortation of the Holy Ghost as recorded in Psalms 95, cautioning to remember the failure of ancient Israel to consummate their faith in the rest promised; exhorting us to-day to hear his voice—to-day not to harden our hearts, and after the same example of unbelief, stumble, and fail of the promised rest. This is the exhortation of David merely repeated by the apostle, who adds: "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

This rest is not something we have entered upon, and are liable to lose, but of which we shall partake, if we maintain our faith and integrity to the end.

Now, it would seem that the rest promised under Moses and Joshua, bore the same relation to the true rest that those leaders bear to the Great Prince, Christ.

But the apostle continues, showing that this promised rest was established and assured from the foundation of the world, just as the kingdom which we receive at Christ's second coming, was "prepared for you from the foundation of the world." For in proof he cites God's rest upon the seventh day, making it identical with the "My rest" promised, foreshadowing that rest, and evincing the completion of the work in the design of God, "from the foundation of the world." So the call to that rest and to the kingdom prepared "from the foundation of the world," has been made ever since.

Some did enjoy that typical rest under Moses and Joshua, but it was not the "My rest" of which the apostle speaks; it but faintly foreshadowed it; for if Joshua had given them (through Christ) that rest, "then would he not afterward have spoken of another day. There remaineth therefore a rest [or keeping of the Sabbath] to the people of God."

The people were called to that rest in Psalms 95, 1050 years before Paul quotes and renews

the call. It would seem that if it annuls the Sabbath now, it would have done so then. But does he not say, "We which have believed *do* enter into rest?"—Yes; and in the same sense that we say, "We do receive salvation," "Now is come salvation," and "Ye are come unto Mount Zion, . . . the heavenly Jerusalem, . . . to the spirits of just men made perfect," etc., it is anticipatory; for in the true sense we have not received salvation, but have "for a helmet the *hope of salvation*," which is "ready to be revealed in the *last time*," when Christ shall come "the second time without sin unto *salvation*."

When the apostle says we "do enter into rest," for proof he goes back to the psalm, quoting the words of that promised rest. So he cautions us good Christians, whom the Holiness body would have already enjoying the rest, to "fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it;" and adds, "Let us labor therefore to enter into that rest." And we shall not attain it until we have "ceased from our own works [good and right works which we are to do here], as God did from his."

Ask Paul in travail of soul and labors night and day, Have you entered into God's rest yet? His answer is, When my works are "finished," I shall rest even as God rested.

The sophistry of the Holiness interpretation, which makes Christ's promised rest—"Come unto me, all ye that labor and are heavy laden, and I will give you rest"—synonymous with God's promised rest, would make all who do not come to Christ, obliged to keep the Sabbath, while it exempts those in Christ. But it is the same rest to which the people are called in both the Old Testament and the New; and if it annuls the Sabbath now, it did then.

We would that those who have not the Spirit of truth to search for truth, but trust in feelings for their criterion, and sing, "We have entered the jubilee," might be brought to see the error, blindness, and self-deception under which they are laboring, and come to the light.

#### MORAL TREND IN FRANCE.

BY JOHN VUILLEUMIER.  
(Battle Creek, Mich.)

THE literature on conditional immortality has just received a very valuable contribution in the publication of the first volume of a work entitled "The Problem of Immortality." The author, Rev. E. Petavel-Olliff, D. D., of Geneva, now in Lausanne, Switzerland, is the well-known and learned champion of the doctrine of conditional immortality in Central Europe, but particularly among the French-speaking nationalities. This work, which is the result of the author's extensive research and studies for the last twenty years, is evidently called to fill an important mission in the progress of Bible truth, especially among the cultivated classes. The author is confident, and well may be, that the diffusion of the doctrine of conditional immortality and annihilation, in the place of that of everlasting torture, is calculated to bring back to the pure gospel a large number of minds that the traditional dogma has alienated thereto.

My design in this article is not to give a review of this book. I simply wish here to translate from the first chapter of said work a few testimonies showing that many minds in France are turning toward religion, and that this would seem to be a favorable time to present before this nation a gospel pure from the adulterations which have made it loathsome to thousands and thousands of honest thinkers.

A well-known French poet, Mr. Francis Coppée, member of the French Academy, who had thus far in his writings paid little attention to religious questions, has recently published a poem which betrays anxious thought in that direction. The author tells how on one evening he visited in succession a socialist meeting and a Catholic church, and he was more indignant at the priest's sermon

than at the tirade of the communistic orator. Alas! the priest preached quite a Calvinistic doctrine, which goes back to Augustine. To the ransomed, he promised—

A distant paradise of fameless name;  
To all others, a God of love and mercy,  
Pitiless of human weakness, and ever angry  
At one single mistake, held in reserve  
An everlasting, monstrous doom of pain,  
A horrid, senseless hell.

The poet concludes thus:—

I left the church with greater sadness still.  
The stars were glittering above in splendor.  
With inexpressible distress I looked  
At the billions of those inhabited stars  
Sending down to me their silvery rays.  
Alas! alas! in these few short moments  
I had witnessed both instinct and reason  
In their wanderings, and sensed  
The old despair of human thought.  
Where are both law and faith divine?  
What shall I hope and think and know?  
No answer comes my hopeless soul to soothe;  
Reason is bruised against its prison walls;  
Justice is gone from this sad world.  
Must man indeed be either slave or mutineer?  
What first we take for truth is like  
Those fruits of beauty near the sea where Sodom  
lay,  
Which, when tasted, are full of ashes black and  
gall.  
The mind is like a ship,  
And doubt is like a sea of endless depth.  
Sad unto death before this glorious,  
Starry heaven, I asked the silent Sphinx  
If thus it was in all the stars.

The plaintive cry of the poet found the following echo in the article of a Paris journalist:—

We have no more chapel to bow down in, no more faith to hold us up, no more God to pray to. Our heart is empty. Our soul is longing for ideal and hope. . . . O you that are so happy as to believe in a sovereign Master, do beseech him to reveal himself to us; for we long to suffer and die for a belief and an idea.

Mr. Emile Faguet, one of the most eminent among the young generation of critics, recognizes the fact that this century ends, as it begun, by a notable revival of religious thought, "by a quite vigorous return to the Christian idea." Says he:—

After a long journey through the darkness of night, light which had been given up forever, has again appeared; our eyes are being raised toward the blanching morn, and the most discouraged ones among us confess that they had been hungering and thirsting after faith and hope. Since Luther's exclaiming, "What is righteousness, and how shall I get it?" this longing after faith, the most imperious of all, has sent forth toward heaven many eloquent words.

Mr. Melchior de Vogüé tells that recently in St. Petersburg, two good-looking young men entered one of the *radstockite* religious meetings, and addressing the speaker in the pitiful tones of medics, they cried in anguish; "Make me believe! Make me believe!" Let me tell you they are innumerable among us at this very time, the young men who ask to be freed from their skepticism.

On the other hand, Mr. Jules Lemaître, a writer of note but not a believer, had studied the causes of this psychological phenomenon; his conclusions, being unbiased, are well worthy of consideration:—

We are brought to this turn, I think, by the bankruptcy of analysis, by the feeling of emptiness left in us by these processes of thought, and the enormous number of unexplained things which they leave after them. For these or for other reasons, it does seem that a melting down of the human soul is just taking place at the end of this century, and that we shall soon witness—who knows?—a revival of the gospel.

And so may it be!

—In every age and every land the greatest and most constraining stimulus to labor and sacrifice in the cause of evangelism, is loving loyalty to Christ, a sensitive concern for his honor, enthusiasm for the coming of his kingdom, and a determination that his will shall be done on earth, even as it is done in heaven.—*Rev. James Gall.*

—How easy it is to see dangers in the path of right-doing! If only we were as ready to see the gains, as we are to see the risks of God's service, we should be more prompt in good than we are.—*S. S. Times.*

## The Home.

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

### HOW FRANC TOOK NOTES.

(Concluded.)

FRANC did not return until late in the afternoon. "Such a lovely time!" she exclaimed radiantly. "Dearest little lunch at Dr. Leland's cottage, and a delicious afternoon on the water! I rowed two miles, and have developed, besides muscle, a hearty appetite for those fresh berries and Marion's light muffins."

Already she had dropped into a seat at the table, and was pushing back her light sleeves that they might not dip into the butter or cream. Marion, flushed from the kitchen fire, brought in the hot, crisp muffins.

"That's right, little girl," said Aunt Laura to Franc; "you need to be strong in a country where oaks are as scarce as ostriches. I suppose you and Marion take turns about in the kitchen? You look better able to stand your day than Marion does hers."

Franc looked quickly at her sister. "Oh, it is only where studies are concerned that Marion is not strong," she said. "See what roses she has in her cheeks. And she loves such work, Aunt Laura. I don't. It really doesn't seem to be my forte."

Aunt Laura stifled the indignant words that rose to her lips, and replied quietly: "A passion for hard work in hot weather is rather unusual, is it not? Has Beth also this craving for dish-washing and dusting? She seems to have been pretty busy, too." Franc's face grew a degree warmer, though the words were cool and slow.

"Aunt Laura does n't understand the differences in our natures," she thought. Aloud she replied, "I feel it a duty to do mental rather than manual training, auntie."

Auntie said no more, but inwardly she resolved that her pretty little niece should receive new ideas as to her duty before she left Lake Mac Tenlar. Mother Bayliss, when questioned as to Franc's share in the work, answered leniently: "Oh, Franc is young, you know; just fresh from her books, and naturally a little thoughtless, perhaps. It will all come right in time." "Indeed it will," was Aunt Laura's inward comment, "if my interest in the matter avails anything."

The next morning she met Franc as that young lady, tennis-racket in hand, was starting off toward Dr. Leland's attractive cottage. "More mental training, Franc?" she asked, and Franc did have the grace to blush as she answered: "Oh, well, one must be strong before one is able to do much mental work. Tennis is splendid exercise. Do n't you think so, auntie?"

"That I do!" Aunt Laura answered, heartily, "but there is something I so much wish you to do for me, Franc, if you are willing to give up the tennis for one morning."

"Why, certainly," Franc answered, with the quick, bright smile that came so naturally to her. "I should be ashamed to be too selfish to deny myself a trifling pleasure to serve you."

Aunt Laura looked rather taken a-back for a moment, by the prompt frankness of the reply. "Surely it must be gross thoughtlessness and some honestly mistaken ideas that make her so selfish," she decided, and immediately formed her plan of the "something" she wanted done, a something to open the eyes of the blind little girl. "It is an odd request I have to make, Franc, but I believe I can trust you to do what I want done, and that without question. I want you to make faithful note this morning of all that Marion does and says—even her expression, when it is possible to get it without attracting her attention."

"Why, how funny?" Franc exclaimed, involuntarily; "but you always did do such funny things, Aunt Laura. Written notes? All right. I am equal to it. In our lecture courses every-

body admitted that I could do the fastest note-taking."

"It is eight o'clock now," Aunt Laura said, "and of course we lose a good deal of time, as Marion got up at six. But begin now."

So Franc, with pencil and note-book, the latter hidden in a volume of poetry, took an easy chair between the dining-room and kitchen tents, and prepared to do some quiet observing. Well, there wasn't much that she hadn't seen before at different times. First, Marion scraping plates and carrying loads of dishes from dining-room to kitchen. Franc began to count the number of times she walked back and forth—eleven, she found, with dishes—before she came with a broom to sweep out the big tent. After that she fed the old watch-dog, and, calling Beth, began to wash dishes. Mother Bayliss was n't about. "Strange she isn't helping," Franc thought, but, peeping farther into the dining-room, she discovered that busy little woman sprinkling and folding the clothes—"a perfect mountain of them," Franc thought.

But back to Marion. She had to move her seat a little to see better into the kitchen, where Marion washed the piles of dishes and pans. It was rather tedious, mechanically counting the plates and platters, and the number of times she lifted the heavy kettle to scald a painful of crockery. So Franc began to watch her face instead.

She had never noticed its looking so tired before. It seemed quite white, only when flushed with some sudden exertion or heat; and now and then she pushed back the stray locks from her forehead, as though their soft brush pained her. Franc noted it all diligently while Marion straightened the wood-box, filled the kettle, called Lon to bring water from the lake, washed the table and dish-towels, and swept the floor.

"Now she'll sit down and rest," Franc thought. But she didn't. She went to the big ice-chest just outside the dining-room screen, and began to remove butter jars, meat, and milk pans, preparatory to washing it out. It made Franc tired just to watch her bending over and lifting the great things, and she felt relieved when the hard task was done; but, after all, it did n't seem to make much difference, for that finished there followed something else just as hard. "Goodness! To see her lifting that heavy ironing-board and dragging it across the dining-room!"

"Do n't begin the ironing yet, dearie," Mother Bayliss called. "Shell the peas first; that will rest you."

"But, mamma, Beth or Lon can shell the peas as well as I, while the ironing—well, you know there is a great deal of it, and it is better to get it done before the sun gets higher, and while there's a breeze from the lake."

So Beth took the basket of peas and went out to a hammock under the birch trees, while Marion began at the top of the huge basket of clothes.

"Dear me! I did n't know I had three white skirts in the wash," Franc soliloquized, with something like real remorse. "Such fussy ones, too!" While she watched Marion straightening out the flounces and the points of lace and embroidery, and pressing the hot iron over them, Aunt Laura passed with broom and dust-pan toward the bedroom tents.

"Is n't it nice that Marion loves it so—all this sort of thing!" she said in the most innocent way to Franc, and that rosy little note-taker began to feel an odd sensation about the region of her heart.

Marion had finished the three skirts, and had begun a long night-dress, when suddenly, unconscious that other eyes were on her, she pressed her hot hand to her tired back, and, with a little cry of pain or exhaustion, sank into a chair near her. In another instant, hearing Mother Bayliss coming with a second ironing-board, she stood again quickly, and began a cheery little song, while she pressed hard upon the tucks in the dainty gown-yoke.

"If I ever wear anything but untrimmed muslin again?" Franc said under her breath. It was the hardest note-taking she had ever done. Noth-

ing in Dr. Hagne's lecture-room could have compared with it. She counted up the articles Marion had ironed, and held her breath at the sum total. That cunning blouse, which she had worn boating with Stella Cassell! The pretty wrapper, in which she had lolled one long afternoon in the hammock! And Marion ironed on with aching back and throbbing head, until time to fry the fish, which Ed had caught and dressed for dinner. Before Marion and Mother Bayliss had finished getting "that dreadful dinner," the mist about Franc's eyes made the lines in her note-book dim; and though she held to her promise, heroically, and watched her sister and wrote her notes until high noon, when that time had come she rushed headlong to her own tent corner, and cried as only a contrite little sinner could.

Aunt Laura was not surprised that Franc was late to dinner. Neither was any one else. Franc was often too engrossed in book or pastime to be prompt. The surprise came afterward, when a gay little bevy called to take Franc sailing, and she gratefully but decisively declined going.

"I mean to take a new kind of exercise this afternoon," she said. "When Sarah gets about again, or we find a culinary treasure in the city, Marion and I will be more than glad to join in all the frolics."

"Marion and I!" Marion, back in the dining-room, listened amazed. She to be included in Franc's frolics? A moment later her amazement knew no limit, when sturdy "student Franc" marched her by both shoulders out to the hammock, where pillows and books and a cool breeze from the lake tempted to quiet and repose.

"There mistress Marion, you can't do that entrancing work one minute longer! I'd marshal mamma out after you, only that I'm too green not to need an overseer. After this, though, you uncomplaining darling, we'll see if we can't do some new problems in division."

Marion did n't see how she could stay there and rest, with mamma and Franc and Beth at work, and she meant to slip back at the first possible chance; but she stretched her tired limbs in the hammock with a sigh of utter content, and five minutes later Franc, in her big apron, peeping around the side of the tent, saw her sound asleep, the fresh, sweet breeze stirring the hair about her face, and swaying the hammock as gently as it did the cobweb hammocks swinging in the grass.

"I never was so tired in my life," Franc said to Aunt Laura that night, "nor so happy. That note-book meant to mirror Marion, mirrored me instead. It made me see myself as I never did before, as I hope I never shall again. O Aunt Laura, did you see the great monster of selfishness I saw to-day, while I took those notes?"

Aunt Laura smiled. "I saw a little Undine discovering her soul," she answered enigmatically.

"Anyhow," Franc said soberly, "funny as it is, I never took a sail that gave me half the pleasure I found in missing that one to-day."

Aunt Laura was silent a moment, then she said, with her firm hand upon Franc's newly blistered ones: "You are beginning to learn the sweetness of an old, old truth, and the more you study it, the richer and happier your life will grow. You have heard the old proverb, dear. You may prove it each day that you live. 'He that resisteth pleasure crowneth his life.' Are you willing to try?"

Though Franc could not speak for the choke in her throat, the tears in her brown eyes answered for her, and Aunt Laura was more than satisfied.

—Maud Rittenhouse, in *Interior*.

—Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it, desperate.—*Bishop Hall*.

—Looking ahead for happiness in this world has been compared to "bottling sunshine for next year's use." Taking comfort as you go on is the only way to make sure of it.—*Our Hope*.

## The Mission Field.

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

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

### "THEY DIVIDED THE LAND."

To the casual observer, it may appear that the partition of the African Continent among the European Powers is a political scheme, a mere matter of diplomacy, another step toward the making of the great greater, and the extermination of the weak. This is true so far as the Powers are concerned; but at the same time, the division of the realms of the savage hordes among civilized powers, is a most significant sign that the God of heaven is preparing to cut short his work in righteousness, and make a short work upon the earth. Nothing that has happened during the last decade in the political world, is of greater interest to the ambassadors of Christ than this.

Now, what possible relation can the division of a heathen continent among civilized powers sustain to the closing work of the gospel, to the evangelization of the world in the present generation? Let us go back in the history of missions. I desire to prove conclusively that prior to the year 1858, it was impossible for man to fulfill the command of God to preach the everlasting gospel to every nation, and kindred, and tongue, and people. But just as fast as man has realized his responsibility to fulfill that commission, nay, ten thousand times faster, God has opened the way so that the gospel heralds can proclaim their message of good tidings to earth's remotest bounds.

Fifty years ago the prayer that ascended to heaven from the lips of every true follower of Christ, was, "Open the doors of the nations, O God, that the gospel may be preached to them." It was not then, as now, "Lord, raise up faithful laborers, for the harvest-field is wide, and we cannot begin to fill the calls that come to us for help." There were a few faithful souls who were ready to go, had there been any place to go to, and any way to get to it.

But how was it? Commencing in the Orient, at the "Saurise Kingdom"—Japan—what could be done there? The Japanese had become so disgusted with the Christianity of the followers of Loyola—the Jesuits—who were the first missionaries to visit them, that in the sixteenth century the government set about to exterminate Christianity, root and branch. The Christians were massacred on every hand, and for years it was thought that there was not a follower of the God of heaven in all the realms of the Mikado. From the time of the aforesaid massacre and expulsion, Japan was hermetically sealed to the white man and his "devil religion." To enter was to die.

We pass to China, the "Walled Kingdom," on the soil of which no "foreign devil" dare put his foot, save at the risk of his head.

India was in the hands of the East India Company, whose officers would rather see the missionaries shut out, than open the doors to let them in. Well did these lovers of mammon, these men that would be rich, understand that the sunbeams of the gospel would pierce the clouded heathen mind, so that it would stand a fair chance in trade and everything else.

How was it with Africa? Her vast plains and forests, her mountains and vales, her lakes and rivers, were unexplored. True, David Livingstone had begun his work; but the results of it were not before the world as now.

The islands of the sea were inhabited by cannibals—no protection for missionaries there.

Look back now over these countries, and weigh the prospects of the gospel in any of them. Truly the picture was a disheartening one. No wonder the prayer arose to God, that he would "open the doors of the nations;" and well may the yearnings of the Christian hearts of those times and before, be expressed by the words of Xavier, immediately after his purpose to enter China had been frustrated, and his dearest hopes crushed to

the ground: "O rock! rock! when wilt thou open to my Master?" But in 1858 the scene changes. Through the instrumentality of civil governments, God answered the prayers of would-be missionaries, and the doors of the nations were opened, so that the gospel, untrammelled by heathen laws to hinder its progress, could go to a thousand millions of the human race.

Hark to the voice of the Most High, and watch his stately stepplings in what took place in 1858. I quote from a speech of A. T. Pierson's:—

In that year, 1858, Great Britain, after 200 years of exclusion, made her treaty with Japan. In that same year China, by the treaty of Tientsin, threw open not only her ports, but her interior, and provided that any Chinese subject might embrace the Christian faith without molestation or persecution. In that same year India was transferred from the sordid East India Company to the British crown, and Victoria became empress of the Indies. In that same year the revolutionary changes in papal Europe laid the basis of Free Italy. In that same year David Livingstone sailed a second time for South Africa, to complete his pioneer path for missionaries. In that same year Benito Juarez, in Mexico, overthrew the monastic system, confiscated the estates and revenues of the papal church, and opened the way for Protestant missionaries to enter Central America. And in that same year Elizabeth Sale, of Helensburgh, Scotland, successfully penetrated the zenanas of Hindostan, and led the way in woman's work for woman!

Was there ever such a year as 1858? Within less than twelve months, doors of approach were opened to from thirty to forty millions in Japan, three hundred to four hundred millions in China, two hundred and fifty to three hundred millions in India, including all her millions of women and girls.

O the wonderful power of God! Truly he has gone out miles before us in opening the way, and we are lagging in the rear.

What, then, has been accomplished for us in the partition of Africa? Just this: prior to the division of the land among the civilized powers of Europe, almost all over that great land, wherever he might go to labor, the missionary was at the mercy of the savage. Is it not so to-day?—No, a thousand times, no. Great Britain, Germany, France, or some other civilized power is responsible. Beneath their flags the gospeler can travel and labor in safety.

Formerly the Mohammedans overran large portions of Africa. They do so to-day, but their power is gone. Moslem rule meant the laws of the Koran; the laws of the Koran meant death to any and all who would dare to proselyte from the ranks of Islam. The Mohammedan may live in Africa yet, and practice his religion, but he may not do it to the injury of any other creed.

An exception to this rule may perhaps be found in the Turkish Protectorate. Turkey is a Mohammedan nation. For centuries she has possessed Tripoli, and has in no way benefited it. "Her tenure of Tripoli is a feeble one. Both France and Italy would like to appropriate the country, and one or the other will probably do so before long."

Mohammedanism has not the hold it had some years ago. Said H. M. Stanley: "I will guarantee there will not be a Mohammedan south of the equator in the whole of Central Africa within five years from now." Take the Mohammedans ruled over by the sultan of Turkey, by the shah of Persia, and by the khedive of Egypt, add them all together, and Queen Victoria rules over a greater number. Beneath her rule the missionary can work without molestation. This was not so a few years ago.

But what help will Roman Catholic powers like France and Portugal, who now own part of Africa, render to Protestant missionaries? Another question uproots this one—How strong is the hold of France and Portugal in Africa? France, as far as mileage is concerned, has a larger territory than any of the other Powers; but the most of it is worthless, uninhabited desert. As for Portugal, statesmen prophesy that her possession is only a temporary one. Refer to the map, and you will see that her lands are sandwiched in between those of Britain and Germany, or hard pressed by them on one side or the other. All this was planned by England and Germany, and it is probably only a matter of time till Portugal will

be forced to surrender her rights to one or the other of these two nations.

From all of these facts we may conclude that the partition of Africa is as important an event in the nineteenth century conquests of Christianity, as was the dividing of Canaan among the hosts of Israel in the days of the "twelve tribes."

The hand of God was in that division, and we believe we can see the hand of God in this one. Taking this as the basis of argument, what are our obligations as the true Israel of God? What was the former Israel told to do?

"Thou shalt make no covenant with them." But Israel did, and sad were the results. Heir sons and daughters intermarried with the sons and daughters of heathen; together they offered up human sacrifices, and joined in all manner of heathen and ungodly wickedness, defiling the image of God, and obliterating as far as in their power lay, the sacred truths committed to them.

It is true that God commanded Israel to utterly destroy the inhabitants of the land, and to show them no mercy. This command never would have been given, had not the inhabitants of Canaan refused to acknowledge the Creator, when they saw all the signs and wonders he had shown prior to the giving of the command.

The injunction to the present house of Israel is: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

Then "rum treaties," tobacco trade, and trafficking in human souls and bodies come under the ban of this injunction; and the voice of every true-hearted follower of the Master must be upraised against them.

This is the injunction; what is the command and commission?—"TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU." It is not to kill, and spare not; but it is to "teach."

It is not enough to discern the hand of God opening African doors. We must enter these wide open portals, and tell the sweet story of the cross, that has done so much for us, to Ethiopia's dusky sons and daughters.

May God stir the hearts of his people in behalf of the African, both in this country and on his native soil.

P. T. M.

### THE PARTITION OF AFRICA.

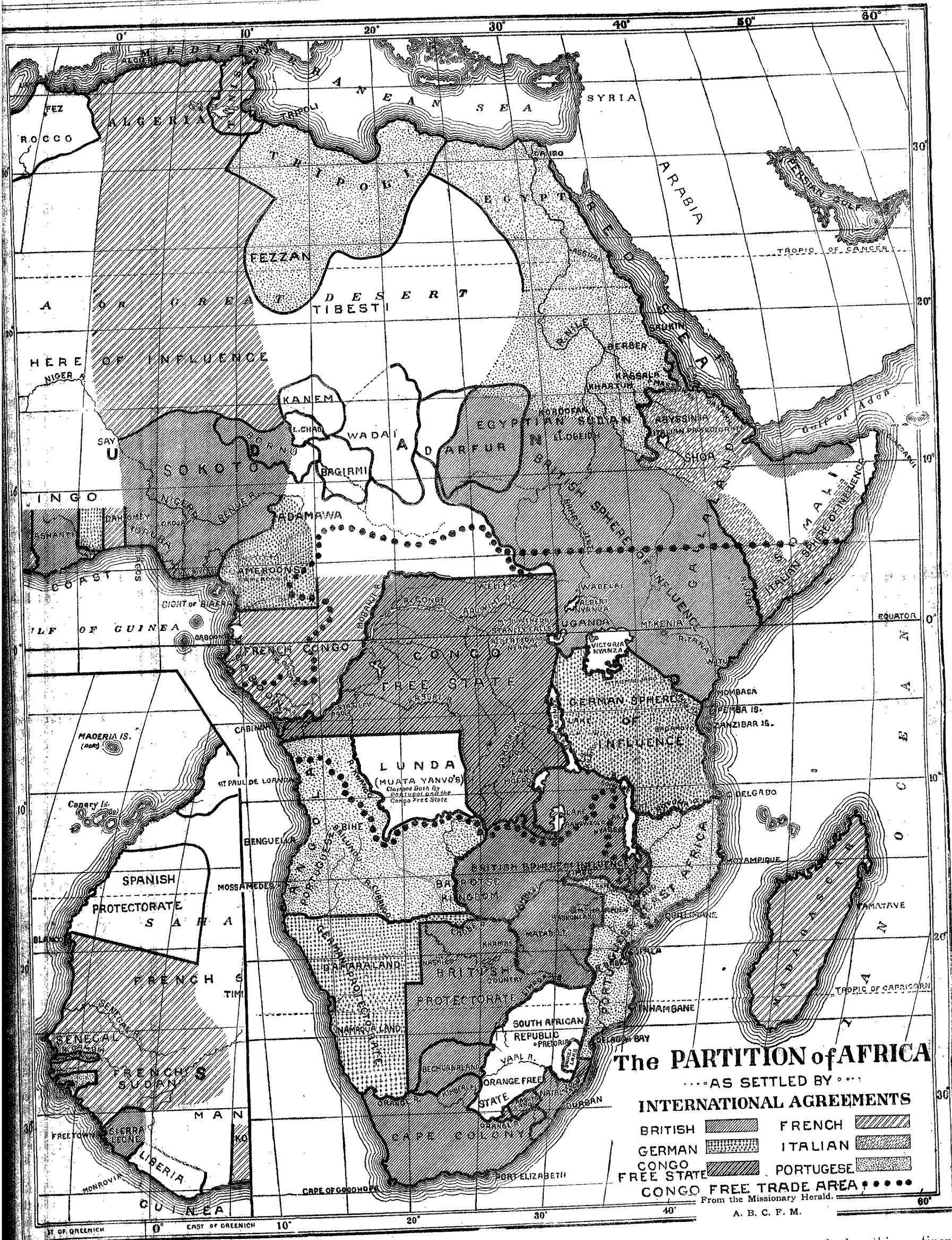
We give with this number a sketch map indicating the divisions of Africa as it has recently been parceled out by the European powers. Some boundaries are still unsettled. The Anglo-Portuguese Treaty has not been ratified, and just now a vigorous contest is progressing between England and Portugal in relation to the interior region, south of the Zambezi and west of Sofala, including Mashonaland and Manica. . . .

In the whole of Africa there are 11,900,000 square miles of territory, of which only about two and a half million square miles remain unassigned to the protection of some foreign power. We find in the *Mouvement Géographique* some tables showing the extent of the present possessions of the various countries, including what are called their several "spheres of influence." The following are the summaries in square miles:—

Portugal, 774,993.	Congo Free State, 1,000,000.
Spain, 210,000.	Italy, 360,000.
France, 2,300,248.	Great Britain, 1,909,445.
Germany, 1,085,720.	

Added to these are Egypt, Tripoli, Morocco, the Central States of the Soudan on the north, and the Orange Free State and Transvaal on the south.

The principal possessions of Portugal are Angola and Mozambique. France has Algeria, Tunis, Senegal and dependencies, the Sahara, and Western Soudan, part of the Gold Coast, Gaboon, and French Congo. Madagascar is also assigned to her, although her hold is by no means



complete. Germany has in Africa, in the Cameroons, 193,000 miles; in Damaraland, 385,000 miles; in East Africa, 450,000 miles. British Africa comprises her west coast colonies and the Niger, 445,000 miles; Cape Colony, Basuto, Zulu, and Bechuana lands, 500,000 miles; Natal, 21,000 miles; South Africa Com-

pany and Nyasaland, 500,000 miles; East Africa, 400,000 miles; Somali coast, 38,000 miles. It will be seen that France has the largest area, but much of her territory is desert, and, as the *Mouvement Géographique* says, "Every one will admit that, so far as value goes, England has no rival in Africa."

May the day be hastened when this continent, thus divided up among the nations, shall acknowledge the sovereignty of Him who is King of kings!—*Missionary Herald*.

—Trim your lamp in time, that it may burn well in eternity.—*W. Jackson*.

# The Review and Herald.

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

BATTLE CREEK, MICH., MAY 5, 1891.

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## THE COLUMBIAN EXPOSITION AND SUNDAY.

### Ecclesiastics Heard From.

THE *Independent* is still anxious about the opening of the gates of the coming Columbian Exposition on Sundays. It has solicited the views of the leading ecclesiastics of the different churches of the country, and has received responses from ninety-seven which it publishes in its issue of April 23. As might be expected from those who are committed to the traditions and dogmas of popular theology, the great majority pronounce against having the gates open on Sunday. Where the surprise comes in, is in the fact that all do not so decide. But some of them speak in a way which will doubtless surprise their brethren.

Of six Roman Catholic archbishops, three are against opening, and three would open it afternoons; and of sixteen Roman Catholic bishops, four would close, eleven would open, and one is non-committal. Among the responding Protestant divines there is more confusion of sentiment in regard to the nature of Sunday, and why the Exposition should be closed on that day, and the effects which would follow.

We do not find any of the Catholics trying to muddle the fourth commandment of the decalogue into the Sunday institution; and one of them, Bishop J. L. Spalding, of Peoria, Ill., tells them plainly that Sunday is not the Sabbath. A few of the Protestants appeal directly to the Sabbath commandment, as the ground on which the Exposition should not be open on Sunday; but others sufficiently answer such a position. Thus J. J. Moore, D. D., Bishop of the African M. E. Zion Church, Salisbury, N. C., says: "I am emphatically in favor of the Exposition closing its gates on Sundays for the reasons that God sanctified the seventh day of the earth, or our Adamic world's beginning, or creation, and has set it apart thereby as a day of rest and religious devotion, and has commanded man to keep it holy." From which he draws the conclusion that "they should preserve the sanctity of the Christian Sabbath [Sunday] for divine worship and rest." But T. M. Clark, D. D., Bishop of the Protestant Episcopal church, Providence, R. I., says that many in the Episcopal Church would oppose the opening, "but not on the ground that it would be a violation of the fourth commandment, inasmuch as that prohibits work on the seventh [italics his] day of the week." He thinks, however, that the "legal observance" of this day seems to have been set aside by St. Paul, and continues: "Neither would they base their objections on the assumption that the Sabbath has been transferred from the seventh to the first day of the week, . . . there not being any intimation of such a change in the New Testament, or any evidence to show that it was made in the early age of the Church, or that any one was ever authorized to do it, the word *Sabbath* not having been used to distinguish the Sunday, or Lord's day, until a comparatively recent date."

Bishop C. Whitehead (Prot. Episcopal) Pittsburgh, Pa., thinks that on the whole, "more good than harm will be done by the opening of the gates of the Exposition on Sunday, after the hour of divine service, say at one P. M." Bishop C. C. Grafton (same church), Fond du Lac, Wis., takes the Roman Catholic ground that the church changed the day. "She [the church] changed the day as given by God to Moses, from the seventh to the first day of the week." At the same time he thinks the Exposition doors should be open Sunday

after twelve o'clock, as, to use his own words, "it would only be in the interests of the saloons and theaters to keep them closed." Others just as strongly argue that it would be in the interest of intemperance and immorality of every kind, to keep them open.

Chas. E. Cheney, D. D., Bishop of the Reformed Episcopal Church, Chicago, Ill., hits the "civil" Sunday plea, now so popular, a heavy blow between the eyes, when he says: "The moment that you take away from any man the plea that Sunday is a sacred day [italics his], on which labor becomes something offending his conscience, you take away from the laborer all defense against being required by the employer to work on that day." The "civil" Sunday is simply a scheme to dodge the perplexing idea of "sacredness," which cannot be shown from the Bible to pertain to Sunday in the least degree; but many, like Bishop Cheney, are not slow to see that without the idea of sacredness and some claims to bind the conscience, there is no hope for Sunday; and this is their embarrassment.

It is conceded that if the gates are open on Sunday, multitudes will throng the Exposition grounds. These, of course, will be persons who do not look upon Sunday in such a light as to consider it wrong for them to do so on that day. These are the only ones who would be affected by the closing. Now, how would it help the cause of morality among such, to be told that the managers do not think it proper for them to visit the Exposition on Sunday, and therefore they must stay out? They would be left to employ their time in some other way, but certainly not in any religious exercises. So it seems to us that the ministers who urge that the closing would be in the interest of the saloons, theaters, and beer gardens, have the best of the argument.

### "KILLING BIRDS FOR DECORATION."

We are happy to join our voice in the chorus of condemnation of the barbarous practice mentioned below. Pride is bad enough considered simply in its own exhibitions; but when it inflicts untold suffering on the innocent songsters of the forest and grove, it deepens to a hideous hue its inexcusable guilt. We have heard of associations of ladies who make one condition of membership a pledge never to contribute to the support of the occupation of bird butchers, by wearing any sort of plumage as an article of ornament; and we honor them. Under the above heading, C. W. S., in *The Vanguard*, says:—

"Dead birds put dollars in the pockets of dealers, and they will stifle the sweet songs that gush from their throats, with no moral scruples whatever. The cruel and barbarous demands of fashion must be satisfied, though it demand the slaughter of millions of birds. This appalling destruction of our feathered songsters is an index to the demoralizing effects of fashion.

"Ornithologists say in their published report: 'From carefully gathered statistics, it is proved that on the most moderate calculation 5,000,000 song birds are annually required to fill the demand for the ornamentation of the hats of American women. The slaughter is not confined to song birds; everything that wears feathers is a target for the bird butcher. In a single season 40,000 terns were killed at Cape Cod for exportation, and the swamps and marshes of Florida have been depopulated of their egrets and herons. In one month 1,000,000 bobolinks have been killed near Philadelphia, and from a single Long Island village 70,000 song birds were supplied in a short time to New York dealers for millinery purposes.'

"The Audubon Society is one outgrowth of the committee on bird protection of the American Ornithologist's Union. They are doing much to protect the birds from a slaughter that is an insult to our civilization. A correspondent in the *Audubon Magazine* says:—

"Through my meanderings I watched closely for birds and deer. I saw but a few hundred birds, where formerly I had seen from 10,000 to 20,000. I met plenty of hunters with buggies and wagons loaded with bird plumes. The birds are killed at a season of the year when they are rearing their young.

On passing the rookeries where the hunters had been a few days previous, the screams and calls of the young birds were pitiful to hear. Some were just fledged, while others were so young that they could make but little noise. But all must inevitably starve to death! I cannot describe the horror it gave me to hear the pitiful screams of dying little birds.'

"The *Savannah News* says: 'The crane is pursued vigorously by the hunter, who finds a ready market for the plumage, as the snow-white feathers are popular with the women of fashion. Plumage dealers in New York have hunters regularly employed at a salary in the South, Florida, along the Atlantic and Gulf coasts of the peninsula, and all through the almost impenetrable lagoons and bayous of the Everglades, who keep up the warfare upon the birds of plumage and song all through the winter. And this fact has led to the agitation of the question whether a rigid law should not be passed to punish by fines and penalties all who are convicted of shooting any birds except those which are edible.'"

### "MISTAKES OF ADVENTISTS."

An article with this heading appeared some years ago, designed to raise prejudice against Seventh-day Adventists, and thus hedge up their way and break down their work. It was, of course, copied by some religious papers who are more than pleased if they can find something about the Adventists to hold up to public scorn. As the document was five sixths falsehood, and the remainder foolishness, we concluded to let it pass unnoticed.

It now appears, however, that some are so wonderfully pleased over the idea that S. D. Adventists have made some mistakes which they can ridicule, that they are having said article printed on separate slips, and sent out, contrary to law, through their papers for a wider distribution. They thus sometimes fall into the hands of those who, being friendly, but unacquainted with our history, write in to know what it means. For this reason we notice it. The whole document reads as follows:—

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Deut. 18:22.

"The numerous mistakes which the Adventists have made, show that the Lord has not led them:—

"1. They set the time for the end of the world in 1843, and failed.

"2. They set it again in 1844, and failed again.

"3. Elder White set it again in 1845, and failed.

"4. They preached then that this earth was the sanctuary. This they now own was a mistake.

"5. They held then that probation for sinners was past. This they have now given up.

"6. For ten years Seventh-day Adventists began the Sabbath at 6 P. M., instead of at sunset as now.

"7. They kept their children out of school then because time was so short! Now those children have grandchildren in school!

"8. They gave away their crops and goods in '44 because they would need them no longer.

"9. They opposed a church name; now they adopt one.

"10. They opposed church organization; now they believe in it.

"11. For years they would not plant trees. Time was too short. Now they wish they had.

"12. By a vision from Mrs. White, the women put on the short dress with pants. It was a shameful thing, and they had to abandon it.

"13. For fifty years they have been expecting the end of the world to come inside of five years, and it has not come yet.

"They have been wholly disappointed in everything they have predicted. *It is just going to be, but never is.* These simple facts should convince all that the Lord has not led them."

The article, we have said, was aimed at Seventh-day Adventists, and was designed to convey the impression that it all applied to them; but either through the author's rambling, rickety style of writing, or through a wicked intent to deceive, it is so worded that when its falsehood as applied to Seventh-day Adventists is exposed, a runway is all prepared into which to dodge. What "Adventists," in general, have or have not done, is really no concern of the article; for the intent is to focus attention upon S. D. Adventists, who are the objects of attack. For the same reason it is no concern of



ours; and we shall answer it only from the standpoint of Seventh-day Adventists, which is all with which we have to do.

First, When we deny charge number one, and say that Seventh-day Adventists did not set the time for the end of the world in 1843, the author may say, indeed, I only said "Adventists," not Seventh-day Adventists. But we shall treat it according to its intent, not according to its deceptive phraseology. And so we brand number one as a falsehood. There were no Seventh-day Adventists in 1843.

Second, We say the same of the second: there were no Seventh-day Adventists, in the present acceptance of the term, before the passing of the time in 1844.

Third, As to the third, Elder White was a Seventh-day Adventist in 1845; but he set no time. Falsehood No. 3.

Fourth, "They preached," etc. Who? Adventists of the Elder White class?—No. When? In 1845 or later? None of his class. As applied to S. D. Adventists, it is false, for they never preached that the earth was the sanctuary; and as applied to Adventists of the 1844 class, it is false; for they never gave up that view as a mistake.

Fifth, The fifth, if it means S. D. Adventists, and sinners in general, is also false. So the first five so-called mistakes turn out to be falsehoods. But suppose all these five were true; what of it? Is it anything against a people, when they discover an error, to give it up and turn to the truth?

Sixth, Beginning the Sabbath at six o'clock. Well, in starting out in so radical a reform, is it anything strange that all the light was not seen at once? Many truths have been discovered since the days of Luther, and many have moved out in the various reforms discarding error for truth. Now suppose some one should sit down and make a list of all these, and publish them to the world as the "Mistakes of the Reformers," how would that look in the eyes of all candid people? As soon as S. D. Adventists learned from a closer examination of the Scriptures, that they were wrong in the matter of commencing the day, they immediately changed to the true time. Was there anything wrong in that? Why the Sabbath was first observed by this people from six o'clock to six, is easily explained. When the Sabbath truth found them, they were keeping days by Roman time, from midnight to midnight. The Bible says, "From even to even" the day is to be reckoned. The question then was, When is "even"? Elder Joseph Bates, who was the first to teach the Sabbath in the light of Rev. 14:9-12, had for years been a sea captain; and he used the same reckoning on land that he had used on board of his ships, that is, mean time, from six to six; and this reckoning consequently went for a time with the Sabbath reform. And this was a vast improvement over the Roman reckoning from midnight to midnight; for this was in accord with Bible time twice a year; but that, never. So much for the six o'clock matter.

Seventh, They kept children out of school, etc. Who are the "they" here referred to? Were they Seventh-day Adventists? But this people have never taken any action on keeping children out of school. Some individuals may have done this. But what right has any one to charge a denomination with the mistakes of individuals? But there are many now who think it not desirable to send their children to the public schools on account of the associations to which they would be exposed. It was so then. It was more a question of association than of shortness of time.

Eighth, "They gave away crops and goods in '44." Who are the "they" referred to here? Are they the same as those of No. 7? It must be so construed, but if so, it is utterly false; for, as we have shown, there were no S. D. Adventists previous to the passing of the time in 1844. This is a specimen of the shambling style of this kind of literature.

Ninth, A church name, etc. How could "they," referring to a denomination, oppose a church name and adopt one? This is not true of S. D. Adventists. Here two classes are blunderingly or maliciously confounded. First-day Adventists opposed a church name. When the question of adopting a name came before S. D. Adventists, some individuals, as was natural, were opposed to it; but the question was discussed and carried successfully, and a name was adopted. The only action S. D. Adventists ever took on the subject of a name, was to adopt one.

Tenth, Organization. The circumstances here were precisely similar to those of No. 9; and it is answered in the same way. As applied to S. D. Adventists, both are false.

Eleventh, Planting trees. Some individuals may have felt and acted as stated; but what has the denomination, the "they," to do with that? S. D. Adventists have taken no action on whether they should, or should not, "plant trees" (1).

Twelfth, The short dress. The light on dress reform, rightly used, would have been a blessing, as it was designed. But unfortunately there are almost always persons of narrow minds and ultra ideas, connected with such movements, who cannot be restrained from going to such extremes as to turn the whole movement into a travesty. This is all there was "shameful" about this matter. But this is not the first time a movement designed to be a blessing has been frustrated. The apostles at first had all things common. Acts 2:44, 45. But through the infirmities of human nature, that was soon found to be impracticable, and they had to give it up. Why does not the author of "Mistakes of Adventists," go blurring around the country about the "mistakes of the apostles"?

Thirteenth, Expecting the Lord within five years for fifty years. S. D. Adventists have not yet existed fifty years. Does he mean them, or somebody else? But surely one must be hard pressed for a list of mistakes against a people to call it their mistake because they have not realized their hope so soon as they thought might be. As an illustration, suppose the author himself is waiting at the station for the train which is indefinitely delayed, and does not arrive for an hour. Yet he is expecting it every minute all the time. What a foolish man to make sixty mistakes in one hour!

Now look at the logic of this attack. Thirteen mistakes are attributed to Adventists; and if the charges were all true, instead of being mostly false, as seen above, yet from the writer's point of view the Adventists have now come onto the right ground, that is, have corrected all these mistakes. But he now virtually says to the world, Don't have anything to do with this people, because they have made mistakes in the past. True, they have corrected their mistakes, and have come out all right now, but nevertheless they have been wrong sometimes, therefore fight them, break them down, and destroy their work, by every means possible. Does not this betray very astute logic, and a very amiable spirit?

As stated in the beginning, we should not have noticed this compound of weakness and wickedness, but for the sake of some inquiring friends who were not acquainted with the facts in the case.

#### IN THE QUESTION CHAIR.

##### JAMES 5:12. THE JUDICIAL OATH.

Is it right to take the judicial oath? If it is, what is the meaning of James 5:12, and Matt. 5:34? P. P.

Answer.—Yes. The judicial oath is not the kind of swearing referred to and condemned by James and Matthew. According to Matt. 26:63, 64, the high-priest put our Lord under oath, and he answered him under the solemnity of the adjuration by the living God. Paul, also, frequently used language which was the exact equivalent of the judicial oath. 2 Cor. 1:23; Phil. 1:8; Rom. 9:1; 2 Cor. 11:31; Gal. 1:20; 1 Tim. 2:7.

The oaths which are condemned, are pledges or vows to do something, or establish the truth of what we say, under a forfeit of that over which we have no control, and which we have no right to pledge. (See note on Sabbath-school lesson on James 5:7-12, in REVIEW of March 10.)

##### HEB. 4:8. THE REST—ANOTHER DAY.

"For if Jesus had given them rest, then would he not afterward have spoken of another day." What "rest" is meant? and what "other day" is referred to? J. T. C.

Ans.—The marginal reading for Jesus is Joshua, the two names having in Greek the same form, and the reference being to Joshua; and so the Revised Version has it. In connection with Heb. 4:1-11, read chap. 3:7-19. The apostle is drawing from the experience of the Israelites a most important lesson for us. Those who came out of Egypt grievously provoked the Lord by their unbelief, especially in the matter of the spies (Num. 13:30-33, and chapter 34) so that time was called "the provocation," "the day of temptation in the wilderness." Therefore God declared that those men should not see the good land he had promised to their fathers; and this was swearing in his wrath, that they should not enter into his rest. The immediate reference was to the land of Canaan.

But the following generation did, under Joshua, enter into the possession of Canaan, and he bore witness that the Lord gave them rest, as he swore unto their fathers. Josh. 21:43-45. And was not this, then, all that had been promised? Paul, in Heb. 4:8, says not. "For if Joshua had given them rest," that is, the true and full and final rest embraced in the promise to the fathers, as they entered under his leadership into the possession of Canaan, God would not after that, as he does by David (Ps. 95:7), still have continued to men the period of invitation ("another day," or season) in which they might hear his voice still inviting them into his rest, and warning them not to harden their hearts in unbelief, as his people did anciently in the wilderness.

What, then, was the true "rest" had in view?—Not simply the possession of Canaan, but the possession of the whole world, of which Canaan was a figure; for Abraham was heir of the world. Rom. 4:13. And if those who fell through unbelief in the wilderness, had proved true and faithful, they would not only have entered into the typical "rest" of Canaan, but would ultimately have entered into the "rest" of the immortal state in the earth redeemed. But they failed in the very first stages of the process, in the wilderness, journeying to the earthly Canaan.

But Paul says the invitation is still extended in the gospel—"if any man hear his voice." And to what does this voice invite us?—It invites us to come to Christ, and in Christ to become "Abraham's seed, and heirs [of God's rest] according to the promise." Gal. 3:29. And what is the nature of this rest?—It is just such as that which God entered into on the seventh day, after he had created the heavens and the earth—the perfection of heavenly bliss. Heb. 4:4.

To conclude, the answer may be summarized thus: The rest which Joshua failed to give the people was the full rest involved in the promise to the fathers; the invitation to that rest was continued in David; it comes to us in the gospel; the "other day" is this period of gospel invitation; the real rest, which God calls "his rest," is a condition of heavenly satisfaction and delight such as God enjoyed on the seventh day when he saw all the work he had made, and pronounced it good, the heavenly Canaan of which the earthly was a type; we have not reached that rest yet—it "remaineth," or is still before us; there is danger of our failing to obtain it through our unbelief (Heb. 4:1); and we are exhorted to labor to enter into it, or to finally attain unto it. Heb. 4:11. That we have not yet reached it, is evident; for we are here engaged in working out

our own salvation with fear and trembling (Phil. 2:12); but when we attain to that rest, we shall have ceased from our own works, as God did from his. Heb. 4:10. (See article on page 276.)

ISAIAH 66:17; MATT. 10:23.

What is meant by Isa. 66:17 and Matt. 10:23?  
E. E. M.

*Ans.*—The passage in Isaiah seems to refer to a class of sinners addicted to a special kind of idolatrous worship in which they purified themselves in the garden, one after another (margin), and ate swine, the abomination, and the mouse. What the purification was, what the "abomination" was, and what people ate the mouse in sacrifice, nobody in this age of the world can tell. But those who committed those sins in the days of Isaiah, will have their part in, and be consumed by, the second death, to which time the prophet evidently glances forward. Verse 18; 2 Thess. 1:9, 10.

As to Matt. 10:23, Christ was giving directions to his disciples in the condition in which they were then placed; and before they had gone through all the cities of Israel preparing the way of the Lord, Christ promised to manifest himself to the people as the Messiah, whose coming they were proclaiming. Reference is made to the first advent, not to the second. (See Acts 13:23-25.)

"WHAT SHALL WE DO?"

THE question, "What shall we do, that we might work the works of God?" was asked the Saviour by some of the multitude who had followed him across the Sea of Galilee. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

It seems necessary to salvation that this important question should be ever before the mind; for "without faith it is impossible to please him [God]," and "without me ye can do nothing." These two things we must have in order to be saved; the first and great requisite is faith, the second is the ability to do. The apostle James effectually teaches that as works without faith are of no avail, so faith without works is of no avail, being dead. Hence we conclude that the Saviour's definition of the work of God, includes a doing within the faith. Just as James, in another place, citing the case of Abraham, says, "Seest thou how faith wrought with his works, and by works was faith made perfect?" This being true, if we are to become children of Abraham, shall not our faith be made perfect in like manner as his, by works?

James's idea of pure religion adds still more force to the necessity of a frequent consideration of this question. He says, "Pure religion and undefiled before God the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

If this is God's plan for the perfection of our faith, it is expedient for us to follow closely the footsteps of him who is our example and has trod the way before us; him who went about doing good, especially to the poor; him who endured the scoffs of the world, the scourgings of hatred, the crown of thorns; him who bore our sins, died on the cross, was made perfect through suffering, "Jesus Christ the righteous."

"Though I meet with tribulations,  
Sorely tempted though I be;  
I remember Thou wast tempted,  
And rejoice to follow Thee."

S. W. L.

"Nothing gives a man such courage as faith in his mission, and confidence in his strength to carry it out. Nothing so hinders and breeds cowardice as 'the gnawing gift of doubt.' He that hesitates, fearing he may not succeed, doubting whether success is possible, is sure to fail. 'He can, who thinks he can.' Faith makes heroes, conquerors, martyrs; while doubt oftener than conscience, 'makes cowards of us all.'"

## 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.

THOU LOVEST US.

BY J. O. JOHNSTON.  
(Battle Creek, Mich.)

O BLESSED Saviour, thou art he  
Who carest for thy children all;  
Who lovest us, though poor we be,  
And givest grace on thee to call.

O blessed thought! what wondrous love  
The Saviour hath on us conferred,—  
Us who were once his enemies,  
Not trusting in his precious word.

And all day long he stands, and holds  
His hands to us while he doth cry,  
"Come unto me, ye sinners all,  
For wherefore will ye faint and die?"

No longer will we stay away,  
Nor doubt, O Lord, thy promise more;  
We will accept thy bounteous grace,  
And praise thee now and evermore.

DENMARK.

COPENHAGEN.—By the help and blessings of God I have continued to give lectures on present truth, mostly doctrinal, besides laboring for the church on the Sabbath, etc. The Lord is graciously giving us some success in the work: souls are embracing the truth, which is a proof that the Lord is blessing us, for which we feel very grateful. Thirty-four have been added to our church since New Year's Day,—twenty-eight by baptism and the others by vote, and eight or ten more are ready to be baptized as soon as they have an opportunity to do so. The Lord is good. May we have grace to prove faithful! Pray for us.

April 9.

JOHN F. HANSEN.

TENNESSEE.

NASHVILLE.—We came here about the fifteenth of January, rented some rooms, and fitted them up for housekeeping. Our company then numbered four. We commenced our work with "Bible Readings" and *Good Health*. We have taken about 100 orders for *Good Health*, and several hundred dollars' worth of orders for "Bible Readings;" also have sold over 200 Social Purity pamphlets and a few other health works. Our company now numbers six, and we feel of good courage in the work in which we are engaged. We wish to thank our brethren at Cross Plains and Springville, and the Ridge church, for the liberal donations which they have sent us. We hope our brethren at other churches will not forget those who have left their homes and gone out to try to get the truth before those who know nothing of it.

We have a good Sabbath-school here (numbering sixteen), for which we feel very thankful. Our school is held at the home of sister Jenkins, who long has stood alone here in this city, and battled for the truth. We hope she will be rewarded in the kingdom of God for her kindness to us since we came here. We want to do all we can while we are here, and we know if we do this, we will have the blessings of God with us. We have not time to get discouraged when we do our whole duty.

Pray for the work here.

W. D. DORTCH.

MISSOURI.

KANSAS CITY, SEDALIA, AND HARRISONVILLE.—On my way back from the General Conference, I stopped with the Kansas City church. Though one week early, the quarterly meeting had been appointed for this time. The weather was quite unfavorable, the mud being so deep that those living in the country could not attend. There was a fair attendance of those living in the city. With perhaps one exception, all seemed to be in perfect harmony, and this church is getting along well. At the celebration of the ordinances, the Lord came very near, and it was a most precious season to all.

From April 2 to 6, I was at Sedalia. Here we had some precious seasons, the best, I think, that I have ever had with this church. The Lord was with us, according to his promise, and at times came very near. Hearts were made tender, good

confessions were made, and nearly all reconsecrated themselves to the Lord, with an earnest desire to take hold anew in his work. Election of officers, which had been postponed last quarter on account of the poor spiritual condition of the church, was attended to. We felt that the Lord wrought for us, and if this church will only hold the ground gained at this meeting, and go on trusting in God, better days are theirs.

Last Sabbath and Sunday I was with the church at Harrisonville, and to speak of our good meetings here would only be to repeat the experience at Sedalia and Kansas City. We can only praise the Lord for his presence and power. Here, too, the ordinances were celebrated, and as no ordained minister was with them last quarter, officers were elected. Arrangements were also completed for the finishing and seating of their house of worship. God is good, and wherever desire and readiness are manifested on the part of his people, he is ever ready to work with them. Praise his name!

April 16.

R. S. DONNELL.

PENNSYLVANIA.

SPARTANSBURG.—I have been holding meetings here about four weeks, and over twenty have decided for the truth. At our Sabbath-school last Sabbath we had thirty-four in attendance. We began our meetings in the Congregational church, paying three dollars per week rent. After canvassing the Sabbath question, we accepted a unanimous invitation from the Baptists to use their church free. The leading deacon and best members have accepted the truth. Two of the members wrote to Elder Willahan to come, which he did. He had debated at one time with Bro. Whitney, and claims to have defeated him. In his letter to the people here, he said he had silenced one Adventist, and would silence us. But after a four nights' debate, he did not have a single argument that would hold together. The judges have decided in our favor, and we still hold the forte in the Baptist church, notwithstanding his threat to lock us out. He has gone back home with less conceit and more Bible texts to think of.

The town is very much excited over the truth, and there are many more whom we expect to take hold soon. To God be all the praise! I go to Oil City April 27, to begin a seven nights' debate with Elder Stephens, president of the first-day Adventist conference. Pray for the work here.

April 21.

E. E. FRANKS.

INDIANA.

WOLF LAKE, RADNOR, AND MONTEZUMA.—After the General Conference was past, I went to Wolf Lake April 1, and commenced meetings on the 2nd. Though a busy time, the interest was good and increased from the first to the close. We very much regretted when the time came for closing. The sweet Spirit of the Lord came into the meetings, and many praised the Lord for his precious promises and for the privilege of exercising faith in them, and also promised to be more faithful in offerings, especially first-day offerings.

From Wolf Lake I went to Radnor, where there was not much outside interest; but the brethren and sisters manifested a commendable zeal in attending the meetings. Some of them live a distance of six miles from the church, who, although the nights were dark and the roads muddy, were present nearly every time, and seemed to appreciate the lessons of faith with which we endeavored to impress them.

From Radnor I went to Montezuma, on the 16th inst. At this place the brethren had applied for, and received the promise of, the use of the M. E. church; but on the day of my arrival, they were informed that we could not have it. The Disciples kindly opened their place of worship, and judging from what we heard prominent members of the church say, we were made to realize the fulfillment of the text, "All things work together for good to them that love God." The brethren gave tangible evidence that they meant to help bear the burdens of the work, as well as share its blessings. Three were baptized, and all manifested a desire to have the work so organized that they might be formally united with us, being united in spirit. I testify that the Lord is good, and I praise him for the evidence of his love and care. Will you remember me at the throne of grace?

D. H. OBERHOLTZER.

KANSAS.

AMONG THE CHURCHES IN THE NORTHWEST.—To the praise and glory of God, I would report labor for the last three months in this part of Kansas. Our brethren have been laboring under much privation because of the extreme dry weather of last season, causing almost a total failure in crops but not of spirituality, though in some instances we were sorry to see a falling off in this direction. There has been such an exodus because of hard times, that most of the churches are sadly reduced in numbers, so the congregations are very small. I observed one thing, however, that those who would be loyal to God in the observance of his law, had just as much as any other class. So it is sure, even in hard times, that Sabbath-keeping is not in the way of gaining a living.

The following churches and companies were visited, and much labor was bestowed upon them: Alton, Laton, Amboy, Stockton, Osborne, Cawker, Portis, Lebanon, Kirwin, Oronoque, Devizes, Rotate, Gaylord, and Beloit. Our souls were drawn out in love toward the dear ones for whom we have labored at these places. God has been our help, and good has been done. Praise his name! I am thankful also for the privilege of laboring with Bro. Ferren a short time on this trip. May God bless you, brethren and sisters. Press into the light. Let the dear Saviour put his spotless robe upon you. Exchange your sins for the life of Christ. Except we have God and Christ, faith and righteousness, with the message, we have it not in any true sense. W. W. STEBBINS.

April 21.

NEW YORK.

JEDDO, SYRACUSE, ROOSEVELT, ETC.—On my return from the General Conference, I spent a few days with the church at Jeddo, Orleans Co. Sickness in the neighborhood hindered some from coming out, but on the whole the attendance was good, and the Lord blessed in the meetings. At our last meeting the ordinances were celebrated. This was a precious season. The church seem to be united and of good courage. We were glad to meet some for whom we had labored in the past, who have lately taken their stand for the truth. They desire baptism and to unite with the church. May their desires soon be granted.

We were sorry to find Bro. R. F. Cottrell and his son in poor health.

My next appointment was at Roosevelt, Oswego Co., but by request I stopped with the brethren at Syracuse, and spoke twice, and visited nearly all at their homes. I spent Sabbath and Sunday, April 11, 12, with the Roosevelt church. It rained much of the time both days, but we held our meetings according to appointment. We were glad to meet Elder Wheeler at this meeting. Sabbath afternoon the church held the regular quarterly meeting of the tract society, which had been postponed. In this meeting it was voted to disorganize the vigilant missionary society, and pass all business into the tract and missionary society. This seemed to be done with quite a good spirit, and we felt it was a move in the right direction. Last Friday I came to this church (Pulaski). Our meetings here have been full of interest, and the Lord has blessed. Especially was this true of our ordinance meeting. The Lord gave us a special blessing as we tried to get a clearer view of Calvary. We feel to say with the poet,—

"Thus far the Lord hath led me on."

I expect to meet with the church at Mannsville next Sabbath and Sunday; Adams Centre, May 2, 3; Watertown, May 9, 10.

My courage is good and my trust is in God. A. E. PLACE.

April 20.

WEST VIRGINIA.

AMOS AND KANAWHA.—It was my privilege to be with the Amos church at the time of their quarterly meeting, April 4, 5. The attendance was not very large, on account of sickness and bad roads. I spoke to those present upon the Sabbath, and dwelt somewhat upon the importance of all of us becoming active missionaries in circulating our literature, and by correspondence, following up the work of our canvassers. We believe that much has been lost by our not following up the work of the can-

vassers, ascertaining who of those who have purchased our literature have become interested in the subjects presented.

The tithe of this church for the past quarter was more than for any previous quarter since the church was organized. We hope to see this little company increase in numbers, and also become more imbued with the Spirit of the Master. I am now located here, and shall do what I can to build up the work.

I was at Kanawha during the closing days of the canvassers' institute, and was glad to witness the good spirit that had come into the meeting. I was glad to again meet Bro. Babcock, with whom I had been associated in Ohio several years before. He will now have the oversight of the work in West Virginia, and I hope our brethren will be faithful in staying up his hands, as I believe they will. All seemed of good courage, and determined to go to their homes and fields of labor to work with more zeal and interest than ever before.

The tithe paid during the past quarter by our brethren throughout the State, amounted to about \$200, although it is considered about the poorest quarter in the year. We hope to see the tithe this year increase to \$1,000. I see no reason for discouragement in the work in West Virginia. The statistics in the *Bulletin*, in regard to the membership of the West Virginia Conference, were incorrect; they placed the membership below last year, which is a mistake. The work has gradually gone forward ever since the organization of the Conference, for which we feel to praise God.

While I shall not be actively engaged in the work for some time to come, as I have been in the past, yet my interest to see the work prosper will be the same; and may we all work together through the power of Christ who strengthens us, to accomplish the work intrusted to our hands, and in a little while, when the gospel shall have accomplished its work, and triumphed gloriously, we may triumph with it. W. J. STONE.

April 20.

NEW YORK AND PENNSYLVANIA.

ELMIRA, ARNOT, AND ANTRIM.—After the feast of the General Conference, I met with a little company of workers at Elmira, N. Y. We had several precious seasons together, and with their eyes full of tears they drank in all of the blessed truth I had to relate. All were strengthened, and in social meeting each one expressed joy in a better understanding of the letters to the Romans and Galatians.

After two days, I came to Arnot, where I sold sixteen "Bible Readings." I obtained permission of the Lutheran pastor to talk a little while after his meeting. In less than twenty minutes many were in tears, and all made me welcome. In the afternoon I visited them and secured ten subscriptions for "Bible Readings." After that, there was a strike among the miners, which hindered my sale of books. But we had two meetings a day for nearly one week, and several saw the truth and were glad they had bought the book. Four promised in tears and with prayer to God, nevermore to use tobacco. I had to leave them when pay-day came, but they long for my return.

I next came to Antrim, Pa. I went out to canvass on Sunday morning, and obtained three orders for "Bible Readings," before meeting time. I then came into a house that was full of Baptist and mission friends. I was made welcome, and opened the meeting by prayer. God's Spirit came over us so powerfully that they desired to give the stranger the floor.

I talked one hour on the necessity of having on the whole armor. Eph. 6:11. The people were so pleased that they urged me to talk in their church at 3 P. M. Again God's Spirit moved them all powerfully, and a meeting in a private house was appointed for the evening. The result was, I sold here four more "Bible Readings." Thus I had seven subscriptions in nine exhibitions of the book.

I revisited the same families, and persuaded three men to leave off tobacco. They confessed their sins in tears, and promised by God's help never again to indulge in the filthy weed. They all seem to be glad I came, and have a meeting appointed for Wednesday.

I pray day and night that God will raise up a little company in every place where the seed is sown. C. J. HOLMES.

THE DEDICATION AT MILWAUKEE, WIS.

This was held according to appointment, April 12, 1891. Sabbath, April 11, was devoted to religious services of a revival nature. The Lord moved upon many hearts to seek him anew, and a very precious season was enjoyed. About forty came forward for prayers.

The dedicatory services were held on Sunday. Elder H. P. Holser preached the dedicatory sermon in the English language in the forenoon, and Elder H. Shultz preached one in the German language in the afternoon. Quite a number of our brethren and sisters were in attendance from surrounding churches. There was also a good attendance from the city, of those not of our faith. Everything passed off very pleasantly and with good satisfaction to all present. A reporter was present, who represented the Milwaukee *Sentinel*, the leading paper in the city, and the most influential paper in the State. He wrote an article three quarters of a column in length, which was published in the *Sentinel* the next day. It was fair, candid, and ably written, and would favorably impress the public mind in regard to our work in Milwaukee and in the State.

The house cost a little over \$5,000, and is well adapted for the purpose which it is designed to serve. The main building is 36x60 feet, consisting of two stories above the basement, in which is placed the furnace, and in which we store our fuel, boxes, barrels, etc. Our vegetable cellar and laundry are also in the basement. The first story above the basement has ten rooms, five on each side of a hall that extends the entire length of the building. These rooms consist of an office and a book room, a parlor, chapel, bath-room, and five sleeping rooms. The upper story consists of the auditorium, or place for meetings, which is reached by an inside stairway, over which is another sleeping room. There is an addition in the rear, two stories high. The first story is on a level with the first story of the main building, and contains the kitchen, dining-room, and tent room for the storage of the Conference tents. The second, or upper story, has three sleeping rooms. The addition is sixteen feet wide and thirty-five feet long. The upper and lower stories are both furnished with city water, hot and cold, and are also lighted with gas.

The Milwaukee church are very thankful that they now have so neat, convenient, and commodious a place of worship. They have long prayed for such a place, and they now rejoice at the fruition of their hopes. The labors of Bro. Holser and Shultz were much appreciated, and were a source of blessing. We trust that our brethren and sisters will pray for the prosperity of the work in Milwaukee. The mission workers, five in number, are of good courage, and are having success in their work.

M. H. BROWN.

MINNESOTA CONFERENCE SCHOOL.

OUR Conference school closed March 24. When it was learned that Union College would not open during the College year now closing, the brethren in this Conference greatly desired that the Conference school should continue another year; letters to this effect came in from all parts of the State, showing the appeal to be an earnest one. At first we felt somewhat timid in the matter, fearing the undertaking was too great since Prof. Lewis, who had been connected with the school from its beginning, could not take charge of it; nor could we employ any of the former teachers. But seeing the brethren so anxious, we began to plan for a school. Prof. Prescott furnished three teachers,—E. A. Sutherland and wife, and sister Anna Weller from Iowa, former students of Battle Creek College. Oct. 1 the school opened, with an attendance of thirty. The school became so large that by Nov. 15 it was necessary to procure a fourth teacher. Bro. Fred Norton, of this State, was chosen for this place. A number of higher branches were added to the course of study, making it equivalent to a good high school course. Also, during the winter term, instruction in vocal music was given by Prof. Raymond, of the Minneapolis High School. Eighty-three were enrolled during the two terms, with an average attendance of about fifty.

The students took hold of the work with zeal, and as far as I have been able to learn, all expressed themselves as well repaid for their time and expense. Their ages ranged from fifteen to thirty years. Much of the Spirit of God was enjoyed by the students; and some excellent meetings were held; es-

pecially was this true during the week of prayer and the last two weeks of the school. It was my privilege, with Bro. Everest, to assist in the meetings during the week of prayer, and share in their blessings. Short meetings were held nearly every evening during the last two weeks, conducted by Elder Grant and the principal; and when the school closed, all except three or four had given their hearts to God. The last day it was learned that twenty-eight of the students are preparing to enter Union College next September. Twenty have entered the canvassing work for the summer, and seven will teach.

On the whole, I think the school has been a success, and I trust even more of the students will yet be able to arrange to attend Union College, and thus become better fitted to work for the Master.

R. C. PORTER.

#### CANVASSING WORK IN COLORADO.

It was my privilege to attend the canvassers' institute at Denver, Colo., April 2-7. The district agent, W. R. Smith, was on time to give instructions in the good work. Eleven took an active part in the classes, for whose benefit it was thought best to take up "Patriarchs and Prophets." Two classes were formed, and after two days Bro. Smith left the institute in charge of the writer, who, with the kindly assistance of Elder J. D. Pegg, of Fort Collins, Colo., conducted the remaining exercises. Bro. Pegg brought out many points of interest as well as of encouragement. After fourteen successful meetings, the session closed with some remarks from Bro. Farnsworth and E. W. Whitney. All felt that it was a grand success. The canvassing brethren went home feeling to take a new and more decisive stand for the precious message.

The State meeting was one long to be remembered on account of the presence of God and his Spirit. Confessions were made by many, of their mistakes, and the Lord came very near. The church at Denver is taking new courage. There are thirty names enrolled of those who will engage in the canvassing work. A goodly number started from the State meeting to their field of labor, to work during the entire summer. One brother came 400 miles to receive proper training for the work, and one was from Michigan. Some of the most successful agents stayed in the field, but sent us letters of greeting. Quite a number will take up the health works, and we think that during the summer and fall there will be a good work done in Colorado. At the close, it was requested that I should hold a drill on the east side of the city, which I did. Six more began to take instructions on "Bible Readings." I had held but five or six meetings when I was called home on account of diphtheria in my family. I expect soon to engage again in the work.

April 20. WM. T. PILCHER, State Agt.

#### CANVASSERS' INSTITUTE IN WEST VIRGINIA.

The canvassers' institute, as announced in the REVIEW, began at Kanawha Station, March 26, with a good attendance. Bro. S. F. Reeder, State canvassing agent, was present at the beginning of the meeting. Elder E. E. Miles arrived on Friday, March 27. A program was decided upon at the commencement of the institute, which was strictly followed to its close. Elder Miles remained until Thursday, April 2, and spoke each night to a fair congregation.

On my arrival, April 7, I found a good interest. Bro. Reeder had continued the evening meetings by reading lessons from the *Bulletin*. The hearts of the people were open to receive the precious seeds of truth, and all seemed to be hungering for the deep movings of the Spirit of God in their own hearts. The Lord came very near, and hearts were made to rejoice in that *liberty* we find alone in Christ.

We were glad to meet Elder W. J. Stone at this meeting. Sunday, April 12, the Conference committee held a council, and important matters of the Conference and tract society were considered.

Nothing but the very best of feelings were manifested in all our deliberations, and we can truly say, "The Lord is our helper;" "the Lord is our strength;" we will "trust in him."

All the canvassers started out from this meeting with good courage, and we expect good results from their labors. We go from here to Berea, Ritchie Co. D. C. BABCOCK.

#### REPORT OF THE MICHIGAN STATE TRACT AND MISSIONARY SOCIETY.

ACCORDING to appointment, a meeting of the Michigan Tract and Missionary Society was held at Greenville, Mich., from April 14 to 19, 1891.

The Society convened for its first meeting, April 14, at 9 A. M. The President, Elder O. A. Olsen, not having arrived, the Vice-President, D. E. Wellman, occupied the chair. Prayer was offered by E. S. Griggs.

The Chair made some appropriate opening remarks, in which he said that the work is becoming more and more important—laying upon us greater responsibilities; that we had met to talk over what had been done, and to make plans for future labor. In response to a call from the Chair, verbal reports were given from the directors present. Bro. C. H. Knight was prevented from attending the meeting on account of illness. The reports were full of interest, and showed an encouraging spiritual growth among the churches, and that the Spirit of God is working in many places. There are openings, and urgent calls for help, in all the districts. As expressed by one of the directors, "There is a hungering for light never seen before. They are pleading with one accord, and raising the Macedonian cry, 'Come . . . and help us.'" This feeling is not confined to our people. Others not of our faith manifest a desire to hear.

The following committees were appointed: On Resolutions: I. H. Evans, M. B. Cyphers, H. C. Goodrich; on Drafting Rules for the Control of the Michigan Tract and Missionary Loaning Library, E. S. Griggs, E. A. Carman, Wm. Ostrander.

Elder Olsen having arrived, he occupied the time from 3 to 4:30 P. M., April 14, in general remarks on the missionary work, which were full of interest and instruction, and found a response in the hearts of his listeners as he set forth our privileges and duties as laborers together with God.

We will note briefly some of the points presented at the meetings which followed:—

The recent work by sister White, on "Christian Temperance," and the journal *Good Health* received attention, and plans were made for extending their circulation.

Rules for the control of the Michigan Tract and Missionary Society loaning library, for the use of ministers and the State Tract Society officers, were adopted, and it is hoped that those entitled to its benefits will avail themselves of the privileges thus offered.

The State Constitution recommended by the International Tract and Missionary Society at its recent session, with a few changes, was adopted as a provisional Constitution until the time of the annual meeting.

#### FUTURE WORK.

The President stated that one important part of the directors' work on their leaving this place to visit their churches, was the raising of a camp-meeting fund. They must show the reasonableness of taking up the subscriptions now. It is a matter of interest to the State and Conference, and whether individuals can attend personally or not, they can help build up the work by contributing to its support.

He expressed his interest in the progress of the work in Michigan, and feels overburdened at the largeness of the work and the responsibility.

This State stands at the head, because of its numbers and of the important institutions here. We have great responsibilities in view of the resources in our midst. He said that we had many young people, whom God wants us to develop, and spoke of the canvassing work, and requested that ministers and directors take more interest in developing laborers for the different lines of work; that ours is a destitute field.

Hattie House tendered her resignation as Secretary of the Michigan Tract Society, and J. S. Hall was appointed to fill the vacancy.

The Chair expressed his thankfulness for the faithful work performed by the directors.

Elder Van Horn, in connection with other remarks, said none should go out to labor until they are Christians—having consecrated hearts and hands. We trust the influence of this meeting will give a new impetus to the work in our State.

O. A. OLSEN, Pres.

HATTIE HOUSE, Sec.

At a meeting of the Michigan Tract and Missionary Society, held at Greenville, Mich., April 20, 1891, at which the Conference Committee was pres-

ent, the resignation of Bro. J. N. Brant as State Agent was tendered and accepted, and W. M. Crothers was unanimously elected to the position of State Agent to fill the vacancy.

On motion, the Society adjourned *sine die*.

O. A. OLSEN, Pres.

J. S. HALL, Sec.

#### INTERNATIONAL TRACT SOCIETY PROCEEDINGS.

Fifteenth Annual Session.

(Concluded.)

THE committee appointed at the last session of the Society to carry out the recommendation to buy a small boat for the use of this Society in New York Harbor, was called upon to report. They reported that they had considered well the matter left to their charge, and had decided that the funds of the Society were not sufficient to warrant the purchase of such a boat as the present missionary thought he must have. Elder W. C. White offered the following resolution touching the matter, which was adopted:—

*Whereas*, At its last session this Society authorized the purchase of a launch for the use of our ship missionaries in New York Harbor; and,—

*Whereas*, The cost of a suitable launch is considerable, and the funds of the Society are limited; therefore,—

27. *Resolved*, That we refer this matter to the General Conference, and request that body to take charge of this enterprise.

The Committee on Future Work presented the following recommendations and resolutions, which were adopted:—

*We recommend* the following plan for the organization of church missionary societies:—

That each society elect quarterly, two persons, one of whom shall be chairman, to act in connection with the librarian as an executive committee.

The chairman shall preside at all meetings of the society, when neither the president, vice-president, nor director is present.

The executive committee shall provide for regular meetings of the society, arrange programs for the same, and do all in their power to create and maintain an interest in the work and meetings of the society.

If thought best, large societies may have an executive committee of five members.

*Whereas*, There are many colonies, foreign fields, and mission stations which for lack of men and means cannot now be entered; therefore,—

28. *Resolved*, That we recommend the managers of this Society to employ secretaries who are conversant with the leading foreign languages, to pioneer these fields by correspondence and the circulation of our literature.

*Whereas*, The efficiency of the work of our State, national, and colonial auxiliary societies, depends much upon experienced corresponding secretaries; therefore,—

29. *Resolved*, That we recommend that arrangements be made either in the Chicago or Battle Creek office, for the training of suitable persons for this work.

W. C. WHITE,  
H. P. HOLSER,  
ALLEN MOON,  
R. A. UNDERWOOD,  
L. DYO CHAMBERS,  
E. E. MILES,  
E. J. HIBBARD,

Committee.

The Committee on Finance introduced the following report:—

*To the International Tract and Missionary Society:—*

Your Committee on Finance has given careful attention to the question of funds for the carrying forward of the work of the Society.

We recognize (1) that the work of the Society is invaluable in opening up new fields, and preparing the way for the living missionary; (2) that the work done through the Society is accomplished with much less expense than it could be done in any other way; (3) that the work of the Society is purely in the interests of the third angel's message; therefore,—

*We would recommend*, (a) That the Foreign Mission Board be requested to appropriate for the Society, from time to time, funds for work in foreign countries; and (b) that the General Conference be requested to appropriate, from time to time, funds for work in the home fields.

DAN. T. JONES,  
W. C. WHITE,  
R. C. PORTER,

Committee.

The Committee on New Books presented their report, as follows:—

Your Committee appointed to examine new books beg leave to submit the following recommendations:—

Of new books in English, we would recommend:—

1. "Christian Temperance and Bible Hygiene," a recent publication, chiefly from the pen of sister White, a book of great importance for the present time. We con-

ider it of vital consequence that the tract societies take hold of this work with earnestness, that it may be placed in the hands of all our people.

2. "From Eden to Eden," a book of great merit, simple in expression, clear and comprehensive in argument, and a valuable addition to the list of subscription books.

3. Year Book for 1891, a valuable encyclopedia on the standing and progress of the message in all parts of the field. It ought to be in every family of Seventh-day Adventists. A comparative study of it with those of former years, would be a means of encouragement to all.

4. New numbers of *Bible Students' Library* :—

a. "Christ and His Righteousness," just issued, is a treatise on practical godliness. It shows the relation between the law and Sabbath and the gospel, and is especially designed to lead the people to exalted views of Christ. It should have a wide circulation among ministers and Christians of all denominations, as a valuable pioneer in the third angel's message.

b. "The Full Assurance of Faith" should have a general circulation outside of our churches, to prepare the way for doctrinal literature.

c. The tracts entitled "Sin and Righteousness" and "Prophecies," contain valuable reading and notes on the subjects treated as especially adapted to the fields where tent-meetings are held.

5. We believe the social condition of the present day makes the use of such tracts as "The Training of Girls," "Novels," "A Word to Mothers," and "Wild Oats," issued by the Good Health Publishing Company, of more than ordinary importance, and we believe our State tract societies would do a valuable work in supplying their canvassers with as many of these tracts for free distribution as they can judiciously handle.

6. Young People's Library :—

a. The work entitled "Letters from the Holy Land," we commend as eminently adapted to give much needed information in regard to the habits and customs referred to in the Scriptures, and consequently a most valuable work to be perused by Bible students and to be placed in Sabbath-school libraries.

b. The books entitled "Fiji and Samoa" and "The Tonga Islands and Other Groups," are very readable and instructive productions, well calculated to interest the reader in missionary work in the islands of the Pacific.

7. The twelve-page tract, "Religious Legislation," by John T. Cooke, and published by the Review and Herald Publishing Company's branch house at Toronto, Ont., is a well-written tract, and we recommend that it have a wide circulation in Canada.

8. "The Great Day of the Lord," a recent number of the *Bible Students' Library*, a pamphlet of forty pages, is a clear and concise treatise on this all-important subject, and we heartily recommend its circulation. We would further recommend that this pamphlet be published in Great Britain for circulation in that field.

9. The following numbers of *Bible Students' Library* we would also recommend to receive an extensive circulation; viz., "Sin and Righteousness," "The Sure Foundation," "Bible Election," "Jewish Christians Are Israelites Indeed," and "The Immortality of the Soul."

10. "The Monitor of Health." This is a neat volume of about 400 pages, issued by the Good Health Publishing Company, treating on health principles and simple remedies for common diseases, and is offered as a premium for *Good Health*.

We recommend, That our people put forth special effort to circulate this work, in securing subscriptions for *Good Health*.

WORKS IN THE GERMAN LANGUAGE.

Whereas, Vol. 4 of "Great Controversy" is now ready in the German language; and,—

Whereas, This work seems especially adapted for sale among this nationality; therefore,—

We recommend, That it be used by canvassers, and also that in harmony with a recent resolution, steps be taken for a speedy and systematic sale of the work among our German churches.

11. "History of the Sabbath," by J. N. Andrews, revised, enlarged, and provided with many excellent extracts by L. R. Conradi, from German works, is a work of nearly 600 pages, which should be in every German family.

12. "Civil Government and Religion," an excellent pamphlet by A. T. Jones, setting forth the principles of religious liberty, is ready in the German language. The importance of the scattering of this work cannot be emphasized enough. The principles set forth are indorsed by most Germans, and thus the sale of this pamphlet and also of "Views on National Reform," affords an excellent opportunity for presenting the warning message. They should be handled by the churches throughout the land.

13. "Matthew Twenty-four" is well adapted for the use of canvassers and missionary workers. Thousands have been sold where a book sale could not be effected, and good results have been seen. "Lebensbilder f r Jung und Alt" (Life Pictures for Young and Old) a translation of Sabbath Readings, vol. 1, is indeed timely, and therefore heartily recommended.

14. "Vergiszmennicht" (Forget Me Not), a little

work published in Basel, is used by our European canvassers, and has proved a help to them.

SCANDINAVIAN WORKS.

15. "Bible Readings for the Home Circle" is now published in the Danish language, and contains 167 readings. It is also published in the Swedish language, and contains 150 readings. This book ought to be in every Scandinavian family of Seventh-day Adventists. Thorough efforts should also be made to put these books into the homes of Scandinavians, wherever they may be found.

16. "The Great Controversy" has been translated into the Danish language. We would recommend that the tract societies do all they can to give this book the widest circulation possible.

17. "Civil Government and Religion" is now published in the Danish and Swedish languages, and meets a long-felt want among the Scandinavians. Earnest efforts should be made to supply these people with this valuable little work.

18. A new Swedish hymn book, called "Sions Sanger," has been published of late. It is a book of 322 pages, and contains 569 hymns and tunes on thirty-nine different subjects. All who have carefully examined the book speak in highest terms of it. Every Seventh-day Adventist family that can read the Swedish language should have a copy of this valuable hymn book.

19. Sabbath-school Lesson Books in the Danish language. We would recommend the following :—

(1.) "Bible Lessons for the Little Ones," which contains fifty lessons.

(2.) "Bible Lessons for the Sabbath-school," in two parts, in two small books. The first part contains forty lessons, and the second sixty-four lessons.

(3.) "Bible Lessons for the Youth" contains sixty lessons on Creation, Redemption, and the Prophecies. This book should be carefully studied by the youth who speak this language.

(4.) In the Swedish language we find "Bible Lessons for the Larger Children."

All these books should be used by children and youth who speak these languages.

FRENCH PUBLICATIONS.

20. "La Grande Controverse" (Great Controversy between Christ and Satan, during the Christian Dispensation). Two French editions of this book have been issued since the last meeting of the International Tract and Missionary Society,—a European edition, at Basel, Switzerland, toward the end of 1889, and an American edition, at Battle Creek, Mich., in the beginning of 1891. The mission of this work is, first of all, among the believers in present truth. It should be read in the family circle and among interested neighbors. It should also be widely circulated by canvassers among the French Protestants.

21. "Ecrin de Perles" (Gem of Pearls, or Sabbath Readings) a neat little volume of 410 pages, recently issued at Basel, Switzerland. It contains fifty moral sketches or narratives, designed to illustrate the principles of the gospel, by actual facts and incidents. These excellent narratives are well adapted to inculcate in our children, principles of order, industry, benevolence, and affection, and to take the place of the common but dangerous grade of popular readings for the youth.

This is also a first-class volume to circulate, through canvassing or otherwise, among any French-speaking families, where it is sure to exert an elevating influence.

22. Four Religious Liberty Leaflets in French were published in the fall of 1890.

They are the following: "Legislation Religieuse," 2 pp.; "La Politique dans la Religion," 4 pp.; "Dieu dans la Constitution," 2 pp.; "Israël une Republique," 4 pp. Tract societies where there are members speaking the French, or having French acquaintances or neighbors, would do well to have a supply of these to insert in their letters or judiciously distribute among them; they will interest minds in the great religious problems which are being agitated now, and will be more so in the near future.

23. "L'Etat devant la Conscience" (State versus Conscience), by Alexander Vinet, a prominent European writer on religious liberty. This eight-page tract is an extract from his works, and is well adapted to convince the educated classes that the State has no other relation to religion than to respect and protect its free exercise. This tract also affords all the members of our churches a good opportunity to enlighten the people.

HOLLAND LITERATURE.

24. "Bible Readings." This is a most excellent translation from the English edition. The arrangement of grouping the subjects was followed according to the Danish edition,—so grouped together as to lead the reader from one subject to another, and to create a desire for further investigation.

It contains 640 pages, excellent and fitting engravings, diagrams, and headings. Printed in good type, and bound in three bindings. The best book of its kind that will be introduced into the Holland market; and a well-organized effort ought to be put forth to place a copy in every Dutch-speaking family in the world.

25. "Holland Hymn Book." Contains 627 hymns, translated from the English hymn book. Very satisfactory. Translated by Dr. Van Sheltema. Pronounced to be the best hymn book in the market, and it is highly

recommended that an effort be made to introduce it to the public.

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.

Committee.

Adjourned *sine die*.

L. C. CHADWICK, Chairman.

T. A. KILGORE, Rec. Sec.

Special Notices.

PENNSYLVANIA CAMP-MEETING.

THIS meeting is to be held in Elmira, N. Y., from May 26 to June 9, the first week to be devoted to the workers' meeting. The camp-meeting proper will begin Tuesday evening, June 2. Elmira is on the New York, Lake Erie, and Western; Delaware, Lackawanna, and Western; Northern Central and Lehigh Valley Railroads, and is of easy access to all parts of the Conference. Due notice will be given in reference to rates and the course to be taken to avail ourselves of them.

We shall rent tents of Mr. Fields, of Rochester, N. Y., of the following dimensions: 9x12, 12x17, and 14x16. Those wishing tents will be sure to notify the writer at Wheeler, Steuben Co., N. Y., on or before May 19, naming the size preferred.

The accounts of all in the employ of the Conference will be audited during the workers' week, and we request all such to either send or hand in their accounts on or before the commencement of said time. We appoint the following brethren as auditors to act with the Conference committee: Jefferson Loughhead, C. O. Holden, D. A. Evans, O. P. Galloway, Wm. Simkin, and M. C. Talbot. Let all bring bedding, prepared to care for themselves. A dining tent will be on the grounds, at which all can procure meals who wish to do so.

Elders A. T. Jones and A. T. Robinson will be in attendance, and Elder E. W. Farnsworth and others are expected. We also hope Dr. J. H. Kellogg will be able to meet with us.

And now, dear brethren and sisters, in view of the fact that this annual gathering is our most efficient public means of grace, and remembering the weighty responsibility of our ever-widening and increasing work, we earnestly request and beseech that as many of you will attend this meeting as can possibly do so. We shall expect a large gathering. And we plead for a large attendance at the workers' meeting. Those who have attended this branch or indispensable auxiliary to a successful camp-meeting, well know its value. We pray and hope for a large gathering at this annual meeting. Brethren, you can't afford to absent yourselves from it. The eternal issues of the judgment are just before us, and we need just such means of grace as this meeting will afford. We have grave responsibility in the matter.

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

MINNESOTA CAMP-MEETING.

THE time for this important meeting is almost here. How rapidly the time has passed since our last annual gathering! We have been hurried on one year nearer to the close of the work, one year nearer to the final deliverance of God's people, one year nearer to the closing work of Jesus as high priest, where he stands to offer pardon to sinners; and righteousness to all that seek him with all the heart. Many are now planning to plant their fields with good seed at the earliest possible date, that they may secure a good harvest in temporal things. With what care and painstaking labor they will cultivate the seed sown, that the weeds shall not choke the corn, so that it bring forth no fruit to perfection. This is right; we should be "diligent in business." But is this the most important work committed to us?—Oh, no; the all-important object of life is to learn how to honor and glorify God while in this world, so that we can be intrusted to stand as his children, in his presence, throughout an endless eternity, with those who will esteem it a privilege to praise and honor "God and the Lamb," because through their love they have been redeemed at such infinite cost. If we take this view of life, we shall not act as though temporal things are of

the most value to us; but while we are "diligent in business," we shall be "fervent in spirit, serving the Lord."

In the light of this thought, how shall we regard the coming camp-meeting? In many respects it will be the most important one ever held in the State. Being nearer the end, and thus nearer the close of such privileges, they become more and more precious. And as the enemy is laying his plans for his final work of deception, and opposition to the closing work of the gospel, how much more important that the people of God gather to counsel together, and seek wisdom from God that they may know how best to labor for the advancement of his work during these last days of peril.

Many parents said last year at the close of our good camp-meeting, "If we had realized the importance of this meeting before we came, we should have brought our children with us." They felt that they had made a great mistake in thus undervaluing the importance of the meeting and the salvation of their children. Arrangements are being made for children and youths' meetings, and we believe we shall see a large number of these classes in attendance. Important measures adopted by our last General Conference will be considered, and we expect the help of the President of the International Tract Society in that branch of the work. The health and temperance work will receive attention, and we have some hope that a competent cook from the Sanitarium will be with us through the workers' meeting and camp-meeting, to give instruction in healthful cookery. The Sabbath-school work will not be neglected, and the religious liberty work will receive attention. We expect help from abroad in the foreign languages.

Elder Haskell, who is well known by the Minnesota Conference, and has just returned from a missionary tour around the world, will be with us, and will be prepared to tell how God is preparing the way for the closing work of the gospel in other lands.

The workers' meeting will begin May 26; the camp-meeting proper, June 2, and close June 9. The meeting will be held at Minneapolis, and we are trying to get the same ground as last year, with fair prospects of success.

A canvassers' institute will precede the workers' meeting, commencing May 19. It will be held at the church in Minneapolis, conducted by Brn. C. M. Everest and F. L. Mead. We desire that all the tract and missionary society directors shall attend this institute, and prepare to canvass for *Good Health* in connection with their work. We expect the same reduction of fare to the meeting as obtained other years, and the same general arrangements for the camp. We will speak more definitely later about some of these things.

This meeting will close my labors for the present in this Conference. The time has been spent very pleasantly by me, and I should be glad to see all the dear brethren and sisters, and enjoy with them the blessings of this meeting before I leave for other fields of labor.

Elder Breed, of Wisconsin, who has had a long experience in the work, and has for several years so successfully managed the work in that State, has been recommended by the General Conference to labor in this Conference, to fill the vacancy caused by my removal. His past experience, together with his present faith in the work and personal experience in God, insures greater prosperity to the cause the coming year.

Let us all commence now to seek God, and examine our hearts, and confess our sins, that God may come in and greatly bless his people at this meeting.

R. C. PORTER, for MINN. CONF. COM.

#### NOTICE FOR NEBRASKA.

General Meetings in District No. 7.

THE Conference committee have made arrangements for me to visit our brethren in Northwestern Nebraska; and in company with Bro. Hamel, the director, we will hold meetings at the following places:—

Grand Island,	May	12, 13
Aliance,	"	15-18
Trunk Butte,	"	22-25
Crawford and Lusk, Wyo.,	"	26-31
Custer and Hill City, S. Dak.,	June	2-11
Rushville,	"	12-15
Layaca,	"	16-23
Lutes,	"	26-30

The President of the South Dakota Conference has desired us to visit the brethren at Custer and Hill City. We also expect to visit our brethren at Stuart, T'wing, Plainview, and other places. The exact date will be given later.

We desire these meetings to be a help to our people in this part of the State, and hope they will make an earnest effort to be present and also interest their neighbors and friends to attend. There will be opportunity for baptism, and instruction in all branches of the work.

DANIEL NETTLETON.

## The Sabbath-School.

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

### EPISTLE TO THE PHILIPPIANS.

#### LESSON VII.—THE LIGHT OF THE WORLD.

(Sabbath, May 16.)

1. What can you say as to Christ's equality with the Father?
2. Of how much honor is he worthy? John 5: 22, 23.
3. What did the mind that was in him lead him to do?
4. Yet even when he came into the world humbling himself as a servant, what was he still worthy to receive? Heb. 1: 6.
5. How are we to exhibit the same mind that was in Christ?
6. What has been done to Christ in consequence of his humiliation? Phil. 2: 9-11; 1 Pet. 3: 22.
7. If we have the same mind of humility that was in Christ, what will be done to us? James 4: 10; 1 Pet. 5: 5, 6.
8. What may be said of the greatest sufferings that we may endure? 2 Cor. 4: 17; Rom. 8: 17, 18.
9. In view of all that Christ has done, what further exhortation is given? Phil. 2: 12.
10. Who is it, after all, that does the work? Verse 13.
11. To whom are we indebted for the first impulse to do right? John 6: 44.
12. And how is the work to be perfected? Phil. 1: 6; Heb. 13: 20, 21.
13. How should all things be done? Phil. 2: 14; compare 1 Cor. 16: 14.
14. If we obey this injunction, how shall we be? Phil. 2: 15.
15. In what relation shall we stand in the world?—*Id.*
16. What is the office of the church of God in the world? Matt. 5: 14-16.
17. What is held forth by those who are the light of the world? Phil. 2: 16.
18. Whence does all the light for the world come? John 8: 12; 1: 4-9.
19. Then if Christians are the light of the world, whose character must they exhibit?
20. If Christ is thus held forth, what will be the result? John 12: 32.

## News of the Week.

FOR WEEK ENDING MAY 2.

### DOMESTIC.

—A strong flow of natural gas was struck near Bloomington, Ill., Monday, at a depth of 130 feet.

—General Grant's old log cabin in St. Louis County, Missouri, is to be moved to Chicago as a World's Fair attraction.

—An attempt is to be made to purchase the house in which Nathaniel Hawthorne was born, and re-erect it at the World's Fair.

—Harrisville, N. Y., a village in the Adirondack region, was destroyed by fire on Monday. The loss is estimated at \$100,000.

—This is the twelfth week of the coke strike in Pennsylvania, and the cost thus far is figured at \$3,500,000. The men have lost \$1,000,000 in wages.

—A vein of natural gas was struck at Bloomington, Ill., Wednesday, at a depth of ninety-eight feet. The pressure is so great that all attempts to place a cap on the tube, proved ineffectual.

—Negroes who were deluded into going to Oklahoma in large numbers last fall, are said to be starving. Many are trying to beg their way back to their former homes.

—Flames raged in a forest near Millville, N. J., all day Tuesday, and are still uncontrolled. A swath through the timber, six miles long and four miles wide, has already been burned. The loss cannot now be estimated.

—The Louisville *Journal* of April 25, reports that Mrs. Maria B. Woodworth, the famous "faith-cure evangelist," has recently disappeared from St. Louis, taking with her \$600 that had been deposited for the purpose of building a meeting-house.

—The lower house of the Pennsylvania Legislature, Tuesday, passed the compulsory education bill by a vote of 116 to forty-nine. The bill requires that all children between the ages of eight and twelve years shall attend school at least sixteen weeks each year.

—The oldest bell in the United States is in the belfry of a tannery at Cumberland, Md. It was selected from a lot of old Spanish bells shipped to this country, and, according to an inscription upon it, was made for the Lady Frances Anabarrete, Abbess at Porto Carrero, in the year 636.

—The consolidation of New York, Brooklyn, and adjacent cities centering about the metropolis in the State of New York, is now being seriously considered. It is urged that better results would be secured at a lower rate of taxation. Should the plan be carried into execution, the Metropolis would have a population of 2,700,000, and would be the second largest city in the world.

—Fire, Tuesday, in the Center Block, Franklin, Pa., destroyed \$100,000 worth of property, on which there was \$42,000 insurance. A large portion of the village of Forest Port, N. Y., burned, causing a loss of \$50,000. The Pioneer furnace at Negaunee, Mich., was damaged \$4,000 by flames. W. A. Case & Sons' copper and sheet-iron works at Buffalo, N. Y., were damaged \$20,000, on which there was an insurance of \$20,000.

### FOREIGN.

—A coal famine is impending in Germany, owing to the strike of the miners. Many manufacturing companies have already shut down.

—The British troops entered Manipur recently, and found the place totally deserted. In an inclosure was discovered the heads of Commissioner Quinlon and others of the English party.

—Wednesday the "Empress of India," the first of the Canadian Pacific Line Steamers, arrived at Victoria, B. C., exactly 10 days, 4 hours, and 36 minutes from Yokohama—the quickest trip on record.

—The British ship "Lansdowne," which sailed from Hokodate, Japan, 199 days ago, for New York, has been given up as lost. She was commanded by Captain Newcomb, and carried a crew of about forty men. She was loaded with sulphur.

—The war-ship "Blanco Encalada," which was one of the vessels taken possession of by the rebels of Chili at the breaking out of the insurrection, was sunk on April 23, in Caldera Bay, by a torpedo fired by the new gun-boat "Almirante Lynch," killing 200 persons.

### RELIGIOUS.

—The Easter offerings at Grace church, New York City, are said to have aggregated \$100,000; at Bartholomew's, \$25,000; at Trinity, \$20,000; at St. Thomas, 15,000, and at Holy Trinity, \$12,000.

—The Chicago Theological Seminary on April 22 gave diplomas to forty-nine new ministers of the gospel. Nearly all of them will enter at once upon active work, many of them being engaged in advance to fill vacant pulpits.

—An imperial decree has been issued in Germany forbidding racing on Sundays, and advising the local authorities to permit races to be held only on working-days, as the best method of hindering workmen from attending them.

—From Tahiti and the adjacent islands a band of not less than 160 evangelists have gone forth carrying the message of salvation to other benighted tribes, and yet less than a century ago the ancestors of these evangelists were living in the grossest darkness and superstition.

## Appointments.

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

### APPOINTMENTS FOR THE BATTLE CREEK CHURCH.

BRO. L. C. CHADWICK will meet with the church at Pine Creek, Sabbath, May 9; and at Burlington, the 16th inst.

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

Table listing appointments for District Number One through District Number Six, including dates and locations for various meetings.

The annual meeting of the State Sabbath-school Association of Minnesota will be held in connection with the camp-meeting, which will convene in Minneapolis, June 2-9.

The annual meeting of the Minnesota Health and Temperance Association will be held in connection with the camp-meeting, which will convene in Minneapolis, June 2-9.

The quarterly meeting for Dist. No. 1, N. E., will be held at the Slocumville church, May 9, 10. Meetings will begin Friday evening.

No providence preventing, I will meet with churches in New York as follows: West Bangor, May 8-11; Keene, 15-17; North Creek, 22-24.

The next annual session of the Wisconsin Tract Society will be held at Fond du Lac, June 16-23, 1891. Important changes in the constitution of the society are contemplated.

The next annual session of the Wisconsin Conference will be held at Fond du Lac, June 16-23, 1891. We trust every one of our churches will send their full quota of delegates.

BUSINESS NOTICES.

Under this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents a line.

FOR SALE.—For the purpose of being free to devote my time to work in the cause, I offer the following property for sale: Two hundred acres of land, divided into four fifty-acre lots.

LABOR BUREAU.

WANTED.—A first-class engineer. Must be a Sabbath-keeper. Also twelve good men to work in harvest and threshing.

ADDRESSES.

My permanent address is Newburgh, Preston Co., W. Va. D. C. BARCOCK. Address Elder R. A. Underwood at 821 West Fifth St., Topeka, Kans.

PAPERS WANTED.

CLEAN copies of Signs, REVIEW, and Instructor for ship and city mission work. I will pay freight on boxes and barrels of papers.

Obituary Notices.

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

MARTIN.—Died at Marblehead, Mass., March 29, 1891, of impoverished blood, Alice M., daughter of E. T. and E. P. Martin, aged 3 years, 6 months, and 9 days.

BRAY.—Died in Battle Creek, Mich., April 20, 1891, John W. Bray, aged fifty-three years. A few weeks before he died he was converted to Christ.

HUTCHINS.—Died at his home in Otsego, Mich., April 20, 1891, Alonzo G. Hutchins, aged 43 years and 21 days. Bro. Hutchins was born in Maine.

ROYS.—Died of diphtheria Feb. 27, 1891, at Washington, D. C., Julia Celia Roys, aged 10 years, 11 months, and 21 days. She was born in Anacostia, D. C., March 6, 1881.

MILLICAN.—Lizzie, daughter of F. M. and Elizabeth Millican, died April 6, 1891, of la grippe and heart-disease, after being sick nearly three months, her age being 13 years, 2 months, and 22 days.

WHITTAKER.—Died in New Bedford, Mass., April 4, of la grippe, Mrs. Mary Whittaker, wife of Edwin Whittaker, aged 49 years, 11 months, and 29 days.

REXFORD.—Died April 6, 1891, of consumption, at North Creek, Warren Co., N. Y., Bro. Samuel Rexford, in the seventy-fifth year of his age. Bro. Rexford was born in Hartford, Washington Co., N. Y., June 3, 1816.

ELLSWORTH.—Nathan Todd Ellsworth was born at Bridgton, Me., May 15, 1807. He lived in Maine till middle life, when he moved to Wisconsin, where he made his home till the year 1866.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 30, 1890.

Table showing train schedules for East and West routes, including stations, times, and express services.

Daily. †Daily except Sunday. ‡Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.15 P. M.

Chicago & Grand Trunk R. R.

Time Table, in Effect Dec. 7, 1890.

Table showing train schedules for Chicago & Grand Trunk R. R., including stations, times, and express services.

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

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

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

# The Review and Herald.

BATTLE CREEK, MICH., MAY 5, 1891.

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See list of appointments for several important general meetings and the camp-meetings for 1891, on page 287.

We are pleased to acknowledge the receipt of the *China Mail* of March 24, 1891, from the Hongkong branch of the International Tract Society, at Hongkong, China.

The Australian canvassers' monthly summary for February, 1891, reports thirty-one agents in the field, having received during the month 1,007 orders, valued at 860£. 14s. 6d. Many difficulties are to be met there, but the progress of the work is encouraging.

Sabbath, May 2, the Tabernacle was well filled with an appreciative audience, who listened to an impressive sermon by Elder J. O. Corliss, on the subject of the judgment. The importance of the present hour was made forcible, considering that nearly half a century has already passed in judgment, and that our individual cases may, at any moment, be forever decided.

Our readers will be glad to hear that news has again reached us from our missionary ship, "Pitcairn." Bro. E. H. Gates writes a very interesting account of their work among the islands since the last report. The blessing of God still attends their efforts in a marked measure. The report will appear in full in next week's issue, having reached us too late for insertion this week.

We call especial attention to the fact that the articles in our Mission Field department each week, are upon the field that is treated in the *Home Missionary* during the month. The space in the latter paper is not sufficient to fully treat the field under consideration. Therefore important points which do not receive attention in the *Home Missionary* may generally be found in the REVIEW or the *Medical Missionary*. In order for our missionary societies to have interesting monthly foreign mission meetings, it will be necessary for the members to read all three journals.

## A JEW ON THE JEWS' RETURN.

RABBI SOLOMON SCHINDLER, of Boston, according to a recent Boston paper, takes a consistent view of the question on which some people are now building up such wild ideas of the future; namely, the return of the Jews to Palestine. He says that if Mr. Blackstone's efforts should succeed, and President Harrison and the rulers of other nations should bring about an arrangement by which Palestine should be given to the Jews, the proposed scheme could not possibly succeed; for an effort would be made to have all Jews return; but he computes that Palestine, though made as fertile as possible, could sustain a population of only about 3,000,000; but there are 5,000,000 Jews in Russia alone. The idea, therefore, of a return of the Jews to Palestine, in any national sense, is an impracticable one. He further says that the tendency of our times is to build up large empires, and therefore if the Jews should establish a kingdom in Palestine, they must either ally themselves to some great power or be crushed out of existence. He advises his co-religionists to identify themselves with the national spirit and customs of any nation where their lot may be cast, and voluntarily take their share of its burdens.

## A WORD TO THE BRETHERN AND SISTERS IN DIST. NO. 1.

SINCE the General Conference passed its recommendation that I should labor in your district the coming year, a word from me may not be out of place. On account of the severe illness of my wife, it seems inexpedient for me to try to carry out the recommendation of the Conference. My wife is able to sit up only about half of the time or a little more. She can walk a very little, from one room to another; but is unable to wait upon herself at all. She coughs violently, and expectorates a great deal. We are not able to see much improvement in her case since coming here. We have some hope that when warm weather comes she may improve; but we must wait to see.

With my wife's health in so critical a condition, I do not think it would be right for me to leave her, and therefore have decided to remain with her till her health improves. E. W. FARNSWORTH.

## TO PENNSYLVANIA CHURCH ELDERS.

PLEASE notify me at once by postal card or letter, whether you have held monthly health and temperance meetings in your respective churches, as recommended in the *Home Missionary*; and if so, what the interest has been. Address me at Jersey Shore (Lock Box 34), Lycoming Co., Pa.

K. C. RUSSELL, *Pres. Pa. H. and T. Asso.*

## INDIANA STATE MEETING.

THIS meeting, to be held at Jonesborough May 12-18, is now close at hand. We trust that there will be a good representation present, especially from churches near by. It would be well for those who can conveniently do so, to bring some bedding and provisions, so as to take care of themselves in part; but let none stay away who cannot do this; all will be welcome. We regret to say that we shall not be able to secure reduced rates to the meeting, as we have formerly done. The requisite number of those holding certificates has been raised by the Central Traffic Association, from fifty to 100, so that we shall not be able to secure the one-third return fare. The only reduction that can be secured will be that obtained by purchasing regular return tickets, unless it be where parties of ten or more go from the same point on one ticket. In such cases a reduction of one third will be given. But we hope that this will not seriously interfere with the attendance at the meeting.

The meeting will begin Tuesday, May 12, at 7:30 p. m. As there will be so many branches of our work to consider, the time will be well filled up

with meetings. We are assured that Elder Wakeham will be present in the interests of the health and temperance work. Above all, we have the sure promise of the Master's presence.

IND. CONF. COM.

## INDIANA TENT FUND.

WE would remind all our churches and scattered Sabbath-keepers that we must purchase two new meeting tents this season, for use in the field; and we trust all will be as liberal and prompt in their donations to this enterprise as it is possible for them to be. We have tried to set this matter before our churches the past few months. We trust as many as can will bring or send money to the Jonesborough State meeting. We shall need the means to pay for the tents in a few weeks. It is expected that according to your interest in the tent work, so will be your donations. We shall need about \$300.

IND. CONF. COM.

## NOTICE FOR DIST. NO. 4.

PROF. C. C. LEWIS will attend the camp-meetings in Minnesota, Iowa, Wisconsin, and South Dakota to labor especially in the interests of Union College. He will have his whole time to devote to this line of work, and will therefore have opportunity to talk personally with all those who may desire to meet him. There are many young people in these States who should attend college next year, and we hope that they or their parents, or all together, will be at these meetings to learn about the school work. Circulars of information concerning Union College will soon be prepared for distribution, and due notice will be given when they are ready.

W. W. PRESCOTT, *Educational Sec.*

## SPECIAL TO PENNSYLVANIA.

As many of our people may not have noticed the date of our workers' meeting as given in the *Atlantic Canvasser*, we take opportunity to call attention to the time appointed for this meeting, which will be held at Elmira, N. Y., May 19 to June 2. The first week will be especially devoted to the interests of recruits just entering the work, and it is hoped that there will be quite a number of this class present. Why should there not be, since the Lord has so abundantly blessed the efforts of the workers already in the field, during the past winter, giving evidence of his care and interest in the work?

At present the prospects are bright for accomplishing a good work the coming season, and with the recruiting force in prospect, we trust that our work will not again suffer the relapse it did immediately following our last camp-meeting.

I would request those who contemplate entering the work immediately following the camp-meeting, to correspond with me at once, so I can make calculations on the number who will attend the first week. The old canvassers will not be requested to attend until the second week, when it is expected that Elder Miles will be present, although their presence will be welcome the first week if they choose to attend.

The same preparations in the line of bedding, etc., necessary for attending the camp-meeting, will be made in coming to this meeting.

E. W. SNYDER, *State Agt.*

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

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

(Previously reported, \$1,640.)

Mrs. M. S. Crawford - \$10.00

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