

# 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. 19.

BATTLE CREEK, MICH., TUESDAY, MAY 12, 1891.

WHOLE No. 1915.

**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.

## BE PATIENT.

BY FANNIE BOLTON.  
(Ann Arbor, Mich.)

Be patient; yet a little while,  
And mysteries that sore perplexed,  
And trials that have pained and vexed,  
Will all be solved 'neath Heaven's smile.

Be patient; calm thy heart and wait.  
God waits, and is not this his will.  
That thou in strength shouldst, too, be still  
And know that he is God and great?

Be patient; thou shalt be at rest.  
The restive steed must feel the bit,  
Must bridle know as it is fit:  
But wait, O soul, and be thou blest.

Rest in the Lord, wait patiently.  
Sink down in his great restful love.  
His eye is on thee from above,  
He perfects that concerning thee.

So shall thy day be sweet, thy night  
Flooded with songs of angel's joy;  
Thy peace no passion shall annoy,  
For thou shalt know that all is right.

Oh, thou shalt know eternal bliss  
Is not shut out, but foretastes given  
E'en here, e'en now, of joys in heaven;  
And thou shalt know thy Father's kiss.

## 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.

### THE PROPHECY OF DAN. 7:25.\*

BY ELDER L. G. MOORE.

TEXT: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they [saints, times, and laws] shall be given into his hand until a time and times and the dividing of time." Dan. 7:25.

This is a wonderful text, found in a still more wonderful prophecy! Can we understand it? If we cannot, can we understand any other portion of this prophecy; and if we are not able to do this, can we understand any prophecy! The books of Daniel and the Revelation are counterparts; and we find upon investigation that a blessing is pronounced upon him "that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1:3. If we cannot understand these prophecies, how, then, can we be blessed in reading or in hearing them? Let those answer who claim that we cannot understand them. In order that we may clearly understand this

\*Synopsis of a discourse delivered in Good Templar's Hall, Grand Rapids, Mich.

text, I will read the fourth commandment entire: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11. This, my friends, is the Sabbath commandment, plain and unequivocal; and yet men will turn squarely away from it, and give honor and preference to another day, one, too, that God has never made sacred, never called holy, never pronounced a blessing upon. Truly, "men love darkness rather than light."

I think I hear you say that this commandment is not binding in this new dispensation; that "old things are passed away; behold, all things are become new." And did not Christ change the day of the Sabbath? Did he not sanction the observance of the first day, or Sunday? Under the circumstances, it is quite natural for you to reason thus. But let us see what the Scriptures say about it: "The works of his hands are verity and judgment; all of his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. This text says that *all* of the commandments stand sure forever and ever. Then are they not binding in this dispensation? "Thy word is true from the beginning: and every one of thy righteous judgments endureth forever." Ps. 119:160. (See Methodist Discipline, p. 11, art. 6; Confession of Faith of the Presbyterian Church, article 5; Free Methodist Discipline, art. 6, p. 20; M. P. Discipline, article 6; Wesleyan Methodist Discipline, art. 6, p. 13, edition of 1880; Episcopal Book of Common Prayer, article 7; Methodist Catechism, No. 2, p. 38; Baptist Church Manual, etc.) Many other authorities which we might cite, agree substantially with the scriptures above quoted, and yet in practice the Christian world denies them. I am aware that this is a grave charge, and yet it is a true one, in proof of which I have simply to notice the almost universal custom of Sunday observance, for which they have, according to their own testimony, no authority whatever from the word of God. I will let them speak for themselves:—

Luther Lee, D. D. [Methodist], says: "There is no express commandment for observing the first day of the week as a Sabbath, and yet it is almost a universal custom."—*Lee's Theology*, page 562.

The Watchman (Baptist), in reply to a correspondent, says: "The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no scriptural authority for so doing, nor, of course, any scriptural obligation."

The Protestant Episcopal Church says: "The day is now changed from the seventh to the first day, . . . but as we meet with no scriptural direction for the change, we may conclude it was done by the authority of the church."—*Explanation of Catechism*.

Wm. Smith says, after quoting the first-day passages and advancing the usual arguments: "Taken separately, perhaps, even altogether, these passages seem scarcely adequate to prove that the dedication of the first day of the week to purposes above mentioned, was a matter of apostolic institution or even of apostolic practice."—*Bible Dic.*, art. "Lord's day," page 356.

The M. E. Theological Compendium (page 103, edition of 1865), says: "It is true, there is no positive com-

mand for infant baptism. . . . nor is there any for keeping holy the first day of the week."

Richard Watson [Methodist], in his Theological Dictionary, says: "Now there is not on record any divine command to the apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week."

Neander says: "The festival of Sunday . . . was always only a human ordinance; . . . far from the early apostolic church; to transfer the law of the Sabbath to Sunday."—*Rose's Neander*, page 186; *Andrews's Hist. of Sab.*, page 229.

Coleman, another first-day writer and observer, says: "No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."—*Ancient Christianity*, chap. 26, sec. 2; *Andrews's Hist. of Sab.*, page 336.

Did not Christ change the Sabbath rest of the seventh day to that of Sunday, the first day?—We think not. The prophet says of Christ (Isa. 42:21): "The Lord is well pleased for his righteousness' sake; he [Christ] will magnify the law and make it honorable." He was to magnify the law—not to do it away. Has he? Hear him on the *seventh commandment*, in substance as follows: Whosoever hath a lustful look hath committed adultery already in his heart. Matt. 5:27, 28. If we are angry with our brother without a cause, we shall be in danger of the judgment. Verse 21. Also verses 17-19: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Luke 16:17: "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Thus we see that Christ *indorsed* the whole law, and that, too, in its most minute specifications. The Sabbath was changed, you say?—Yes, but not by divine permission. Christ had nothing to do in the matter.

We now come to the text, and in its examination we expect to find some clue to the mystery connected with the change of the Sabbath. In Daniel's vision of the seventh chapter, the fourth beast was explained to mean "the fourth kingdom upon earth." Dan. 7:23. By way of explanation, I will say that the first universal kingdom was Babylon; the second, Medo-Persia; the third, Grecia; and the fourth, Rome. So say the Bible and history. This fourth kingdom was broken into ten divisions between 356 and 483 A. D., symbolized by the horns of the great and terrible beast of verses 19-24: "And another [horn] shall arise after them: and he shall be diverse from the first, and he shall subdue three kings." We find that the power symbolized by this horn was none other than the papal hierarchy. The three horns that were plucked up by the roots were the three powers known in history as the "Heruli, Ostrogoths, and Vandals." Not that these kingdoms were entirely destroyed, but that they must retire from the field before the arrogant claims of the papacy. These powers were "Arians" in belief, and therefore obnoxious to the Catholic Church; but before the decree of Justinian (that the pope should be the head of the church, and the corrector of heretics) could be carried into effect, these "Arian" powers must be removed (or, as the prophecy has it, "subdued"). (See "De-

cline and Fall of the Roman Empire," by Gibbon, vol. 3, p. 547; Stanley's "History of the Eastern Church," page 151; Bower's "History of the Popes," vol. 1, p. 325; "Horae Apocalypticæ," vol. 3, p. 152, note 3; D'Aubigne's "History of the Reformation," bk. 1, chap. 1, etc.)

This edict of Justinian's was given in 533 A. D., but could not be carried out until the removal of these "three horns," some five years later. From this time we date the papal supremacy, which was to continue, according to the prophecy, for "a time, and times, and half a time," or 1260 years. The saints, times, and laws were, therefore, virtually in its power for that length of time. It was said of this power, "He shall speak great words against the Most High." "Has he done so? we inquire. As proof, we have only to look at a few of the pope's self-assumed titles: "Vicerent of the Son of God;" "Our Lord God the Pope;" "Another God upon Earth;" "King of the World," etc. Listen a moment to his arrogant claims:—

To make war against the pope, is to make war against God, seeing the pope is God and God is the pope.—*Moret's History.*

The pope is all in all, and above all. So that God himself and the pope, the vicar of God, are but one consistency.—*Hostiensis Cap.*

The very doubt whether a council be greater than the pope is absurd, because it involves this contradiction: that the supreme pontiff is not supreme. *He cannot err, he cannot be deceived.* It must be conceived concerning him, that he *knows all things.*—*Jacob de Concl.* lib. 10. [See "Rome as It Is," pp. 180, 181; Baronius's "Annals 1076;" "Hildebrand Epist.," 55; "The Priesthood," by M. Gaume, etc.]

This power was "to wear out the saints of the Most High," so said the prophecy. The cruel deaths of more than 50,000,000 martyrs are sufficient evidence that this specification has been fully met. (See "Oswald's Kingdom," pp. 107-133; Dowling's "History of Romanism;" Fox's "Book of Martyrs;" "The Wars of the Huguenots;" "History of the Reformation," etc.)

My text says further, He shall "think to change times and laws." The Septuagint, German and Danish versions, reads, "the law," which is the more correct rendering. What law was he to think to change? we ask.—The law that had "time" in it. This certainly does not mean earthly laws, for he could change them at his pleasure; could absolve subjects from allegiance to their sovereigns, and did so in more instances than one. What law, then? we ask.—Evidently the law of God. Said the prophet, "His heart shall be against the holy covenant." Dan. 11:28. Yes, this is the law he should think himself able to change,—the law of God. See what he says concerning his power to do this work.

The Roman "Decretalia" is an authoritative work in the Roman ecclesiastical law. It exalts the "pope" thus: "He can pronounce sentences and judgments, in contradiction to the right of nations, to the law of God, and man. He can free himself from the commands of the apostles, he being their superior, and from the rule of the Old Testament." "The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."—*Decretal De Translat. Episcop. Cap.* "The pope's will stands for reason. He can dispense above the law, and of wrong make right by changing and correcting laws."—*Pope Nicholas, Dist. 96.* "The pope is free from all laws, so that he cannot incur any sentence of irregularity, suspension, excommunication, or penalty for any crime."—*Dist. 96.* Are these not great words?

—Paul in 2 Thess. 2, 3, 4, calls the pope "that man of sin." Sin being the transgression of the law (1 John 3:4), certainly the power that claims authority to do this very work of changing the law of God, and that, too, in a wholesale manner, must be emphatically a "man of sin." He was to oppose and exalt "himself above all that is called God, or that is worshiped." 2 Thess. 2:4. How could he exalt himself above God,

we ask, but by claiming the power to make laws superior to the law of God? The pope (as vicar of God) claims this right, as I have shown; and as no power has the right to change the law of God but the Law-maker, we see the truthfulness of the prophecy when it said he should think himself able to change the law. His claims are so arrogant that he has felt himself sufficient to tear away the fourth commandment (the Sabbath commandment), and has substituted the first day, the Sunday of pagan origin, for the seventh day of holy time. The Catholic Church does not deny this, but claims that she had the right thus to do. I append some extracts from her own writings as proof. In a Catholic work, called the "Abridgment of Christian Doctrine," the Catholic Church asserts her power to change the law, in the following manner:—

*Ques.*—How prove you that the church hath power to command feasts and holy days?

*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

*Q.*—How prove you that?

*A.*—Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin: and by not keeping the rest by her commanded, they again deny, in fact, the same power.—*Page 58.*

In the "Catholic Christian Instructed" is presented the following list of feast days, which all rest upon the same foundation; namely, the authority of the Catholic Church. Of these, Sunday takes the lead:—

*Ques.*—What are the days which the church commands to be kept holy?

*Ans.*—The Sunday, or our Lord's day, which we observe by apostolic tradition, instead of the Sabbath.

The "Doctrinal Catechism," pp. 174, 351-355, offers proof that Protestants are not guided by Scripture. We present two of the questions and answers:—

*Ques.*—Have you any other way of proving that the church has power to institute festivals of precept?

*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

*Q.*—When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith—do they find this permission clearly laid down in the Sacred Volume?

*A.*—On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated.

My friends, if Christ changed the Sabbath, he did the very work that inspiration said Paul's "man of sin" would do. (See 2 Thess. 2:3, 4.) Are you willing to lay this charge to the world's Redeemer?—I think not. Christ says in John 15:10: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." And further, in Ps. 40:8: "I delight to do thy will, O my God; yea, thy law is within my heart."

Christ, in speaking of the passport to the celestial city, enumerates obedience to the commandments as necessary. Rev. 22:14. May God help us to yield obedience to the true Sovereign. (See Rom. 6:16.) Amen.

## 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.

### FANCIFUL INTERPRETATIONS OF SCRIPTURE.

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

It has been thought that Adventists hold to the literal understanding of the Scriptures; that is, that where there is no plain evidence nor ne-

cessity that they should be understood as figurative, they mean what they say. But it appears that some Age to Come Adventists can give as fanciful an interpretation of the resurrection as anybody else.

If we wish to know what Christ and the apostles meant by the resurrection, we can read the account of the resurrection of Lazarus in John 11. Jesus said, "Thy brother shall rise again." Accordingly, "He that was dead came forth" from the grave. In 1 Cor. 15:20-23, we learn that by "the resurrection of the dead" is meant to "be made alive;" and that they who are Christ's will be made alive at his coming. There is no intimation that it will take a thousand years to complete the resurrection. In harmony with this is Rev. 20:4-6, where it is stated that those who had died for the witness of Jesus, "lived and reigned with Christ a thousand years." This living again of the dead in Christ is the "first resurrection."

But a recent writer puts forth an enlarged view of the resurrection. He says:—

The resurrection has been misapprehended greatly; it signifies to *raise up*. As related to man, it signifies to bring up to the full perfection of manhood—the thing lost through Adam. The perfection from which our race fell, is the perfection to which they will gradually rise during the millennial age, which is not only an age of trial, but also of blessing, through restitution or resurrection to life—to that which *was lost*. The process will be a gradual one, requiring the entire age for its full accomplishment.

The writer holds to a literal earth with the curse removed. He says, "The curse shall be removed from all the earth. No more thorns and thistles, no barren desert, no sterile, parched soil. Wells and streams of water shall burst forth from the dry ground, and *the whole earth shall become as the garden of the Lord.*"

In this quotation he takes the Scriptures to mean what they say; but by his mode of interpreting and expanding the resurrection, the statements of Scripture concerning it can be explained away. Swedenborg can show us how that is done: "By the *new heaven* and by the *new earth* . . . is not meant a new starry and atmospheric heaven which appears before human eyes, nor a new earth upon which men dwell; but a renovation of the church in the spiritual world is meant." Again: "By the *holy city, New Jerusalem*, is meant this New Church as to doctrine; on which account it was seen descending from God out of heaven."

It is to be regretted that any who profess faith in the Scriptures should bring them into dispute by their fanciful interpretations. Better to take the advice of Wm. Tyndale, who was the first to translate the New Testament from the original Greek into the English language, A. D. 1526. In a note to the reader, he says: "Marke the plaine and manifest places of the Scriptures, and in doubtful places, se thou adde no interpretation contrary to them." If all would heed this advice, the supposed contradictions of the Scriptures would disappear.

GABRIEL.

BY ELDER J. P. HENDERSON.  
(Cedar Rapids, Iowa.)

GABRIEL is the only angel spoken of by name. He is first mentioned in that way in Dan. 8:16. Daniel was in the midst of the vision of the 2300 days (years) when he heard a man's voice which called and said, "Gabriel, make this man to understand the vision."

Afterward, while Daniel was supplicating at the throne of God for his people, he was again confronted by this royal personage, whom he immediately recognized as "Gabriel," the same whom he "had seen in the vision at the beginning." Dan. 9:21.

Two years again passed by, and Daniel was pleading for the restoration of his people from their bondage. The seventy years of captivity were expired. Daniel knew by the books of Jeremiah (Dan. 9:2) that the time was at hand, and he set his heart by prayer and fasting, in

which he was mourning "three full weeks," (chap. 10:2, 3), to bring about the event.

In the first verse the record speaks as though it was the third year of Cyrus, but other evidence proves it to have been the third year of the Persian monarchy. Cyaxares (Darius of Scripture) had reigned two years. At his death Cyrus succeeded to the throne, and the time of this event was in the first year of his reign.

At the beginning of Daniel's supplication (verse 12), the angel was sent in answer to his petition. "But," says the angel, "the prince of the kingdom of Persia withstood me one and twenty days." Verse 13. This statement explains why Daniel was mourning the "three full weeks."

In Ezra 1:1, the efforts of this angel with Cyrus, at this time is undoubtedly referred to: "Now in the first year of Cyrus king of Persia, . . . the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom," etc? This proclamation answered the very thing Daniel was seeking for, as will appear from reading the context. Yet it seems that this angel was unable to influence the king to make the proclamation, so he says, "Michael, one of the chief princes, came to help me." Dan. 9:13. When he was relieved, he immediately came to relieve Daniel's mind and talk with him. Verse 14.

While this angel is not mentioned by name in this connection, it is understood that it was Gabriel. The record would at least imply that it was the same one with whom Daniel was familiar. In verses 5, 6, a description of the angel as he appeared to Daniel is given, which is not very much unlike the revelator's description of Christ in his glorified condition, as expressed in Rev. 1:13-15. That this angel was not Christ, is apparent from the fact that "Michael" came to his assistance; also, further on, he says, "There is none that holdeth with me in these things, but Michael your prince." Dan. 10:21. No other angels in heaven had so full understanding of the plan of salvation; for it is said of them that they desired to "look into" it, evidently implying that there were some things which they did not understand. 1 Pet. 1:12.

That "Michael" is Christ may be proved from a comparison of the following scriptures: Jude 9; John 11:25; 1 Thess. 4:16. In these scriptures, Michael is spoken of as the "archangel," literally, "chief of angels;" also as the one having the power of resurrection, which power alone is vested in Christ. "I am the resurrection, and the life."

About 500 years after Daniel's interview with Gabriel, Zacharias is met by the same angel. Luke 1:11, 19. He bears the tidings of the birth of John the Baptist, and then says, "I am Gabriel, that stand in the presence of God," an expression implying that he was the one that "understood those things."

Six months later he again "was sent from God unto a city of Galilee," giving information concerning the birth of Christ. Luke 1:26-38. "Whom did John worship?" has often been asked. If "Gabriel" is the only angel that "understood these things;" if he "stands in the presence of God," and "was sent" to Joseph and Mary, executing the missions of Christ, it is not unreasonable to suppose that "Gabriel" is Christ's angel.

In Rev. 1:1 we read of "the Revelation of Jesus Christ, which God gave unto him, . . . and he sent and signified it by his angel [Gabriel], unto his servant John." When John afterward fell down to worship him, he said: "See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Rev. 19:10. He alone of the angels understood the mysteries of God concerning the plan of salvation, and ministered to John and others of the prophets. Perhaps Gabriel yet serves in the presence of God as one who is sent, in our day, to reveal "things which must shortly come to pass,"

#### CHRIST OUR RIGHTEOUSNESS.

BY N. W. VINCENT.  
(Stover, Kans.)

O RIGHTEOUS Son of God,  
We'll praise thee night and day;  
That thou didst shed thy blood  
To take our sins away.  
We come to thee, thy love we crave,  
Omnipotent to cleanse and save!

Vile, wretched, we have been,  
Most guilty we are now.  
Forgive, O Lord, our sin  
While at thy cross we bow.  
Our loathsome sins make white as snow,  
Thy lovely righteousness bestow.

Let light through thy blest word  
Shine from thy glorious throne;  
What we have seen and heard,  
O help us to make known.  
Spirit of God, our prayer indite;  
In Jesus be our saving might.

Come now into our heart,  
O Comforter divine!  
Thy perfect love impart,  
That Christ may through us shine.  
Wise through thy word, strong by thy grace,  
O spare us, Lord, to see thy face.

In thy blest home above,  
On thine own earth made new,  
We'll glory in thy love,  
O God, forever true:  
Our righteousness while here we roam,  
Our glory still in that bright home.

#### BEST LEFT ALONE.

BY W. E. CORNELL.  
(Des Moines, Iowa.)

A SHORT time ago Rev. H. E. Mott, pastor of the Second Presbyterian church at Dubuque, Iowa, preached a sermon on the closing of the World's Fair on Sunday, and during the discourse took occasion to express his opinion on the subject very emphatically. At its close he called for a rising vote of all who were in favor of the movement, when it is reported every person in the congregation arose except Senator Allison, whose name is familiar to the readers of the REVIEW, and who, indeed, is known everywhere as one of the most prominent members of the United States Senate. His action caused much comment in the religious and secular press, both *pro* and *con*. The *Register*, the leading Republican paper in the State, complimented his action, and declared that it must certainly meet the approbation of all fair-minded people. Rev. Mr. Crafts, who is now in the State, in the interest of his pet theory, took the editor to task for his position, among other things saying:—

You and some others seem to think that our official National Fair can be neutral on the Sabbath question only by taking the wrong side. Neutrality is impossible. The Fair must attack or respect the National Sabbath.

Rev. Mott continued his subject last Sunday, and while Senator Allison was not, so far as known, present, the editor of the Dubuque *Ledger* was, and from his criticism appearing in the next issue of his paper, the following is extracted, which shows that he is not afraid to express his views on this subject. His statements will be read with interest:—

Rev. Mott undertook to discuss the subject of Sunday observance from the standpoint of both the citizen and the minister, but it was obvious to his hearers that the bulk of his argumentative force was expended on the side of the minister. This is only natural. The minister is invariably inclined to view secular questions rather narrowly,—to weigh evidence in the scales of partiality,—to discuss issues solely with reference to their bearing on orthodox or doctrinal matters. It is therefore not surprising that Rev. Mott, in attempting to debate the Sunday observance question, should fall into the common ecclesiastical error or weakness of viewing the evidence procurable through the lens of religious prejudice.

Sunday has for centuries been regarded as a day of rest and recreation by all civilized nations. That it is a day especially ordained for worship has always been a debatable question. As far as we know, there is no biblical authority for the assumption that on Sunday all men should turn their attention to religious worship. . . . The comparison Rev. Mott seeks to establish between Sunday and the legal holidays of this nation, is extremely odious.

No one is compelled to observe the Fourth of July or Memorial Day if he sees fit not to do so. These are human institutions. That Sunday is a divine institution has yet to be fully established. Why, then, should laws be demanded compelling all men to observe Sunday according to the contracted idea of orthodoxy? . . .

This question of Sunday observance can be best settled by leaving it alone! Its agitation can result in no good!

#### THE CAMP FOLLOWERS.

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

You, of course, remember them very well, that is if it was your lot to have a hand on either side during the late "Civil(?) War." I never liked the word "civil" in that connection, for so far as a three years' observation is concerned, I feel safe in saying that we were both very *uncivil* to each other in those days. But, as I said, you will remember them, the camp followers, how they would flock along after and with you like a lot of buzzards, picking up what they could find here and there, without responsibility, bearers of no burdens except their own, and of which they were quite willing to be relieved, could any one be found sympathetic enough to accept and bear them. You could not let them starve, hence your rations were often just that much too short to reach around. They could not stay out-of-doors at night in the rain, therefore your blankets, which would cover two very comfortably, were often obliged to stretch over three. Your tents, made of the two pieces of canvas carried by yourself and tent-mate, and which you buttoned together at night to form a shelter ample enough for two, would often have to accommodate three, much to the discomfort of the two lawful tenants. Besides, the interloper would sometimes turn in first, and thus secure the "middle berth."

If a squad was called for, to go out on some important expedition, no one ever thought of calling upon *them*, for they were not regularly enlisted or armed. While they were often attired in your cast-away uniforms, including cap, upon which was fastened the badge of your corps, they were not on the pay-roll; and to make both ends meet, they have been known to start out at night upon "a tour of inspection" in the direction of the camp of "that other regiment," who would sometimes surprise them, fleeing in the direction of your camp with such portable property—overcoats, ponchos, blankets, etc., etc.—as they could appropriate. How often it was traced to, and found in, your camp, and your regiment charged with the theft! If you ventured to assert that those men were not members of your company, that they were not regularly enrolled, what good would that do? How they would laugh you to scorn! Did they not steer straight for your camp? Could they not tell your badge? Who can say but the unsavory reputation some regiments sustained as raiders was won for them largely by the depredations of just such irresponsible persons? Who can say that battles have not been lost, movements impeded, and stampedes precipitated by reason of their presence and timidity? Not being armed, they did not deem it meet to remain long after the "ball opened."

While the smoke of battle has long since drifted away; the sullen grumble of the artillery no longer vibrates the air; the sharp "ping" of the bullet, the hiss of the grape and canister, the wild scream of the shell, no more affright, the grave of the camp follower, up to the present writing, has not been dug. No, he is still alive, and as zealous as ever. With the disbanding of armed battalions, *some* may have sought refuge in the army of the Lord, there becoming regularly enlisted, and proving valiant soldiers in the cause of Christ. Others seem to prefer to march with the "independent contingent," not being eligible to membership in the regular service (by reason of their past unsavory and unsoldierly record). They are with you, yet not of you, and "that other regiment" (the world) is *certain* that they belong to your command. As they wear your uniform and distinguishing badge, nothing will

convince them to the contrary. And the company to which they flee for refuge is often brought into disrepute by reason of their disorderly walk and crooked conduct. They can be found in almost every company. The larger the company, the more camp followers it will have. Is some one guilty of *dishonesty*? has some one *falsified* or gotten the best end of the bargain? how many heads are nodded and fingers pointed in the direction of your camp, and how many "I told you so's" you will hear! How often you are made to blush at the uncomplimentary accusations brought against your branch of the service on their account. All that you can say seems powerless to convince "that other regiment" that such persons are not regularly enlisted in your ranks, but engaged in a sort of guerrilla warfare on their *own hook*. These camp followers are no more on the pay and muster roll than were those of 1861-5, except it be on that of their wily commander, Lient. Gen. Lucifer, who has come down upon the camp of Zion with great power, signs, and lying wonders, knowing that his time is short.

The forces of error are now massing in your front for the last great charge. If you will "place your ear to the ground," you may almost hear the rumble of his guns wheeling into position. Abaddon is in personal command; his gunners are even now trying to get your range. You may look for him to open fire along your whole front at any moment now, but do not expect anything then from the camp followers; for fighting, even for principle, is not in their line. When the first gun rends the air, announcing that the "ball has opened;" when the bugle sounds to repel his charge, you will look for him in vain, and the "place which knows him now will know him no more forever." The shock must be borne by you, alone. May the God of battles give you courage to stand firm, that your voices may mingle in the song of triumph. May your brows be garlanded with the laurels of final and eternal victory, when the last enemy, Death, shall have been met and forever destroyed.

#### "THE SINNERS IN ZION."

BY A. SMITH.  
(Grandville, Mich.)

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites." Isa. 33:14.

The second clause in the above text is, doubtless, a repetition of the first in synonymous terms, for the sake of euphony or perspicuity. The reasons are doubtless apparent to the reader that the term Zion applies to the church. The sinners, *alias* hypocrites, in Zion are those whose names are enrolled in the church, or who profess to be God's people, when by works they deny him. Such are hypocrites, for they profess to be what they are not. Will the reader please turn to Matt. 22:37-40; John 13:34, 35, and ask himself or herself the question, Am I justly entitled to be numbered with the people brought to view in Rev. 14:12 and 22:14? There is quite a difference between a sense of humility and unworthiness which every true child of God must feel when self-importuned on this point, and the sense of indifference or of guilt and condemnation experienced by sinners in Zion.

There are many sinners in Zion who profess to serve God, but are robbing him by selfishly withholding the tithe which the Lord claims as his. (See Mal. 3:8, 9.) God's people have no more right to put the tithe to a common or selfish use, than they have to devote the Sabbath to such a use. This act of withholding the tithe is a practical expression of unbelief in the promises of God. (See Mal. 3:10 and Matt. 6:24-33.) It was unbelief that shut the ancient Israelites out of the land of promise. (See Heb. 4:6.) It is a lack of faith without which we cannot please God (see Heb. 11:6), and proves that those who lack it are unjust (Heb. 10:38), and therefore not keeping the commandments of God as contemplated in Rev. 14:12. There are

professed commandment-keepers who spend fifty cents, more or less, for tobacco or other hurtful stimulants, to each penny they put into the cause of God in any of its branches. Others will spend more money for nuts, candies, and chewing-gum, than they devote to the cause of God. Many spend money lavishly for sight-seeing at shows, with the excuse that they "want to see the animals;" or at other places or on other occasions of worldly pleasures; but they give very sparingly for the cause of God. Such love God a little, but they love tobacco, candy, or amusements much more.

To this rule, however, there are noble exceptions in the church; for there are widows, orphans, and others, many of whom know what it is to suffer pinching want, but who love the precious cause of God so well that they deny themselves needed comforts, and with tears invoke the blessing of Heaven upon their offerings. The presence of such offerings in the treasury must necessarily consecrate the whole, and no one can use a dollar of it without sharing in the responsibility that such consecration imposes.

Some in the church neglect to study the Bible, and have little relish for prayer because there are other interests that they love more. When a young sister bangs or frizzes her hair, or bedecks herself in the gewgaws of fashion, she proclaims her attachment for the world while she professes to be a follower of Jesus. Says the apostle, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15.

There are more sinners than saints in Zion. (See Luke 13:23, 24.) When Christ comes in his glory, the sinners in Zion will expect to exchange their selfish will and pleasure for the joys of everlasting life; but they will meet with bitter disappointment. (See Luke 13:25-28; Matt. 7:21-23; Isa. 33:14-17.) In that day when every earthly pleasure will be lost in the terrors that will overwhelm the soul, such persons will be surprised to learn that heaven can get along very well without them; but O what anguish, to learn, too late, that in losing heaven they lose all!

But there is yet hope for the sinners in Zion, for mercy still lingers, if such can only feel the need of, and ask God for, that change of heart which he alone can give. (See Ps. 51:10, 17; 34:18.) None should be discouraged because of their many mistakes and failures. Read the fifty-first psalm entire, and appropriate its sentiments, dear reader, so far as they apply to you, until you can say, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me." Isa. 12:1.

"Just as I am, without one plea  
But that thy blood was shed for me,  
And that thou bid'st me come to thee,  
O Lamb of God, I come, I come."

#### CHARITY.

BY ELDER S. J. HERSUM.  
(Wilmington, Del.)

THE apostle, in writing to Timothy, says: "But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience." 2 Tim. 3:10.

By this we learn that the grace of charity, when possessed by us, is as fully known by others as the doctrine we preach. The word "charity" in the above text is translated from the *same* word (*agapē*) from which "love" is translated in Rom 5:5; 1 John 4:16; 5:3; and in the revised New Testament, it is translated *love* in every instance. Charity, says Webster, is a disposition to think favorably of others, and to do them good; liberality to the poor; any act of benevolence, etc. The sense in which this word is used in the Bible is more fully expressed in the last definition than in the others. It is true, if a person has genuine charity in his heart, he will think favorably of others, he will be liberal to the poor; but a person might be lib-

eral to the poor, and think favorably of others, and be entirely destitute of the charity of which the Bible speaks. In 1 Cor. 13:3, the apostle gives us proof of this. He says: "And though I bestow all *my goods to feed the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Charity, or love, leads the one who possesses it, to bestow needed blessings upon others who are really unworthy of those favors. This principle lies at the very foundation of the plan of salvation. It was that which prompted God to give his Son to die for man. John 3:16; Rom. 5:8. It was that which moved the heart of Christ to make the sacrifice which he did for man. John 10:11, 15; Rom. 5:6; 2 Cor. 5:14, 15. This was what Paul possessed which was fully known by Timothy.

Charity is that which edifies or builds up. 1 Cor. 8:1. It is that which should prompt all our actions. 1 Cor. 16:14. The child of God will ever manifest it toward others. 2 Thess. 1:3. He is to follow after it (1 Cor. 14:1; 2 Tim. 2:22), and be fervent in it. 1 Pet. 4:8. It is the crowning Christian grace, the bond of perfectness. Col. 3:14; 2 Pet. 1:5-7. If this grace, with the others mentioned with it, be in the heart, fruit will appear in the life of the possessor, which will redound to the glory of God.

#### WHO IS MY NEIGHBOR? 8

BY ELDER N. W. KAUBLE,  
(Vilas, S. Dak.)

It is no uncommon thing to hear the above question repeated by those who are professedly the students of the Bible and followers of its teachings.

Whoever makes this inquiry acknowledges the force of the command, "Thou shalt love thy neighbor as thyself." But why should they who are desirous of doing their whole duty, hesitate and remain undecided as to whom this obligation is due?

Do the Scriptures give no definite answer to the question? The difficulty certainly does not consist in a lack of clearness in God's word, for it furnishes us the necessary instruction "unto all good works." May it not be that the trouble in most cases lies with the questioner, who, like the lawyer who made the same inquiry of Christ, would justify self and excuse sin in self by limiting the duty to friends only? But if only our friends are our neighbors, then the requirement which is recognized as one of the fundamental principles of Christianity, is no broader nor better than that manifested by the world. "If ye love them which love you, what reward have ye? do not even the publicans the same?" Matt. 5:46.

The Christian is bound to do more than the sinner does. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44.

In the conversation with the lawyer, recorded in Luke 10:25-38, the Saviour uses the term "neighbor" in the same sense in which it is used in the law of God in Ex. 20:16. The Lord says: "Thou shalt not bear false witness against thy neighbor." Who is our neighbor as here brought to view?—Evidently the individuals against whom we are prohibited from bearing false witness. Does the law prohibit our bearing false witness against all, both friend and foe? If so, then we conclude that our neighbor is our enemy or our friend,—those that love us or those that hate us; in fact, any one sustaining to us the relation of equality—not equality of condition, but equality of rights—is our neighbor.

As our Heavenly Father has given to all equal rights, we would conclude that the relation of neighbors is as broad as the human family. And he who discharges his obligation to his neighbor, regards his rights as sacred as his own, and loves his neighbor's rights as his own rights.

## 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 precious stone.—Ps. 144:12.

### PRAY FOR MINE.

BY C. F. DE FORD.  
(Winston, Mo.)

HAVE you now a loving father?  
Pray for mine,—  
Pray that God will send from heaven  
Love divine;  
Pray that in that world eternal,  
With its skies so clear and vernal,  
He may live to praise the Saviour  
There with thine.

HAVE you, too, a loving mother?  
Pray for mine,  
For she needs grace to sustain her  
Life's decline.  
She has labored long and weary  
Through this world so dark and dreary,—  
Pray for her a life beyond this  
Earth's confine.

DID you ever have a brother?  
Pray for mine,—  
Pray the light of love and truth may  
On him shine;  
Pray that falsehood, sin, and error  
May be banished from him ever,  
And to love and serve the Saviour  
He'll incline.

DID you ever have a sister?  
Pray for mine.  
When the Bridegroom comes from glory,  
Christ divine,  
And the virgins go to meet him,  
With triumphant songs to greet him,  
May she with them shout hosannas—  
Joy sublime!

DID you ever have a neighbor  
Good and kind,  
Who for lack of light and truth was  
Cold and blind?  
Pray that love and duty find me  
At the task my God assigned me,  
And that those in darkness round me,  
Light may find.

IF you have a dear companion,  
Pray for mine.  
'T would be joy to me to offer  
Prayer for thine.  
Pray that when the summer's ended  
And the saved to heaven ascended,  
Like the stars for aye and ever,  
They may shine.

IF you have no lighter duty,  
Pray for me,  
That the King in heavenly beauty  
I may see;  
Meet my Saviour's glad returning  
With my lamp well trimmed and burning,  
Shout the songs of sweet deliverance—  
Victory!

### TRUST AND THANKFULNESS.

How can a man be a true servant of God, and at the same time be unthankful and afraid to trust him? Yet there are persons who, though calling themselves servants of God, never have anything for which to be thankful. They are always in trouble, there is always something going wrong. The weather does not suit them; it is too cold or too hot, too wet or too dry. Such a person's life is one of constant fretting and fear. What if he should get sick, and die, and leave his family? Wouldn't that be a sad affair? He has an abundant supply of provision on hand for the present year, but should the crop fail this year, what then? And so it goes constantly. He does not know whether his sins are forgiven or not. Of course he has confessed them, and the Lord said he would forgive them (1 John 1:9), but he is not real sure that it is true; it doesn't look reasonable.

And a thousand other things which might happen to him in the future, yet which never happen, rise up before him to stop his progress toward the celestial city. A sad condition indeed! But this is not all, he does not only live in the future, but in the past as well; and he sighs and groans for what might have been had circumstances been different. He lives both in the

future and in the past, but knows nothing of the blessings of the present time. He passes as a Christian, and may have been in the church for a score of years, but there is one lesson that he must yet learn before he can say, "All things work together for good to them that love God," and that is the lesson of simple trust. For to him who has learned to trust, it matters not what may happen, he has learned to say, "If God be for us, who can be against us?" And instead of murmuring, he can say, "Thanks be unto God, for his unspeakable gift." He then becomes a help to all about him; for, oh, he has learned that lesson of simple trust which the world cannot give nor take away. Like David, he can say, "The Lord is my shepherd; I shall not want." It matters not how small the trial, nor how great; for "the eternal God is thy refuge, and underneath are the everlasting arms." The fear of men, or demons, or whatever it be, will vanish like mist before the blazing sun.

"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3:17, 18. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. 46:1, 2.

Why did he not fear?—Ah! here lies the secret of the whole matter: he believed the promises of God. He dwelt "in the secret place of the Most High." His abode was "under the shadow of the Almighty."

Trials will come, to be sure, and temptations will rise from every quarter; but temptation is not sin. It does not, and cannot destroy our peace with God. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:18. "When the enemy shall come in like a flood, the Spirit of the Lord shall put him to flight." Isa. 59:19, margin. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

Some words from Bishop Simpson, found in his "Lectures on Preaching," are very appropriate in this connection. On pp. 65, 66, we read:—

You may be pressed, poverty may stare you in the face, but stand as "the beaten anvil to the stroke." Do your duty, and, verily, you shall be fed. God will care for you as long as a raven has wings, or a widow in the land has a "handful of meal in a barrel." Think of the early Christians, of the noble line of martyrs, and your sufferings will sink into insignificance. Look at the great apostle of the Gentiles. See him persecuted, arrested, imprisoned; see his back bared to the lash. Five times he received forty stripes, save one. I see him gathering his garments around his lacerated shoulders when he whispers, "None of these things move me." He is taken to the edge of yonder city, stoned, and left for dead. See him as friends gently raise him up and say, "Better abandon the gospel; they will kill you if you preach." Yet as soon as breath returns, he utters, "None of these things move me." I see him yonder, drawn out of the water; nature is overcome; he lies fainting on the beach, the water dripping from his hair; his friends say, "Surely he will never preach again;" but as the pulse beats once more, and strength returns again, I hear him say, "None of these things move me."

He is on his way to Jerusalem; the prophets tell him he is to be bound and imprisoned; the people weep at the thought of seeing him no more; the elders of Ephesus come down to Miletus to meet him; he tells them he is going to Jerusalem, that he knows not what shall befall him there, save that the Spirit tells him in every place that bonds and imprisonments await him; but he grandly declares: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Bonds and imprisonments did await him. He stood before Nero. He was condemned to die: and out of the dungeon of his prison he sends, through Timothy, the heroic and joyous message: "I have fought a good fight, I have finished my course, I have kept the faith." Such a grand hero was the apostle, living and dying. One work he did, unmoved and immovable, and to us he speaks: "Follow me, as I have followed Christ."

Philo, III.

H. S. SHAW.

### JACOB'S SERMON.

"HAD a good sermon, Jacob?" my wife asked me last night when I came home from church.

"Complete, Rachel!" said I.

Rachel was poorly, and could not go to meeting much, so she always wanted me to tell her about the sermon, and the singing, and the people.

"Good singing, Jacob?"

"I'm sure I could not tell you."

"Many people out to-night?"

"I don't know."

"Why, Jacob, what is the matter? What are you thinking about?"

"The sermon."

"What was the text?"

"I don't think there was any. I did not hear it."

"I declare, Jacob, I believe you slept all the time."

"Indeed, I didn't. I never was so wide awake."

"What was the subject, then?"

"As near as I could remember, it was me."

"You, Jacob Gay!"

"Yes ma'am. You think it a poor subject. I'm sure I thought so, too."

"Who preached? Our minister?"

"No, he didn't preach—not to me, at any rate. 'T was a woman—a young woman, too."

"Why, Mr. Gay! You don't mean it, sure! Those Woman's Rights folks haven't got into our pulpit!"

"Well, not exactly. The minister preached from the pulpit, but I could not listen. I was thinking about my sermon. I will tell you about it. You know that young woman at the post-office, Mrs. Hyde's niece? She and I were the first ones at meeting. I have seen her a great deal in the post-office, and at her aunt's when I was there at work. She is a pleasant-spoken and a nice, pretty girl. We were talking about the meeting. You know there is quite a reformation going on. She was speaking of this one, then that one, who was converted. There was quite a silence, and then she said, sort of low, and trembling in her voice, and a little pink flush in her cheek, and the tears just a-starting, 'O Mr. Gay, some of us were saying at the prayer-meeting last night, that we did so want you to be a Christian.' Her cheeks flushed redder and the tears fell. I knew she felt it, and it was a cross to say it. I never was so taken back in all my life. 'Why, bless your soul,' I said, 'my child, I have been a member of the church forty years.' My tears came then, and I guess my cheeks would have been redder than hers if they weren't so tanned.

"Do excuse me, Mr. Gay," she said. "Excuse me for hurting your feelings, but I didn't know that you were a Christian. I never see you at prayer-meeting or at Sabbath-school, and never noticed you at communion. I'm sorry I've hurt your feelings."

"Tut, tut, child," I answered, "No harm done. I'm glad you thought about an old man. I'm a member, as I said, but I haven't worked at it much, I'll allow. I don't go to prayer-meeting or Sabbath-school, because—well, I made the excuse to myself and other folks that Rachel was poorly, and needed me to stay with her; but I'm afraid the Lord wouldn't accept it."

"Just then the people began to come, and I took my seat; but the looks and words of that young woman went to my heart. I couldn't think of anything else. They preached to me all the meetin' time. To think that some of the young folks in Wharton didn't know that I was a member, and were concerned for the old man! I said to myself, by way of application: 'Jacob Gay, you've been a silent partner long enough. It is time you woke up and worked for the Lord; time to let your light shine so that the young folks can see it.'"

—Golden Rule.

## The Mission Field.

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

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

### THERE IS WORK FOR ALL.

BY LAURA C. BEE.  
(Battle Creek, Mich.)

FROM the distant isles of ocean,  
Mountain high and sunny plain,  
Loud and long the anthem swelleth,  
"Jesus soon will come again."

Faithful reapers now are needed,  
Earnest hearts and willing hands.  
"Go ye forth to every creature,"  
As of old, our Lord commands.

Talent, strength of mind and muscle,  
These are needed by the Lord;  
Power in earnest prayer to wrestle,  
Humble faith and trust in God.

Lo! the call comes faster, louder;  
Ye who have the strength to do,  
Dare ye stand thus idly waiting?  
Feeble ones, there's work for you!

Pray ye for the toil-worn reapers,  
Fainting 'neath the burning sun,—  
Pray that God will give them courage,  
Strength to work till day is done.

Pray for those who wander blindly,—  
Pray that they may see the light;  
Pray that God will send forth workers,  
Cease not praying till the night.

O'er the earth the sound is going  
Forth to every nation, tongue;  
Blessed Saviour, haste the message,  
Haste the time when thou shalt come!

### WHY ENTER SOUTH AMERICA?

THIS question has been asked by many during the past year. Some have questioned the propriety of engaging in this enterprise for the present. Does not the work in some of our older missions need strengthening? Would it not be better to throw all our energies into what has already been started, before branching out any farther? Are there not other fields that should be entered first?

These are some of the questions that have been put to members of the Board of Foreign missions, and to others connected with the foreign work.

Those who will study the history of foreign missions, will find that with the exception of Australasia, we have never yet entered a foreign field until we have had pleas to do so from natives of that field. This is true in the case of our Central European mission. Some obtained the third angel's message from reading-matter that accidentally fell into their hands. These used means and sent James Erzenberger to attend the General Conference held at Battle Creek in 1869.

The hand of God's providence could be clearly seen in the manner by which the message had reached Switzerland. Those who accepted its teachings proved their zeal and devotion by sending some one to America to study our views and methods of work. Here was a call. To Switzerland the hand of duty pointed.

Take another instance—the case of the South African mission. Before our missionaries went there in 1887, there were several persons in the field who believed the doctrines of the Bible as taught by Seventh-day Adventists. These sent means to Battle Creek, with the request that laborers might be sent to their assistance. Here is another call. We could not doubt that the hand of the angel was outstretched toward South Africa.

The same may be said, to a greater or less extent, of the opening of the work in all our other missions, with the exception, as has been stated, Australasia.

Now to another phase of the question. Our policy as a denomination has ever been to enter the civilized countries of the world, with the mes-

sage intrusted to our keeping, prior to entering the uncivilized, heathen fields. We believe that this policy has been so ordered by the providence of God. Its benefits are seen in the fact that in entering the civilized and educated nations of Europe, we are laboring with people who differ but little from us in habits, customs, and manners. To carry the message to such, from a human standpoint at any rate, is easier than to carry it to those who are purely heathen. But there is some difference between the habits, customs, and manners of the people of the Western Hemisphere and those of the inhabitants of the Eastern Hemisphere. And, on the other hand, there is more in common between the people of the western nations of Europe and those who dwell in the "far East," than there is between the people of the United States and this last-mentioned class.

We have utilized and are still utilizing this natural state of society. Those in the western nations of Europe may be compared to the inmost circle of a series. With that inmost circle—the one nearest to us, and most closely related to us—we have labored. They, in turn, are better fitted from their training and social surroundings, to labor for the next circle in the series, or the nations of Eastern Europe. This is why Armenians and Hungarians can become better qualified to labor among their own people by connecting, for their instruction, with the office at Basel or the mission at Hamburg, than by coming to this country.

South America may be styled a "middle field." It is not Protestant; it cannot be said to be exclusively Roman Catholic, although that is the dominant creed; and, again, there is a goodly sprinkling of heathen there.

From these considerations, it would naturally come next in order to be entered,—after the Western European countries, and before the Asiatic Continent.

In Argentina there are at present a company of Swiss Sabbath-keepers. These are calling for some one to go down and organize them. They have sent money to the office at Basel for this purpose.

In Brazil is a company of German Sabbath-keepers. They have made quite a stir among the Germans in their colony. They, too, are pleading for help.

Are not these calls that we should go and fill, just as much as were the circumstances which led to the opening of missions in Central Europe and Africa?—We believe they are. If God did not want us to go there, he would not have gone out before us and prepared the way.

South America is a new country. Society is yet in a formative state. The people are not so settled in their ways as are those in older civilized countries, or those in the heathen countries. There are opportunities for our brethren to settle there, and engage in farming or trade as in the United States. All of these things cause us to have faith to believe that it is the voice of God that says, "Go."

But return home to our own native land, to the very heart of our ranks, and there we find evidences as strong as all that we have yet mentioned, or stronger. Several young men and women in our schools, and in various parts of the country, without even consulting one another, or indeed any one else, became impressed with the importance of the South American work. This was about a year ago. They believed, and still believe, that God has called them to it. The next thing was to fit themselves for the work by learning the language. But where was the teacher?—There was none. Their prayers ascended to God that if it were his will, he would make it possible for them to become familiar with the Spanish language. Now we have a teacher. That prayer has been answered. A lady who labored for years as a missionary among the Mexicans, has embraced our views, and is at present engaged in giving instruction in Spanish at Battle Creek.

Brethren from different parts of the field have written to the office of the Foreign Mission Sec-

retary, stating that their minds have been exercised in regard to the work in South America. They want advice as to where to settle. They are willing to pay their own expenses there, and to support themselves by their trades when they are there.

Who has influenced these minds? Does Satan want the people of God to scatter out into the harvest-field, and do their Master's bidding? These questions call for no answer.

P. T. M.

### THE ECONOMIC CRISIS IN MEXICO.

As is patent to every one conversant with the actual condition of Mexico, the introduction of foreign capital, and its employment in the development of her natural resources, has had an effect on her economic condition almost without a parallel. A nation without railroads, with the single exception of the Vera Cruz Road, ten years ago, now counts thousands of miles of trunk lines connecting her with the United States, numerous intersecting lines in active operation, and others in course of construction. Parallel with this vast investment of capital in railroads, almost all of it foreign, has been the investment of enormous sums in other enterprises,—manufactures, mines, commerce, etc. This has naturally resulted in the employment of a vast amount of native labor, and at the same time has stimulated in a marked degree prices of all supplies. Unhappily for the country, however, the stimulus given to business has not in any way tended to increase the food supply; on the contrary, it has, if any difference, lessened it. Foreign capital has, aside from railroads, looked for investments likely to give immediate and large returns. Hence agriculture has not been engaged in by others than the natives, and these have not inclined, nor have they, indeed, been able, to enlarge their operations. In farming, the dependence of the owners is on large numbers of laborers, not on improved machinery. Two reasons can be given for this: first, backwardness in introducing new methods, resting on a prejudice to everything foreign, and on gross ignorance; and, second, on account of the heavy expense involved in buying machinery. Farm laborers receive notoriously poor wages in Mexico, and the farmers are slow to allow an advance on long-established rates. Foreigners have been the means of opening the way to something better in this direction; but as yet only the evil effects are seen resulting from the change. They have offered better wages than had been before dreamed of by the laboring classes. This has resulted, in many cases, in the wholesale desertion on the part of the farm laborers; and the farmers, in some cases, have been unable to plant a crop; in others, have been unable to harvest from the lack of hands. Thus a shortage has resulted in the food supply. This, with a debased currency, has tended to enormous prices, and to great suffering among the poor, especially to the farm laborers, as they are paid in effects at increased rates, but receiving the same wages.

The unsettled state of feeling has naturally had a direct effect on mission work in this country. The mind of the people has been too much taken up with schemes for money-making, to give much heed to religion. A migratory tendency has also set in, which has been hurtful to our work. Church-members are so constantly moving that it is almost impossible to keep track of them; and believers in a given congregation to-day, may next week be lost to sight, having suddenly moved to some distant point, hoping to better their fortunes. Many are thus lost to our work every year.

Moreover, the high prices everywhere ruling have lessened the ability of our people to contribute to the support of the gospel, and greed of gain has many times lessened the willingness to give. The tendency of the existing conditions is certainly against our work. It will take time to adjust the people to the changes effected in their economic system, and during this transition period our work will be greatly hindered.—*Church at Home and Abroad.*

## Special Attention.

### HINDRANCES IN AFRICA.

As the fresh-water spring constantly pouring into the salt water of the Persian Gulf, has little effect upon the briny liquid (at least, to all appearances it is just as salt after centuries of mingling together), so is the effect of a temperance missionary in this heathen land, submerged, surrounded, by the flow of intoxicants.

Could we be assured of clerical support, how easy the task! But instead, the minister publicly announces himself a "free man," and will not be bound by pledges or anything else. It is an open secret that wine flows at the manse, in the parsonage, and is kept constantly on hand. To be at home, and think and plan for the conversion of the heathen, and to be on the battlefield are quite different things. At home we take it for granted that all are devoted who go to the mission field; but our hearts are saddened by meeting in the work those whom it is evident that God never called, and for whom he has no use, but who are decidedly working under his satanic majesty's direct orders.

To attempt to plant grain, followed by a plow burying the seed in the furrow too deep to ever grow, would be as successful a task as to work with missionaries who disdain the temperance cause.

Not many miles from us is a mission station, to which in their younger days came two missionary workers. What were his aspirations, I cannot say; but the good wife was devoted to the cause, and sincerely desired its prosperity. Twenty-eight years they labored. Some of the native boys were sent to school, where they completed a course. The old chief was a heathen, and soon followed the white man's example, and became—a ruined heathen, shall I say? The chief's son, Christianized and educated, succeeded the old chief; but he, too, is not long for this life, killing himself with the hated poison.

Four miles each way from the mission station is a canteen better patronized, better supported, than the mission. Shocking as it may seem, that missionary has left upon the work his mold instead of the Master's. A young couple, just married and commencing housekeeping, placed wine upon the sideboard with the cake, as was the custom. A minister enjoying their hospitality was served, and the wine was again placed upon the sideboard. It was frequently visited by the minister, until at evening he was not fit to conduct the service. Horrified at the results of his intended kindness, the young husband resolved that wine should be forever banished from his table. Now aged, that resolution has never been broken.

Just yesterday morning my servant came home in great excitement. "Old woman dead, misses." "Where?"—"There in kitchen, misses," pointing to my neighbor's house. "What was the trouble?" Shaking her head, "Don't know, misses, too much brandy."

Spirit merchants, European resorts and canteens, each having a supposed grade of respectability, yet each tending the same road, dot the veldts and crowd the city thoroughfares all over South Africa.

Cautioning a young man to use all of his Christian influence over his associates, while in the interior, far from any religious advantages, I drew from him his wild life and the fact that all the post-office accessible was a canteen.

It was with feelings of indignation that I recently picked up an envelope slipped under our door, addressed "Rev. Hankins," and containing an advertisement of "the finest home and foreign liquors and good old whisky." To think that the missionary has so lowered the temperance standard that the vender expects his patronage, should make every Christian blush with shame.

How far off is the "good time coming?" Can any one foretell? We cannot see the first

evidences of its approach in this heathen land (although it was only a week ago that a popular minister proclaimed from his pulpit that "Christ has come in power, and the saints are living and reigning on the earth"). But we do note a maddened race, man with man on the downward way.

O for help from on high to break the spell of Satan, and to stop the flying train ere it is dashed to pieces on the rocks of intemperance!

MRS. IRA J. HANKINS.

### THE PATENT CENTENNIAL.

THE centennial celebration of the patent system, which began on Wednesday, April 15, in Washington, is an event of more than passing interest. It was formally inaugurated by President Harrison, who was assisted by a group of inventors, whose names are household words on both sides of the Atlantic, and whose presence made the occasion unique. The last hundred years will stand alone in the history of the world as the era of applied science. No other century bears any comparison with this one in uplifting, comforting, alleviating, and inspiring influences. It stands alone, without a peer; like a nobleman among peasants, or a philosopher among the unlearned. All other ages, in the matters specially referred to, have been eagles with clipped wings, while this one has been free and unhampered in its flight, has soared into the realm of miracle, and achieved victories over physical forces so brilliant that life takes on a different complexion, and natural law surrenders to the will and purpose of mankind.

Up to a given point, a century ago, science was, to a great extent, impractical. Facts were discovered, the secrets of the universe were dragged from their hiding-places, and the energies of earth and sky were measured, weighed, and investigated; but scientists were almost purely speculative. Then came the age of practical application. These discovered forces took concrete shape, were harnessed to machinery, were made helpful in the transportation of merchandise and in opening up opportunities never before dreamed of. They were chained to means of rapid transit, enabling us to defy time and space, and to speed from the Atlantic to the Pacific at a rate which would have made the Pilgrim Fathers think of the Devil and his unhallowed agencies. They were tamed for use in every household, giving luxury where only comfort existed before, and placing within reach of the humblest a mode of life far beyond the reach of the wealthiest in other days.

For the last three generations we have been guests in the palace of some magician, have fed on miracles as our daily diet, have been taught that there is no such word as "impossible," have become so accustomed to Aladdin's lamp that it has well nigh lost its charm of surprise. The locomotive takes the place of the lumbering stage coach. It makes the air hum as it rattles along, sometimes fifty, and even sixty, miles an hour, bringing heretofore inaccessible localities into our close neighborhood. We filched the law from hesitating science, and boldly hitched it to our team. It hurls us from State to State, over prairies, through mountains, throwing the miles behind it faster than we can draw breath. The telegraph accepts our message in confidence, and in confidence whispers it into the ear which listens, a hundred leagues away. We speak to the telephone, and with inconceivable impatience it hurries away with our words. The old printing-press of Franklin is only a curious relic. It has bowed itself out of existence, conscious of its imperfections, and gives way to a cunning device which throws out 50,000 or 75,000 copies of a paper in sixty minutes, working so rapidly that the eye cannot follow it, and registering each issue so accurately that the expert accountant blushes at his inferiority. Electric lights flash through our dark streets, and furnish us with twelve hours of broad daylight after the sun has gone down. The

farmer can turn his furrows by machinery, sow his seed, reap his crops, bind his wheat, thresh and bag his oats, in the same way. The looms in our mills seem to have brains, for they do their work with such skill that the most practiced fingers dare attempt no competition. We have not forgotten the sewing machine and its many applications, nor photography and its multiple uses; nor—but the list is endless. There is literally no department of our universal activity which is not dominated by machinery. The accumulated knowledge of all past time, like the long unused treasures of the miser, has been suddenly thrown into the lap of the world. Theories have given way to practice, and every verified fact, every thoroughly understood law, has been made to do service for the benefit of mankind.—*New York Herald.*

### A PUZZLER.

THE *Christian Advocate*, of Nashville, Tenn., while it would doubtless be in favor of Sunday laws, in general, nevertheless has the candor to note the inconsistency manifested in the prosecution of our people in that State. In its issue of March 7, 1891, under the heading, "Inconsistent Legislation," it says:—

The State of Tennessee has some very stringent Sunday laws. Under these laws a number of Adventists, who observe the seventh day as a period of rest, have been subjected to indictment, trial, and penalty for working in their fields on the first day of the week. As to the abstract propriety of such legislation, we have our own belief. The civil law cannot, of course, constrain any man's conscience; but it may, without being charged with tyranny or oppression, require small minorities of the citizens of the commonwealth to avoid any outward acts offensive to the feelings and rights of the great majority.

But the thing that puzzles us is this: Why should a few obscure farmers who are conscientious in refusing to comply with the demands of the general sentiment, be dealt with so severely, when great corporations are allowed the utmost liberty? Our railroads not only run the regular mail trains on the Lord's day, but they also send out the freight trains just as on any other day of the week, thus imposing upon the consciences of their employees, many of whom are Christian men, a very heavy burden. Why this inequality? We are very well aware of the fact that we have no right to ask for civil legislation in the interests of Christianity as such. Nor are we seeking to do anything of the kind. We are simply pointing out what seems to us to be a very gross inconsistency in our statutes. If the rural communities of the State are to be protected against the scandal of a little plowing on the Lord's day, why should not the whole State be protected against Sunday freight trains? There is a great army of sturdy and honest workmen, whose dependent families force them to stick to their tasks, but who would give no small sum if they could get a weekly rest.

### FARM MORTGAGES IN SIX STATES.

THE *Banker's Monthly*, which surely would not overestimate the matter, in speaking of the farm mortgages in six of our best States, gives the amount carried by each as follows: Kansas, \$235,000,000; Indiana, \$645,000,000; Iowa, \$567,000,000; Michigan, \$500,000,000; Wisconsin, \$357,000,000; Ohio, \$1,127,000,000. Here are mortgages on the farms of only six States, aggregating \$3,431,000,000, the interest on which, at six per cent., amounts to over \$205,000,000. Now the whole production of gold and silver in the United States per year, is not half enough to pay the interest on the farm mortgages of six States.—*Pacific Express, Portland, Oregon.*

### AN OFFICE BUILDING TWENTY-FOUR STORIES HIGH.

THE capital has been subscribed, the ground purchased, and plans drawn for the construction in Chicago of the tallest office building in the world. The site of the structure is 110 feet of frontage on Dearborn Street, not far from the post-office. The building will be twenty-four stories high, surpassing the tower of the Auditorium by six stories, and the Masonic Temple by five. Steel will be the chief material, and it is declared not as much wood is to be used as to furnish kindling for a single fire in an ordinary cooking stove.—*Sel.*

# The Review and Herald.

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

BATTLE CREEK, MICH., MAY 12, 1891.

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## CHRIST THE BREAD OF LIFE.

In John 6:48, Christ says, "I am that bread of life." In the preceding verse, he assured those to whom he spoke that they which believed on him had everlasting life. "Your fathers," he said (verse 49), "did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."

In the verses following, Christ continues his instruction on this point. When the Jews reasoned among themselves as to how he could give them his flesh to eat, he said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." This shows that he does not have reference to this present mortal life; for those to whom he spoke did have this life in them. Then he concludes his discourse in verse 58, by a virtual repetition of verse 50: "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."

In the promises of living forever, never dying, etc., Christ evidently refers to the future immortal life. This life will indeed be as literal as the physical life which we now enjoy; but it will be of such a nature that the contrast which he draws between the present and the future, is abundantly sustained. The physical life we now possess was forfeited when by the transgression of our first parents "sin entered into the world, and death by sin," Rom. 5:12. "And so death passed upon all men," and this present life can by no means be made to continue endlessly, either by any modes of living we may adopt, or any religious experiences we may enjoy. The living who will be translated at Christ's coming without seeing death, enter upon the immortal life, not gradually by any human methods or processes, but by a radical change, in a moment, at the twinkling of an eye, by the working of divine power, at the sounding of the last trumpet.

In no sense do we have eternal life now, except by anticipation through Christ, upon whom we lay hold by faith. John says (1 John 5:11), "And this is the record that God hath given to us eternal life, and this life is [where? in us?—No; but] in his Son." So he that hath the Son, that is, has a connection with Christ by faith, hath eternal life in this sense, as a matter of "promise" (2 Tim. 1:1), and of "hope," Titus 1:2. But if we actually possess it now, it is not a matter of hope; for what a man seeth [or possesses], why doth he yet hope for? Rom. 8:24.

Although Christ says, in John 6:47, "He that believeth on me hath everlasting life," he cannot refer to any life which we now possess, and are ever to lose; for, on the occasion of the death of Lazarus, he said to Martha, "He that believeth in me, though he were dead, yet shall he live." John 11:25. Christ here speaks of those who believed in him while they lived. And such he had declared had everlasting life. But they were dead. Therefore the everlasting life such ones possess, lies only in the promise, "Yet shall he live." Then Christ continues (John 11:26), "And whosoever liveth at the time to which he then refers; namely, the time of the resurrection] and believeth in me, shall never die."

Our Lord refers his hearers to the fact that those

who ate manna in the wilderness, were dead. The manna was bread from heaven (Ps. 78:24), but not the true bread which God had provided for the world. That was in Christ alone. But the manna was a type of Christ. 1 Cor. 10:3, 4: "And did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ." That meat and drink, miraculously provided for the people in the wilderness, pointed out Christ, the living bread of which if a man eat he shall never die, and the living water of which if a man drink he shall never thirst. John 4:11, 14. And just as that food and drink sustained this present mortal life for Israel in the wilderness, so Christ will give the true Israel life in the kingdom of heaven, which shall never end.

## IN THE QUESTION CHAIR.

MATT. 15:11. WHAT DEFILES A MAN?

I MEET with people who claim that Matt. 15:11 is a conclusive passage against what we consider the health and temperance reform: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." How would you explain this? F. H.

Answer.—Our Lord in response to a request from his disciples for him to explain the parable, gives them a further insight into his meaning, as recorded in verses 15-20. He here shows that he refers to the spiritual nature of man, not to his physical. For the things that come out of the mouth are the expressions of evil principles that have their origin in the heart. "Out of the heart," he says, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." A man is defiled when these things exist in his nature, and the expression of them through the lips is evidence of it.

But does Christ mean to say that none of our physical actions have any connection with the defilement of a man?—By no means: for we are commanded to eat and drink "to the glory of God." 1 Cor. 10:31. We can therefore eat and drink in a way which is *not* to the glory of God. And are not those who do this defiled?—Most assuredly; for they are walking after the flesh and not after the Spirit. Rom. 8:13. Again: We read that no drunkard shall inherit the kingdom of God. 1 Cor. 6:10. What makes a man a drunkard?—The intoxicating liquor that goes into his mouth. And yet again: Gluttony is associated with drunkenness, as a sin to be equally condemned. Deut. 21:20; Prov. 23:21; 1 Pet. 4:2-4. But according to the use our friends make of Matt. 15:11, a man might use opium and tobacco, drink liquor, be a glutton, and go to all the excesses of banqueting and reveling which Peter so severely condemns, and yet be undefiled before God! This certainly cannot be; hence such an application of Matt. 15:11 cannot be correct.

A reference to verse 2 of Matt. 15, shows us further to what our Lord had reference. The scribes and Pharisees, reproached the disciples for transgressing the traditions of the elders, because they washed not their hands before eating. The Jews enjoined the washing of hands before they ate, lest a minute particle of something which was forbidden by the Levitical law, adhering to their hands, should become mingled with their food, and so be eaten by them. And if such a thing should happen, they would consider themselves defiled and unclean. Christ put their traditions to scorn by saying that taking into their mouths and systems any such little particle of food, even if it was of a nature condemned by their law, did not affect their moral condition; but if their hearts were full of evil thoughts, lying, theft, adultery, and blasphemy, which things come out of the mouth, not go into it (and which was the very condition of those sticklers for hand-washings, to whom he spoke), this was what defiled and made them unclean. He had no reference to gross habits of life by which a person

shows that he is walking after the flesh and not after the Spirit, a victim of temptation, and a slave of lust; no reference to the excessive and gluttonous use of even lawful food, nor to the use of unhealthful food like the flesh of the swine, nor to the use of narcotics and stimulants like tobacco and whiskey, which benumb the moral sensibilities and dethrone the reason. But it is only on these things that the health and temperance reform is endeavoring to correct the habits of the people.

2 COR. 6:14. UNEQUALLY YOKED.

"Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Please explain and oblige.

J. L.

Ans.—These words are addressed to those who believe. With a believer, his belief, or his connection with the cause of his Master, whom he has engaged to follow, is, or should be, the all-important thing. To be "unequally yoked," is to enter into any relation in which his belief, or religious interest, is placed at a disadvantage, by being interfered with or restricted. This would cut us off from all connection or co-operation with unbelievers when our belief, or religious obligations, would require us to pursue one course of action, and the unbeliever of the one with whom we are connected would prompt him to pursue another. Two cannot walk together unless they are agreed; and God does not design that his people shall ever abandon or compromise their faith for the sake of union. The apostle sets forth the principle fully in verses following. But we can co-operate with any class of people for the promulgation of any reform, so far as that reform is concerned; for if the reform is such as is in harmony with a consistent and scriptural belief, and all are agreed in efforts to accomplish it, so far they are not to us "unbelievers," nor we to them. But as soon as we come to points on which we do not agree, the relation is at once changed. Thus we can co-operate with different denominations in the temperance work, and in all efforts to elevate society socially, mentally, and morally. But we could not give aid or countenance to those enlisted in the cause of intemperance, while we are for temperance. Nor could we join in a campaign to elevate the first day of the week as the Sabbath, when we know that that day is not the Sabbath, but that the seventh day is. For what communion hath light with darkness? Carrying the principle out still farther, a seventh-day minister could not officiate for a first-day congregation, agreeing to keep silent on the Sabbath question. Nor could a believer properly unite with a secret society; for there is nothing in a consistent belief which requires to be said or done in secret. Our Lord set an example for his followers when he said, "I spake openly to the world; . . . and in secret have I said nothing."

Undoubtedly the text also applies to the marriage relation. Some think it has its chief application here. Dr. Clarke does not think that this was the subject the apostle had particularly in mind, though admitting that the exhortation may be so applied. Of a believing man marrying an unconverted woman, or a believing woman marrying an unconverted man, he says: "Such persons cannot say this petition of the Lord's prayer, 'Lead us not into temptation.' They plunge into it of their own accord." The circumstances of such a union generally show at least the appropriateness of the apostle's exhortation as applied thereto. When a believer marries an unbeliever, one of three things must invariably follow. The believer will (1) win the unbeliever to the ways of religion, or (2) be drawn away from the faith by the unbeliever, or (3) be obliged to endure a life-long trial. While the first sometimes takes place, for which we have reason to feel profoundly thankful, is it not more frequently one of the latter two? At least there are two chances against one that the move will result disastrously to the believer; and it is too hazardous a risk to be lightly

From language Paul elsewhere uses (1 Cor. 9), it is plain to be seen that the general rule in such cases is, "Only in the Lord;" and it is not to presume on too many exceptions.

In brief, the text seems to teach this: that no union should be contracted, no union formed, no union entered into, in which sincere belief in the Word of God, and the earnest practice of all Christian duties, will not have free play as the controlling element of one's nature.

EZE. 1:1-16. THE LIVING CREATURES.

What interpretation is to be put upon the living creatures and the wheel within a wheel, of the first chapter of Ezekiel? H. E.

Ans.—Verse 22 states that upon the heads of the living creatures was "the likeness of a firmament," and verse 26 declares that "above the firmament that was over their heads, was the likeness of a throne." The 10th chapter of Ezekiel is a further description of the same scene; and the 20 of this latter chapter says: "This is the likeness of the creature that I saw under the God of Israel by the river of Chebar." From this it appears that the view of indescribable grandeur was a vision of the throne of God; and that the throne is a living throne; that these creatures and wheels, endowed with a full life and majesty, with wings and hands, full of eyes, running and returning "as the appearance of a flash of lightning," are component parts of the throne of the great Jehovah. No description probably could give us any better idea of it, and no human mind can form any conception of its grandeur and glory.

MARK 13:32. CHRIST'S OMNISCIENCE.

If Christ is omniscient, how is it that he does not know the day and hour of his second coming, as we read in Mark 13:32? J. F. Q.

Ans.—This cannot apply to any time when Christ was in the exercise of the powers of the fullness of the Godhead. These powers he did not fully exercise here among men, but restrained his divinity largely within the limitations of humanity. In that humiliation which he voluntarily assumed for our sakes (Phil. 2:7, 8), he increased in wisdom (Luke 2:52), and learned obedience (Heb. 5:8), and frequently uttered his desires, and sought help through prayer. Under these circumstances it would be nothing strange for some things to be hidden from him, as from man, in whose nature he then appeared. The object of the declaration evidently is to restrain undue curiosity on the part of men, and put them into a frame of watchfulness in reference to the coming of Christ; for if angels do not know the time, and even the Son of man himself while in our nature did not know it, it is useless for men to try to ascertain it. This is a portion of knowledge which divinity has reserved to itself. Acts 1:7. We may know something of the nature of the closing "times and the seasons" of this world's history, but not the day or hour of Christ's appearing, till the voice out of the temple of heaven shall declare it. Rev. 16:17.

THE INTRODUCTION OF THE GOSPEL TO THE GENTILES.

In Christ's life and teachings are found not only every principle of the gospel, but also to whom it was designed to go, although it was years before the disciples fully comprehended the nature of the work. He was "the true Light, which lighteth every man that cometh into the world." The healing of the centurion's servant (Matt. 8:5-13), and his words, "That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness," etc., were teaching by example and precept that the gospel was to go outside of the Jewish people, even to the Gentiles. This was not very gratifying to the bigoted Pharisees, who "shut up the kingdom of heaven against men," and would

neither go in themselves nor suffer others that were entering to go in. Matt. 23:13. Also when he was besought by the Syrophenician woman to heal her daughter, even the disciples failed to comprehend the fact of the gospel's going to the poor Canaanitish woman; for they besought him to send her away, notwithstanding he had walked from Jerusalem to the vicinity of Tyre for this very purpose, and said to the woman, "O woman, great is thy faith." Matt. 15:21-28.

These were practical lessons that God loved the world, and by them designed to impress the minds of his disciples that salvation by the preaching of the gospel was offered to other nations besides the Jewish people. The providence of God was ever teaching the lesson that God looks upon the heart, and is not partial to any one people. It was the murmuring of the Grecian disciples "against the Hebrews, because their widows were neglected in the daily ministration," that occasioned the appointing of the seven deacons. From the proceeds of the fund created by the early disciples, distribution was made according to the necessities of the individuals. In the appointment of these deacons to take supervision of this matter, was one "Nicholas, a proselyte of Antioch." Acts 6:1-6.

Now, after the persecution that arose about Stephen (see Acts 8:1-5), some traveled "as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." Acts 11:19-21. Here and in the following verses are several thoughts worthy of consideration:—

1. It was perfectly natural and in harmony with the spirit, example, and teachings of Christ, that the gospel should go outside of the Jewish people; but up to this point of time it had been preached "to none but unto the Jews only."

2. There were Grecian widows in the church at Jerusalem, who had received financial aid from the funds raised by the disciples. Acts 6:5.

3. There was also one, a proselyte from Cyprus, who was appointed with others to see that justice was done irrespective of nationality. Verse 5.

4. It was some of these from Cyrene which were at Jerusalem, that spoke unto the Grecians at Antioch (chap. 11:20); and many were led to believe.

5. The Jewish disciples up to this time, were much prejudiced against going to the Gentiles to preach the gospel. It was this very year that God gave Peter the vision of a great sheet let down from heaven, with all manner of four-footed beasts.

6. While the Scriptures do not say that it was Nicholas (who was a proselyte from this country), or that it was the widows at Jerusalem who had received financial aid, or even their friends that introduced the gospel to the Grecians, yet it was from the same nationality; namely, of Gentile origin.

7. When the "tidings of these things came unto the ears of the church which was in Jerusalem," "they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord."

8. "Then departed Barnabas to Tarsus, for to seek Saul." "And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch."

9. The news of this work at Antioch must have created no little stir and interest at Jerusalem, for in those days "came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar."

10. "Then the disciples, every man according

to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul."

11. This was quite consistent, considering the aid which the Grecians had received from the fund raised at Jerusalem; and through those of that same nationality the gospel was first introduced at Antioch, which resulted in the establishment of the first Gentile church.

12. It will be noticed that those Gentile Christians had been instructed as to the importance of the gift of prophecy, for upon the testimony of Agabus, "the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." (See for the above facts, Acts 11:19-30.)

From Acts 13, we learn that Saul and Barnabas were ordained and sent forth on a mission to the Gentiles, from this church. In the charge given to the apostles, they were exhorted to remember the poor, of which the apostle Paul himself testified: "The same which I also was forward to do." It appears that James, Peter, and John were the ones that took part in the ordination of Paul and Barnabas, and gave them the right hand of fellowship that they should go unto the heathen. Gal. 2:9. This was in the year of our Lord 45. It was fourteen years later that the apostle wrote to the Corinthians as follows: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." 1 Cor. 16:1-3.

The church at Galatia had been raised up some time previously, and this system of weekly donations had been established with them, and it is quite evident that the same plan had been carried to Philippi in Macedonia; for the apostle boasts to them of the forwardness of the Corinthians to take hold of this weekly donation, also that Achaia was ready to do the same, and the zeal of the Corinthian brethren in this respect had provoked very many. 2 Cor. 9:1, 2. We conclude from the above facts, that the Spirit of God instructed the apostles into this method of giving, and it might have been at the time when it was revealed through Agabus that there would be a great dearth throughout all the world; that it is not altogether improbable that the contribution made for the poor saints at Jerusalem was, in an indirect manner, one means of introducing the gospel in foreign fields among those of another nationality. It should be remembered that at that time there were no foreign missions, no publishing interests, no tract and missionary organizations, as exist in the nineteenth century, for the carrying of the gospel outside of their own limits. Certain organizations have to be arranged according to the peculiar circumstances under which the people of God are placed, in order to effectually carry forward the work of God; but in the earliest history of the church, as well as in the life and teachings of Christ, are found all the principles that were afterward brought out and systematized by the disciples, to meet the various circumstances under which they were placed.

Those who are fearful, or are led to question the propriety of giving the weekly donations, because a larger portion of them, at least, is to be appropriated for foreign missions, we ask to carefully consider the above.

S. N. H.

—Parents and children alike ought to possess the spirit of Christ in all their relations to one another, and to their fellow-men generally. We exhort children to obedience; we exhort parents, at the same time, to refrain from unnecessary severity, and to set before their children in all things an example which they may rightly urge them to follow.

—R. S. MacArthur, in *Inquirer*.

## Progress of the Cause.

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

### THE DAWNING LIGHT.

BY LEE S. WHEELER.

(College, Battle Creek, Mich.)

ARISE and shine! thy light is come;  
It breaks the broad earth o'er,  
Where nations bow to idols dumb  
Through shadows darkling o'er.  
And multitudes who long had been  
Shut in by vice and sin,  
Turn now their faces toward the scene  
Where light is breaking in.

Hail to the promise long foretold—  
"At evening shall be light!"  
The heathen from his orgies old,  
Comes forth to learn the right.  
And Mexico's dark faith slow falls  
Where Rome sits chanting low:  
Strange light streams through her cloistered halls,  
To convent cells below.

The spreading dawn with portents rife,—  
It cometh! yea, it comes!  
The restless nations rush to strife—  
Arise, ye chosen ones!  
'Tis like the day when Goshen's light  
Was bright o'er Israel's land,  
While Egypt lay in awful night,  
And fury swept the land.

### NEWS FROM THE "PITCAIRN."

HAVING done all that we felt could be done at the present time in Tahiti, we started for Raiatea, stopping a part of one day at Moorea, a small island ten or fifteen miles from Tahiti. This island was formerly called Eimeo, and it was here that John Williams first lived on his arrival from England in 1817. We brought with us a young lady from Tahiti, whose home is on Pitcairn, but who has been living on Moorea for over a year past.

We received a very hearty welcome from the natives, who had heard of our work at Tahiti. They met us by the score, with warm handshakes, and the native salutation, *Eorana*. It seemed surprising that we had found such a warm place in their affections, having never seen them before. We have no doubt the Lord has overruled in the matter, that we may use the influence we have gained over them, for good in the future. We had a very pleasant visit with the French minister at the place, who, though he could not speak English, received us with great courtesy, his wife acting as interpreter. On leaving, we gave him a good supply of our books. Just before night, we got into our little boat and pulled out to the vessel, which was "standing off and on" outside of the reef. A large crowd of the natives accompanied us to the wharf, and continued to wave their handkerchiefs as long as we could see them. Our hearts yearned after them, and we desired so much to be able to speak in their language, that we might give to them the precious present truth.

We had a good trip to this place, though a heavy rain storm came up before we reached land. Our captain was unacquainted with the coast, and so signaled for a pilot to take us through the reef. But the storm was so heavy that our vessel could not be seen for some time, and the captain, rather than stay outside in the storm that was increasing in violence, decided to run through the opening in the reef without a pilot. Stationing one man on the mast as lookout, and the others at such places as would enable them to instantly obey any orders that might be given, the vessel was headed toward the dangerous reef, and, urged on by a strong wind, we were soon inside the reef and sailing on the quiet waters of one of the finest harbors we have yet seen. Just as we got inside, the pilot came alongside and climbed over the side of our vessel. When we were past the reef, we found ourselves breathing much more easily than we had formerly done, and from our hearts there went up thanksgiving to God for bringing us past the dangers that threatened us by the way. It is these terrible reefs that make sailing among these islands so dangerous. Many a vessel is wrecked upon them every year. But knowing that Captain Marsh is a very cautious man, and trusting in the guidance of our Great Captain, we do not fear.

Raiatea is the largest of the Leeward Islands,

which comprise the western part of the Society Group. There is a decided similarity between this and the other islands of the group, nearly all of them consisting of high mountains in the center, sloping each way to the sea, and surrounded by a belt of level land, which is covered with cocoa-nut and other tropical trees and plants. Three of the other islands of the group are in sight, Tahaa being in the same reef that encircles this island, and but three or four miles away, while Borabora and Huahine are twenty or thirty miles distant.

Christianity was brought to the island in the following way: Sometime between the year 1796, when the missionaries reached Tahiti from England, and the year 1818, several chiefs from this part of the Society Group had gone to Tahiti to assist King Pomare to recover the sovereignty that had been taken from him. While there, they had acquired some knowledge of the true God. A few years later a vessel that had been driven from its moorings at Morea, reached this island, and the missionaries on board taught the people more fully the truths of the gospel. The people erected a chapel, and requested a minister to be sent them from Tahiti. This request was complied with by sending Mr. John Williams and a Mr. Orsmond to Huahine, where they erected a printing-press for the publication of religious books. Soon afterward Mr. Williams removed to this island, at the request of the chiefs, and was received with much cordiality. His labors here were crowned with much success, most of the people of the island embracing Christianity. But Christianity was not received by the people without opposition. The king, Tamatoa, being one of the first to renounce heathenism, met with much opposition from the chiefs, who were not willing to accept Christ. The chiefs of Tahaa made war against him and the Christian party, intending to burn alive all that were captured. But they were defeated by Tamatoa, and the captives were treated with great kindness, instead of being killed as was formerly done. This made such a deep impression on them, that they immediately became Christians, and the following morning both parties went out and demolished every idol on Raiatea and Tahaa, so that in three days not a trace of idolatry remained on the islands.

Of course this renunciation of idolatry did not make all the people of these islands full-fledged Christians. John Williams found a large amount of work to do, and well did he do it. One of the first things he did was to begin the erection of a house for himself, which he fitted up with all the conveniences of civilized life which were at his command. This he intended as an education of the people, by showing them the good effects of Christianity. Knowing the advantage of bringing the natives together in communities, instead of leaving them scattered all over the island as they were, he persuaded them to form themselves into a settlement. No less than a thousand were thus brought together, most of them building themselves homes in imitation of that of Mr. Williams.

As I sit on the deck of our vessel writing, I can look across the harbor thirty or forty rods, and see the house that was built by Mr. Williams. It is not as large as formerly, part of it having been torn down; but enough remains to show that it was a well-built structure. It has more of a modern appearance than formerly, being roofed with corrugated iron, instead of being thatched with the leaves of the pandanus palm. A few rods farther away is the spot of land on which King Tamatoa built his house, following the example of Mr. Williams. This is now a French fortification. A large chapel (44x191 feet) was built by Mr. Williams, which was opened for worship May 11, 1820. Twenty-four hundred persons assembled at the dedicatory exercises. After the work had been placed on a good footing here, Mr. Williams's restless energy would not allow him to settle down to a life of inaction. In 1823 he wrote to his directors in England, "For my part, I cannot content myself within the narrow limits of a single reef." Encouraged by the fact that the inhabitants of Rurutu, an island south of Tahiti, had accepted the gospel, Mr. W. visited the Hervey Islands, discovered Raratonga, the chief island of that group, and planted the seeds of the gospel in many other islands. Before the introduction of the gospel, Raiatea was the religious capital of this group, being the abode of the gods.

Opoa, twelve or fifteen miles from where we are anchored, was the place where the great religious festivals of heathenism were celebrated. On a low, sandy point of land reaching out into the sea, we

saw the mournful evidences of the depravity of humanity when not enlightened by the truth of God. The cruelties which were there perpetrated in the name of religion, are terrible to contemplate. Hundreds and thousands of people were probably put to death there, in the efforts of the priests to propitiate the wrath of the gods. These places where human beings were sacrificed, were called *marais*, five of which, in a fair state of preservation, we saw at Opoa. The following description of a *marai*, taken from Smith's "History of Missionary Societies," though referring to one on the island of Tahiti, will give an idea of what it was in the days of heathenism:—

"This *marai*, or place appointed for the worship of the *eatooa* (god), stands on a sandy point of land, projecting a little way out toward the sea, and forming a small bay on each side. I arrived, in company with an Otahitian priest, between 11 and 12 o'clock in the forenoon, and observed a number of bread-fruit, cocoa-nut, and other trees, growing close to the *marai*. Before we entered, my guide gathered a bunch of green leaves that grew upon the beach, and as soon as we came to the accustomed place for making offerings, he threw them upon the pavement, and repeated, in a careless manner, a few words soliciting the favor of the deity supposed to reside there. The place where this ceremony was performed is dedicated to their principal *eatooa*, called Oroo, and is a rough stone pavement about eighteen feet square. At the north end, opposite to the sea, is a large pile of stones, upward of five feet high, three or four feet wide, and about eighteen feet long. Upon the top are several pieces of boards, the ends being split into five parts, to represent a human hand, with the fingers extended. At the south end are set up five stones, three of which are larger than the other two. These are designed to mark out the places of the officiating priests, both of superior and inferior rank, who sit cross-legged on the pavement, supporting their backs against the stones, and in this posture, with their faces toward the pile of stones and boards, they present their prayers. The middle space is where the human victims are slaughtered, by being knocked on the head with stones and a club; after which a principal priest scoops out the eyes of the murdered person, and, holding them in his hands, presents them to the king, who opens his mouth as if intending to swallow them. When this ceremony is concluded, the carcass is thrown into a pit, and covered with stones; and, from the number of pits surrounding the place, as well as from the expressions of my conductor, I apprehend that many hundreds of men and women have been here sacrificed by the abominable superstition of these idolaters. Besides the captives taken in war, the bodies of those slain in battle, or those cut off by command of the king, or that are purposely immolated in any other parts under his jurisdiction, are brought to this *marai*, that prayers may be made over them previous to their interment. A little to the right of this pavement of blood, and nearer toward the point, is an altar to Oroo, raised upon three rows of wooden pillars, thirteen in a row, nearly seven feet high, and four or five feet broad; the top being covered with cocoa-nut leaves, and the front and ends decorated with leaves of the sugar-cane, so fixed that they may hang down like long fringes. Upon this altar was a large hog, with other offerings of fish, bread-fruit, and mountain plaitain. A little more to the right was the frame of an altar going to decay, dedicated to an imaginary deity named Ora-madooda; and a few yards farther, toward the extremity of the land, appeared a pile of stones, ten or twelve feet high, and about twenty feet in length, sacred to a marine god called Tupah, and said to be the occasional scene of human sacrifices. By this time, however, I was tired and disgusted with these awful proofs of man's apostasy, and of Satan's power over him, and therefore desired my guide to withdraw."

Those which we saw at Opoa were of various sizes and shapes, some being nearly square, while others were long and narrow. Their sides were built of large flat rocks set up edgewise, some of them being ten or twelve feet long, six or seven feet wide, and two feet thick, and filled within with stones of different sizes, among which we found several human bones. Large numbers of these bones have been carried away by curiosity seekers, and but few now remain. It is no wonder that a people who were subjected to such cruelties, should gladly receive the good news of salvation through faith in a Saviour who proclaimed peace on earth and good will toward all men.

During the days of heathenism, the natives observed another remarkable religious ceremony, that of passing through the fire, which is occasionally practiced at the present time. An excavation is made in the earth a few feet deep, and perhaps six feet in diameter, which is filled with logs, and covered with large stones. Fire is then applied to the logs, which is allowed to burn for a whole day, or until the rocks are red-hot. The one having charge of the ceremony then mumbles some words in a low voice, makes a few passes over the hot rocks with the leaves of the ti plant, then deliberately walks across the furnace, stepping from rock to rock with his feet, followed by the other natives. I talked with three or four reliable men who testified that they had been eye-witnesses of the ceremony. I could get no reliable information as to the object of the ceremony, the natives not wishing to say much about it; but they seem to think that it is of a magic character. Those who saw it said that they did not shield their faces from the intense heat when they were a few feet away from the fire; but, notwithstanding that, not even the smell of fire was on the clothing of those passing through it.

As the people here were unacquainted with our work, we were regarded with some suspicion at first. This was caused by the fact that the French minister at Tahiti had sent a letter to the deacons here, advising them not to give us the use of their church, and intimating that we were Mormons. The extent of the knowledge of many here concerning America, and that it has produced Mormonism, with which they were not favorably impressed. But we learned again the lesson that they "can do nothing against the truth, but for the truth."

We had letters of introduction from a man at Tahiti to some of the leading people on this island, who received us kindly. Mr. D., the gentleman living here of whom I spoke in my previous letter, reached here a few days after our arrival. In the providence of God he had become favorably impressed with the truth before leaving Tahiti, and at once corrected the wrong impression that the people had obtained of our work. The natives treated us with the greatest respect and kindness, and showed their affection by bringing us bananas, mangos, bread-fruit, cocoa-nuts, chickens, fish, lobsters, and crabs. They formerly kept the true Sabbath, but, contrary to what I wrote in my last letter, none observe it at the present time. The younger people knew nothing of that fact, but the older people remember well when the French made the change to Sunday. There are two parties on the island, and two sets of laws, one party being the French and the few natives who sympathize with them, and the other the great body of the natives, who are opposed to the French occupancy of the island. The latter are well armed, and will not allow a French sympathizer to go outside of a certain limited territory which is under the control of the French; consequently, we found that the island was, practically, under military law.

As the natives of some of these islands have desired the United States of America to assume the protectorate of their territory, we were regarded with some suspicion by the French resident (practically governor of the island), who thought we might have some political designs; but after he had, at our request, visited our vessel, his suspicions seemed to be removed. When we visited the principal chief, who is the leader of the native party, we were questioned closely as to our object in visiting him, he thinking that we might be working in the interests of the French. And even before we were allowed to see him, we had to have our small boat inspected, were closely questioned as to our designs, and had to take some natives with us in visiting his place. When we were taken into his presence, he eyed us critically; but before we left, he treated us in a very friendly manner. We talked with him through an interpreter, sung for the large number of natives who crowded into his bamboo house, and left with the very best of feelings. The next time we visited his settlement we were allowed to go without any escort. The natives seem to have perfect confidence in us, and we find that the United States Government is held in high esteem by the people of these islands.

The English-speaking people are very few, but we sold nearly sixty dollars' worth of our publications, besides giving away some. We found one American man from the State of New York, who had heard sister White speak at one of our camp-meetings in Minnesota. He was very friendly to us, bought a book, subscribed for the *American*

*Sentinel*, and attended our Sabbath meeting on the vessel. We also found a Swede who had formerly lived in Colorado, and who has two Sabbath-keeping brothers in Iowa. They had sent him the *Signs*, which he had read with interest, but hardly thought it worth while to give his heart to the Lord. He attended one of our Sabbath meetings on the vessel, which resulted in making his heart very tender. He bought some of our books, and gave his order for the *Signs*. When we parted with him, we enjoyed a sweet season of prayer with him and his family, which drew our hearts more closely together. We hope that his brothers in Iowa, whose name is Broderson, will still further labor for him.

The Mr. D. referred to above, with his family of thirteen children, became more and more favorable to the truth, and bought books covering nearly all its points, including the "Home Hand Book." He is a deacon in the native church, and part of the time preaches to the natives. There is no European missionary on the island at present. Mr. D. wishes to study the truth more fully before taking a decided stand; but we believe he will yet be an observer of the Sabbath of the Lord. Many of the natives are much exercised over the truth, and we were told that if we had our books translated into the native language, every family on the island would buy them.

All our friends warned us not to go among the Hervey Islands before the latter part of the month, as the risk was too great. Before we sailed from this place, several persons called on us to express their appreciation of our labors, and some eyes filled with tears as good-bys were said. Several natives from Tahaa, among them the church officers, came over, bringing us a lot of melons, fish, etc., etc., which they presented with a neat little speech, in which they told us of their brotherly affection for us. As we sailed down the lagoon toward the opening in the reef, we were greeted with waving of handkerchiefs from different houses, which was continued from one house as far as we could see it.

Owing to the head-winds, we did not reach the island of Huahine till 9 o'clock the next morning. Not expecting to remain there more than a day or two, the vessel remained outside of the reef, while several of us landed in the small boat. We found it one of the prettiest islands we have seen in the group. On landing, we were conducted at once to the house of the queen, who received us very graciously. On making known our work, and asking the privilege of bringing our books ashore, we saw that our request was not received with favor, and might be denied. A native woman who could speak English was called in to act as interpreter, who told us that the natives had their missionary and the Bible, which were good enough for them. We were at a loss to understand the prejudice that seemed to exist, but it was explained later, when we were told that a letter of warning against us had been read in the church the Sunday before. While wondering how we were to overcome the difficulty, we learned that our interpreter was the woman whose daughter had begun to keep the Sabbath in Tahiti. We at once told her that we were acquainted with her daughter, and gave her the letter of introduction that her daughter had sent by us. This changed the current of affairs, and it was not long till it was running as decidedly in our favor as it had been against us before. The native minister was sent for, who, on learning of our work in the other islands, and seeing our books, told us to sell as many as we wished. We were invited to take dinner at the queen's house, which we were, of course, very happy to do. The queen is the daughter of Tamatoa, the king of Raiatea, who embraced Christianity under the labors of John Williams. Her son, the present king of Raiatea, and his wife, are at present stopping with her.

The Europeans on the island are very few, and we saw all of them except one family. The best families on the island welcomed us to their homes, and showed us every attention that could be shown to old and tried friends. It seemed surprising to us that such kindness should be shown to utter strangers, especially after having been warned against us by one of the leading ministers of Tahiti. "This is the Lord's doing," certainly. One man bought about fourteen dollars' worth of our books, including the "Home Hand Book." His wife, a half-caste, had formerly, when sailing with her father, visited Pitcairn Island, and was greatly pleased to meet Bro. and sister McCoy from Pitcairn, who were with us. I am fully satisfied that it was not for naught that Pitcairn Island was placed

in this ocean, but that God from the first designed to make it a light for the Pacific. The Tahitian blood in the veins of our brother and sister from Pitcairn, gives them a hearty welcome in all these islands, and tends greatly to disarm suspicion against our work. The lady above referred to said that if the truths we advocate appear as clear to her after more careful study as they do now, she will embrace them. Before we left, she promised to give up the habit of cigarette smoking, a habit indulged in by nearly all the ladies of these islands. She and her husband showed their appreciation of our visit, by presenting us with a goodly number of beautiful shells, some of them quite valuable, and some China cups over 100 years old.

Another man, a French merchant and baker, entertained us over night at his hospitable home, besides giving us some fine shells and native mats from the New Hebrides. He bought some French books, and would have bought more if we had had them. He does not use swine's flesh, and was convinced by our conversation that there is no authority for Sunday-keeping. Seeing us admiring a large mat that he had previously refused to sell, and also a fine bow, and quiver of poisoned arrows, and a carved war club, all from the New Hebrides, he tied them all up together and gave them to us, donating them, at our suggestion, to the Battle Creek College.

The native woman who interpreted for us, we found to be the widow of a noted conchologist, formerly from Albany, N. Y., who had spent thirty-five years in the South Seas, collecting shells. His collection is now in her possession, and is probably one of the finest in the world. She became deeply interested in the truth, and will probably soon be a Sabbath-keeper. She has a copy of "Bible Readings," which she will use in instructing the natives. Before leaving, we called on the native minister, and enjoyed a very pleasant visit. He was glad we had visited the island, and wished we might stay and labor in their midst. We staid at the island only one day and a half, as the head-winds we had to encounter in going to Tahiti might make us too late for the mail boat. When we left, many expressed their sorrow that we had to go so soon, and the gentleman who had entertained us so kindly, and another man, accompanied us to the vessel in their own sail boat, carrying a lot of melons, mangos, limes, and other fruit for our use. As we left these dear people, we "thanked God and took courage." The Lord is going before us to prepare hearts for the truths of the last message. Again we ask our people everywhere to pray for us, that the word of God may have free course, and that the name of God may be glorified. E. H. GATES.

March 1.

#### OREGON.

WALLOWA VALLEY.—No doubt some who read the REVIEW would like to know how the work is progressing in this part of the Master's vineyard. It has been some time since my last report, but I have been by no means idle; and while I have nothing flattering to report, I have great reasons to be encouraged. Immediately after closing our meetings at Alder, last September, I devoted a few days to canvassing for "Bible Readings." Although in a very unfavorable time, and in spite of the bitter opposition raised against it by the clergy, from the pulpit, warning the people repeatedly against "that dangerous book," my efforts were crowned with good success. So bitter was the opposition that such expressions as, "We thought the time had passed for the clergy to dictate to the people what they should or should not read," were called out from the secular papers. I am sure that some bought the book out of mere curiosity to see what it might contain that would bring against it such wicked denunciations, for the people were told that they were under no obligations to take the book, even though they had subscribed for it.

Since my last report I have held two series of meetings, one at the Bear Creek school-house, and one at Lostine. As a result of the first effort, the Methodist class-leader began the observance of the Sabbath, while almost the whole community acknowledged that our positions were scriptural. At Lostine, there were four who loved the praise of God more than the praise of men. But we have reasons to believe there are others who will follow soon.

On the 29th of March the writer, assisted by Elder D. T. Fero, organized at Lostine a flourishing little church of sixteen members. There are five or six

others who will unite with us soon. On the evening of the same day, three precious souls, one a blind brother, were baptized by the writer in the beautiful waters of the Wallowa, to rise, we hope, to walk in newness of life.

I am sure it is not too much to hope that the number of Sabbath-keepers in this little valley will be doubled within the next year. When the voice of God is heard from on high, I hope a grand shout of victory will go up from this little valley.

W. W. STEWARD.

#### SOUTH DAKOTA.

IROQUOIS, LAKESIDE, HIGHMORE, AND MILLBANK. Since returning from General Conference, I have visited and held meetings with these churches. I am happy to report a profitable season at each place. Hearts were gladdened as by faith the promises of our dear Saviour were made real and personal. At Highmore two, and at Millbank four, were buried in baptism.

While from a financial standpoint the condition in this part of the State is not flattering, there is a marked advancement spiritually, which is truly encouraging. We were pleased to note at some of the places an interest among those who have not given their hearts to God. This is especially true of Millbank and vicinity, and our hearts were earnestly lifted in prayer that the dear brethren and sisters might be so connected with the Lord continually as to be able to point the earnest inquirers to the "Lamb of God which taketh away the sin of the world."

N. W. KAUBLE.

April 28.

#### MASSACHUSETTS.

CONWAY.—This is a small town in the western part of the State. The population is about 1,500, mostly farmers, and is scattered over quite a large territory. Last fall it was canvassed for "Bible Readings," and quite a number were sold. After that the sister who canvassed the place moved here with her family, and became quite anxious that the truth should be presented either in Bible readings at the houses, or in public meetings. Accordingly, I came here in January, and began to visit among the people, with a view to holding a series of meetings if the way should open.

At first everybody was afraid of me because the Methodist minister said that "the book taught heresy." There was one lady, the widow of the former Baptist minister, who opened her house for readings. Meantime, we used every means to get acquainted with the people, overcome the prejudice, and secure a place in which to hold meetings. For a time every vestry, school-house, and hall was refused us, but finally we secured the use of the hall occupied by the Grand Army.

Elder C. L. Kellogg came to assist me in the work, and we began meetings March 2. The attendance was not large, but we were sure each evening that those present came because they were interested. An old first-day Adventist, who rejected the truth forty years ago, tried to hinder the work, but succeeded in deceiving only those who wished to be deceived.

After the meetings had continued a little more than three weeks, we were notified that we could not have the hall after the following Saturday, although we had an appointment for Sunday evening. As no other place could be secured, Elder Kellogg left to engage in work elsewhere, and the writer remained, holding meetings at the houses of the friends of the work.

The lady who first opened her doors to us, embraced the whole truth, and is now canvassing for our books. She has been a leader in the Baptist church of the town, and a prominent W. C. T. U. worker in the county. A few others also took a stand for the right, and we are confident that more will eventually follow. Thus we feel that the Lord has repaid the efforts made for him in this place.

April 17.

S. A. WHITTIER.

#### MICHIGAN AND VERMONT.

On the morning of April 2, I left Battle Creek to visit my friends in Vermont and New Hampshire, whom I had not seen since returning from Africa. Our train got off the track through a switch that was being repaired, which caused so much delay that it became evident that we should not make connections, and that I could not reach my destination before the Sabbath. I therefore accepted the invita-

tion of Bro. Randall, and remained at Flint, Mich., over the Sabbath. The ordinances were celebrated, and the Lord drew near and bestowed upon us a goodly measure of his Spirit.

On each of the three Sabbaths since coming to Vermont, I have met with some portion of the Charleston and Irasburgh church. Among these are some of my associates of a third of a century ago, with whom it is indeed a privilege to meet. I have also responded to several invitations to speak on Sundays for other denominations. Last Sunday I spoke at the Baptist church, on the subject of "Missionary Work in South Africa." The Congregational church met with us, and their minister assisted in conducting the services. A good interest was manifested, and I trust that this association will result in good.

The severe illness of one of my dear sisters detained me here longer than I intended; but I trust the way will soon be open for me to go to my future field of labor in the Tennessee River Conference.

CHAS. L. BOYD.

#### THE WORK IN ILLINOIS.

By appointment of the General Conference of S. D. Adventists, I have come into the Illinois Conference. As I take hold of the work here, there arises in my mind some reminiscences of the past. In the month of June, 1853, Elder M. E. Cornell and myself came with a horse and buggy on a steamer from Grand Haven, Mich., to Chicago, which was then a city of about 16,000 inhabitants, with three or four lines of railroad. It was rather different in appearance from what it is now with upward of 1,000,000 inhabitants. After leaving the steamer, we started at once with horse and carriage westward for McHenry County. We had not advanced over half a mile from Chicago River when we found ourselves outside the city, in a mud prairie, through which we made very slow progress.

After passing a few miles of this, much of our way to Alden, McHenry Co., was over treeless, unfenced prairies. In Alden we spent a few days holding meetings at the home of Bro. W. H. Chapman. His family and three or four of his neighbors were, at that time, the only Seventh-day Adventists in the State of Illinois. We spent a few weeks holding meetings at different points in Wisconsin, and before returning to Michigan through Northern Indiana, we held a grove meeting at Alden. A number of our Seventh-day Baptist brethren came over from Big Foot Prairie, Wis., to this meeting.

The next accession to the cause in the State was in the years 1855 and 1856, when several families of our people came from the Eastern States and settled in Northern Illinois, some of them at Greendale, Jo Daviess Co., and some near Round Grove. By means of publications distributed, and meetings held by these persons, several accepted the truth and joined with the few Sabbath-keepers in each of the above-named places.

From January, 1857, to the last of September, I spent the time holding meetings in Southern Wisconsin, and in the two counties above-named in Illinois. The result of this was quite an increase in the number of believers. From this point other laborers continued the work, until the Illinois and Wisconsin Conference was organized.

The summer of 1860 I spent in Illinois. Elder Isaac Sanborn and myself, with H. W. Decker as tent-master, held tent-meetings at Clints Junction, Harrison, near Rockton, and Davis, Rock Co. As the result of these meetings, companies of believers were raised up. After this it was my privilege to meet the brethren of Illinois and Wisconsin in their yearly Conferences at Monroe, Wis., in the spring of 1866, and at Clyde, Ill., in the spring of 1867. It was not long after the last-named meeting until the work had grown in the two States to that extent that it was deemed proper to divide into two separate Conferences, since which this has been known as the Illinois Conference.

In this opening spring of 1891, after twenty-four years' absence from this field, it has pleased the General Conference to appoint me to act as president of the Illinois Conference and the Illinois Tract and Missionary Society. It is gratifying to note the changes in the growth of the cause, in the increased number of believers, the force of workers, and the agencies here with which the work may be prosecuted.

My desire is to learn, as fast as possible, the situation and wants of the cause in every department in this Conference. I wish to make a prayerful

study of how the work can be advanced in new places and in the churches, and how to so plan the efforts of the laborers that the scattered brethren and sisters shall receive that ministerial encouragement and aid which is their due.

I am thankful for the responses made to the call for reports from churches and scattered ones. Nothing would please me more than to see you all at your homes, and in your respective churches. If the multitude of cares and duties in the State and in the district shall prevent this, it shall be my endeavor to so distribute the labor that all shall have help. Christ died for each and every one of you. He wants all to be partakers of the benefits of his gracious love. We, as his ambassadors, desire, with hearts filled with his love, to do all in our power to serve his precious cause in your midst.

With some degree of satisfaction, the newly appointed secretary of the Conference calls my attention to the fact that the average amount of tithe per member in this State is about as good as in any of the Conferences. That is good. I trust that all will be faithful in rendering to the Lord an honest tithe. He has plainly told us that a tithe, whether of the fruit of the land, or of the increase of the flocks is his. "It is holy unto the Lord." As I have, for the last thirty-eight years and over, witnessed the sacrifices of the poor, and the conscientious endeavor of those in better circumstances, to contribute of their substance to sustain the Lord's work, it has led me to regard such means as sacred money. As executive in your Conference, I consider it my duty to carefully watch the distribution of Conference moneys, so that they shall go as far as possible in accomplishing that for which they are given; namely, the spread of the truth and the building up of the gospel work.

You have probably noticed that the General Conference assigned other laborers to this Conference. Bro. O. J. Mason, from the Ohio Conference, is already settled in Springfield. It is not our design that he spend all of his time there, however, but that he also visit other churches and scattered ones a portion of his time. Bro. Huffman, from the Indiana Conference, is in the State conducting meetings, with a good degree of interest, in Jo Daviess County. His wife, who is a Bible worker, will take hold with him about the first of June. Elder Merrill and my son are holding a series of meetings a few miles east of Bloomington, while the wives of the two are conducting Bible readings in Bloomington. Bro. Shaw and Bro. Thompson are meeting with the different companies in the eastern part of the State. The canvassers' institute and series of meetings in Chicago is a success. Of this we shall say more hereafter.

It is now designed to have three tents in the field the coming summer, and still have laborers for the churches and scattered ones. There have been a number of calls sent in for tent-meetings. Of course we cannot put the tents in all the places named. Pray that the Lord may guide us to the proper fields for tent work.

There will be quite an accession to the force of canvassers who will be in the field. This is an effective means of sowing the precious seeds of truth. Many are accepting the truth in this State already, from reading books obtained from the canvassers. In one place there are about one dozen who have thus come out. Of these we shall know more at some future time. Pray for the canvassers. They are acting an important part in what was stated to us by sister White over thirty-five years ago; namely, "Just before the end, people will go from house to house carrying the truth to the people."

More respecting the work soon.

J. N. LOUGHBOROUGH.

### Special Notices.

#### NORTH PACIFIC CAMP-MEETING AND CONFERENCE.

THE annual meeting of the North Pacific Conference and Tract Society will be held in connection with the camp-meeting at East Portland, Oregon, May 26 to June 2, 1891. Good help will be provided by the General Conference. A workers' meeting of one week's duration will precede the camp-meeting. Church and Sabbath-school officers are invited to be present at this meeting, as instruction in these lines of work will be given. Those desiring to engage in the circulation of religious literature will be instructed by Elder G. H. Derrick and our

State agent, C. E. McDonald. The Northern and Southern Pacific Railroad companies will grant greatly reduced rates on return tickets, to all who come to the meeting over these roads. Parties coming by the Northern Pacific should, on purchasing tickets, take receipt from the station agent.

Will those who wish to rent tents please send notice to J. A. Burden, East Portland, Oregon, ten days, at least, before the camp-meeting? Now, dear brethren, we cannot afford to let the cares of this life keep us from this meeting and the blessing we may receive.

J. E. GRAHAM,  
Pres. N. P. Conf. and Tract Soc.

#### RAILROAD RATES TO THE PENNSYLVANIA CAMP-MEETING.

WE have secured the usual reduction in fare to those attending our camp-meeting to be held in Elmira, N. Y., May 26 to June 9, over all the roads of importance in Pennsylvania and Southern New York. In sending in my application, I mentioned to the secretary of the Trunk Line Association the fact that there were two dates of opening to the meeting; viz., May 26 and June 2; and that in consequence of the same, we would desire to have certificates issued to passengers attending the meeting, who should start at either date, or within a period of three days previous or two days after either date. The request was placed before the Trunk Line Association, and granted without any objection to the above request concerning the two dates of commencement; so I think there will be no difficulty along that line this year.

If all who come will please note the following, I think there will be no difficulty: 1. When you start for the meeting, call at your ticket office at least thirty minutes before train time. 2. Ask for "Trunk Line Passenger Committee's certificate for reduced fare," telling the agent where you are going. 3. If he cannot sell a through ticket to Elmira, purchase a ticket to the nearest place where you can procure a through ticket, and get your certificate there. 4. Remember to ask for the certificate, as the agent will not know anything about the fact that you want one unless you do. 5. You will pay full fare to the meeting, and will be returned at one-third regular fare. 6. Be sure to bring the certificate with you to the meeting, for it must be indorsed there before it will be good for return at reduced fare. 7. That all may know what roads have made the concession, I will send an explanatory circular to one person in every church in our Conference; also to isolated persons wishing to attend, as far as I am acquainted. The person who receives this circular will understand that he is requested to call all the other members' attention to the same.

After arriving in Elmira, proceed as follows: Those landing at the "Union Depot" of the N. Y. L. E. & W., Northern Central, and Lehigh Valley railroads, will take the horse-car just at the rear of the station, and go to Water Street, where you will change to the Water Street Line, and go west to the end of that line, which will land you within one square of the camp. If you land at the D. L. & W. R. R. Depot, take the Electric car line to Water Street, and thence west to the end of that car line, as in the other instance. Should any land at the station of the Elmira, Cortland, and Northern R. R., they will find the electric line only a square away, and then will proceed the same as those who arrive at the D. L. & W. One street-car fare will take you over both lines in every instance.

A large attendance is expected.

E. J. HIBBARD.

#### THE CANVASSING WORK IN CHICAGO.

At the recent session of the General Conference, the following preambles and resolution were adopted pertaining to canvassing work in the city to Chicago:

*Whereas*, It seems important that the city of Chicago should be thoroughly canvassed for our subscription books before the opening of the World's Fair in 1893; and,

*Whereas*, The State of Illinois has not a sufficient number of canvassers who are adapted to city work to accomplish this in the limited space of time; therefore,—

*Resolved*, That we request other States to aid in this work, which is of more than local importance, by furnishing such of their workers as the general canvassing agent, the district agents, and the State agents may decide are adapted to it.

There are but few readers of the REVIEW, outside

of the territory adjacent to Illinois, the State in which that great city is located, who have perhaps given sufficient thought to the matter to appreciate properly the importance which attaches to this city as a canvassing field just at this time. In the providence of God the work of the third angel's message has been established in that city, and the truth has reached many by means of Bible readings and the personal labors of those who have been connected with the mission both privately and publicly. But those who live, as the great majority of the readers of the REVIEW do, in smaller cities and in the country, cannot appreciate the magnitude of the population whose attention has not yet been called to the truth, in comparison with the small proportion who have been reached.

It is very evident that the canvassing work can be successfully carried forward in this city. A few months ago, on my way through from the West, I had the pleasure of spending the Sabbath with the Chicago church, and found that they had just begun a movement tending toward the organization of the church-membership into canvassing companies, and the division of the city among the members of these companies, for thorough and systematic work with some of our subscription books. I was very much encouraged to see some of the older brethren and sisters who have for years felt as though there was little they could do directly in the cause, become interested and apply themselves to a preparatory study for their work.

I have kept well informed as to the results of their work since that time, and recently spent two or three days with their church; and as the State agent was in the city, he called the canvassers together for an evening meeting. There were more than twenty present, nearly all of whom were engaged in the canvassing work. Their reports were encouraging in many respects. I could not keep my mind from the language of Nehemiah found in Neh. 4:6, where he refers to the success which attended their efforts to rebuild the walls of Jerusalem, by saying: "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work." The people who compose the Seventh-day Adventist church of Chicago have a mind to work. They have been working during the last few weeks, and a canvassers' institute is now in progress in the city, which we have reason to believe will result in developing additional workers from their own numbers.

My principal object in calling the attention of the readers of the REVIEW to this matter, is to refer your minds to the importance of Chicago as a canvassing field at this special time, in view of the fact that the World's Fair is to be held there in 1893. The various institutions of our denomination will be represented at this Fair. A representative committee has been planning for several months with reference to how we shall arrange for representation at the Fair, and we have no doubt that suitable plans will be made for bringing the truth which we as a people believe to be so important for these times, to the attention of those who attend this great Exposition.

I wish that I might impress upon the minds of all the value that to my mind attaches to the work which ought to be done, and which we hope to accomplish before that time by placing one or more of our subscription books in a large percentage of the homes of the residents of Chicago. These books will be read by many, and will accomplish as much good here as in any other field even under ordinary circumstances; but it seems to me, and it was the mind of the General Conference that adopted the resolution above referred to, that as the attention of the people of Chicago and those who visit the place from other countries and from other parts of our own country, is called to the display of publications and the exhibits of our different institutions at the Fair, their minds will very naturally revert to the books which they have previously purchased, and which to that time may have been comparatively unnoticed or at least unread.

I will not take time or space to enlarge upon this important feature of the present situation, but I sincerely hope that those who read this article will feel its importance and be ready to lend their support to any movement which may be set on foot to assist in supplying experienced canvassers from different parts of the field to labor in Chicago, in harmony with the request of the General Conference. I know it is perfectly natural for the officers of State Conferences and tract societies, and for State agents to feel as though they could not spare such laborers

as we shall ask for for this work; and if the work in Chicago was only of local importance, as in other cities of our country, we would not feel like asking different States to send workers for it; but in view of the coming World's Fair, the city of Chicago becomes one of national and, in fact, international importance. As General Canvassing agent, I am preparing a request to send to the officers of Conferences and tract societies, and to State agents, for the selection of laborers for this and other important fields, and shall depend almost wholly upon these persons to select and recommend those in their territory who they think would be suitable to engage in the work in Chicago. And we wish the minds of our entire membership to be turned in this direction. As workers may be sent there from your State or locality, we wish you to follow them with your prayers, your sympathy, and your support; and as requests may be made for those who are fitted for this work to sacrifice the privileges of home for a time, and members of families may be requested to consent to separate from some of their number for this work, we wish you to pray that this "gospel of the kingdom" which is to go to all nations, may reach many souls here; for here, to a certain extent at least, will be an opportunity for bringing the truth before many nations, as representatives from all nations will be assembled here, many of whom, like those to whom the gospel was so miraculously preached on the day of Pentecost, will be "devout men, out of every nation under heaven," who will receive the truth gladly as it is brought to their notice, and return to their native countries carrying the glad tidings to others.

I firmly believe that the spirit which has permeated the Chicago church, and prompted them to commence this work themselves, will encourage our brethren in different parts of the field to send persons to assist them. At the meeting of the canvassers above referred to, I stated in brief what our plans were, and they passed a vote unanimously, requesting me to do all I could to secure workers to help them, and pledged themselves to give their cordial support, sympathy, and assistance in every way possible to those who might come among them to assist in their work.

Interesting reports will appear from time to time, in the *Home Missionary* and *REVIEW*, of the progress of the work in this great city; and while there are many other fields which need workers, and which we are trying diligently to supply, here is a particular class of laborers needed who have been gaining an experience in city work, and we sincerely trust that the Lord will move upon many hearts to go and labor for one or two or more years, as the circumstances may seem to require, in helping to place the truth in the homes, and before the people who will be congregated here at that time.

L. C. CHADWICK, Gen. Can. Agt.

#### IOWA CAMP-MEETING.

DEAR BRETHREN: Another Conference year is nearly to a close, and the time has fully come for us all to be preparing for our annual gathering, to convene at Des Moines, June 2-16. We are very anxious to have all the necessary preparations made in good season, so as to remove as far as possible any obstacle that might seem to prevent any from coming, or from doing their duty after they do come.

The annual meetings of all our different societies will be held in connection with this meeting; hence the importance of all our churches electing delegates at once, and properly authorizing them with credentials, to represent them. The camp-meeting proper, June 9-16, is to be preceded by a workers' meeting, June 2-9. We need not speak of the importance of the last-named meeting, as that is no longer an experiment. It has been demonstrated by actual experience, not only in our own State but in other States, as being indispensable. We hope our brethren will feel that it is their duty to come at the very beginning and stay till the close. We trust we shall have good instruction all the way through. The General Conference has kindly granted us some of their best help. Bro. Haskell, who is well known to all our Iowa people, and who has just recently returned from his tour around the world, will be with us. I might add that this has not lessened in the least his interest, his courage, nor his faith in the good work of God. He has many things to tell you. Bro. Porter also will be with us, and this will be his last visit before he leaves for South Africa.

We want to see promptness on the part of our people. We cannot emphasize this too strongly. We expect to have a program, and hope to practice by it ourselves, and to have others, ministers and people, live up to it. Nothing will demoralize a camp more effectually than to have the congregation strolling in after the bell rings, or the minister speaking beyond his time, and thus disarranging everything for that day.

Now, brethren, while we are fixing up our accounts and making out our reports to be passed in for investigation, settlement, etc., let us not forget that we all have reports made out by a faithful secretary, and passed in to the all-seeing Inspector. Each of us has access to his own account; we can look it over and see just how our cases stand. We cannot afford to make a mistake in this. We need our eyes anointed with that "eye-salve" which will enable us to see more clearly, and our hearts imbued with the good Spirit of God, that we may feel more keenly, lest we should be deceived.

Do not forget in this busy time of the year, while trying to prepare your work to leave home, the important preparation to seek God.

J. H. MORRISON.

#### NOTICE TO ARKANSAS.

DEAR BRETHREN: I wish to call attention to the fact that a number of pledges to the tent fund remain unpaid. Pledges are good. It is right to make them, but it is true and according to Scripture that pledges would better not be made than to be made and not paid; for when they are made, they are calculated upon, and then if left unpaid, trouble is frequently caused. Hence we earnestly request all who have made such pledges to the tent fund of this Conference, to respond with the amount of their pledges, or such part thereof as they can raise, as soon as it is possible to do so.

We also find by examination of the tract society books, that there is a very large debt in personal accounts. We have the names of all these persons, but have not their addresses. It is very important that we know what portion of these accounts can be relied upon with a reasonable hope that they will soon be paid; hence we ask each one who is indebted to the Arkansas Tract Society, to drop us a card stating the amount as you have it in mind, and whether you think you can pay it this year, or what part of it we may depend upon this year. Do not fail to give your address plainly. If you cannot send any part of your account now, and the prospect is ever so dark before you for raising it in the future, let us hear from you. Address Arkansas Tract Society, Van Buren, Ark.

C. McREYNOLDS, Pres.

MRS. P. P. WILCOX, Sec. and Treas.

#### GENERAL MEETING FOR NEW ENGLAND.

THERE will be a general meeting at South Lancaster, Mass., beginning Wednesday evening, May 20, and closing Monday, May 25. The appointment for this meeting has been in the REVIEW for several weeks, and we hope that our brethren and sisters are planning to attend. We have occasion to speak of the importance of these general gatherings so frequently, that I sometimes fear that it somehow becomes rather common to our brethren and sisters; but it is a fact that each of these meetings is, and will become, more and more important as we near the close of our work. It is only by coming together at such times, exchanging ideas, learning something of the progress of the work all over the world, and seeking the Lord together, that we shall be able to keep pace with the rapidly onward march of the glorious work with which the providence of God has permitted us to be connected. God in infinite mercy has permitted the light to shine upon our pathway, and inclined our hearts to walk in obedience thereto, not because we are better than others who have not been led to accept such a blessing, but rather that we might be the channels through which this light and blessing might be communicated to others. No greater misuse of the blessings of the gospel can be conceived of, than to suppose that we can bury ourselves up in the cares and business or pleasures of this world, and at the same time enjoy such blessings all by ourselves. No man "liveth to himself," says the apostle. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." We are to reflect the light and blessings which God gives us, upon other

lives. Shall we not make this meeting an opportunity of coming together and kindling our tapers anew from the divine altar?

Elder Haskell, who has recently returned from his missionary tour around the world, promises to be with us at this meeting, and we feel sure that all will be more than paid for any effort which it may cost them to attend, in once more having the privilege of hearing his words of counsel, faith, and courage. Elder Haskell will, during the meetings, give some accounts of his travels in different parts of the world. The meeting coming, as it does, in a very busy season of the year for most of our people, it has been thought best not to continue it over more than one Sabbath; but we bespeak a large attendance of our people during the four days of the meeting.

Some have written us inquiring as to whether they will lose more by missing this meeting or the camp-meeting. In reply to these questions, and all similar ones which may arise, I will state that the Conference committee, after carefully counseling together, and with others, have decided that our work will be better advanced during the coming summer, by not having a camp-meeting to break up the season for our tent work. So none should stay away from this meeting, thinking to attend the camp-meeting.

Arrangements are being made to provide for all who attend this meeting, but it will add greatly to the efforts of those who have the matter in charge, if all who think of attending during any part of the meeting, will write to Miss H. A. Whiting, South Lancaster, Mass., stating what day and train you will come on. Let all please make a note of this point. A little trouble on your part, in letting us know when you are coming, will relieve the committee of arrangements of the perplexity of not knowing how many to prepare for; and besides this, when you arrive your place will have been assigned you, and you will have no trouble in getting located. A. T. ROBINSON, Pres. N. E. Conf.

## The Sabbath-School.

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

### EPISTLE TO THE PHILIPPIANS.

#### LESSON VIII.—FAITHFUL SERVANTS. PHIL. 2:16-30.

(Sabbath, May 23.)

1. If the professed followers of Christ do all things without murmurings and disputings, what will they be and do?

2. What will they hold forth? Phil. 2:16.

3. When they contend among themselves, each one for his own opinion or way, are they holding forth the word of life?

4. What did Christ say would be the result of the unity of his disciples? John 17:21, 23.

5. How did Paul feel at the prospect of pouring out his life as a sacrifice that the faith of the disciples might be strengthened? Phil. 2:17.

6. What did he hope soon to do? Verse 19.

7. How highly did he esteem Timothy? Vs. 20. (See margin.)

8. How did Timothy differ from most others? Verses 21, 22.

9. What hindered Paul from sending Timothy at once to the Philippians? Verse 23. (See note 1.)

10. What hope did Paul cherish concerning himself? Verse 24.

11. Whom, however, did he send at once? Verses 25, 28.

12. Who was Epaphroditus? and how did he happen to be with Paul? Verse 25; chap. 4:18.

13. What happened to him while he was in Rome waiting on Paul? Phil. 2:26, 27.

14. How did Paul exhort the brethren to receive him? Verse 29.

15. How had Epaphroditus shown his devotion to the cause? Verse 30.

16. Does the phrase "to supply your lack of service toward me," imply that the Philippians had been remiss in their attention to Paul? Phil. 4:15, 16.

17. Wherein, then, was the lack? Verse 10.

18. What had the Philippians thus shown themselves prompt to do? Gal. 6:10.

19. What served to make them more mindful of Paul's need? Phil. 1:30.

20. Give an outline of the first and second chapters of the Epistle to the Philippians, together with statement of the relation existing between Paul and the Philippian brethren, and the circumstances under which the epistle was written.

#### NOTE.

1. The last part of chapter 2 throws a great deal of light upon Paul's situation when he wrote the Epistle to the Philippians. He was in prison, awaiting his trial. Epaphroditus had come from Philippi with assistance for him, and while waiting on him was taken sick, doubtless with one of the fevers for which Rome is noted. Paul's anxiety was not for himself, but for the brethren in Philippi, not only for their spiritual welfare, but because they worried about Epaphroditus. So he sent him back, although he really needed his help, and designed, moreover, to send Timothy. But he did not yet know how it would go with him at his trial. He might be put to death, he might have a little respite, or he might be set at liberty. As soon as he should find out how his case would turn, he would send Timothy, thus parting from his dearest and truest friend and helper. The selfishness of Paul's character, and his disregard of personal trouble, and his uniform cheerfulness, are nowhere else so clearly exhibited as in the Epistle to the Philippians.

## News of the Week.

FOR WEEK ENDING MAY 9.

### DOMESTIC.

—The coinage of silver dollars will cease July 1.

—Frost has done great damage to fruit in Northern Indiana.

—The new mayor of Toledo has begun a war on gamblers and Sunday saloon-keepers.

—An immense quarry of lithograph stone has been discovered about 100 miles from San Antonio, Tex.

—Severe forest fires have been raging in Michigan, New York, New Jersey, and Pennsylvania during the week.

—The peach crop of South Carolina, which is becoming one of importance, was seriously injured by the recent cold snap.

—Michigan has declared in favor of free trade with the Dominion. Its legislature made the declaration on Saturday, May 9.

—A terrific tornado struck the west end of Paducah, Ky., May 3, and left in its wake at least 100 buildings either totally wrecked, unroofed, or shifted from their foundations.

—Among the King's Daughters there is a movement to erect a building in connection with Atlanta University (Georgia), in which colored girls shall live during the senior year, and be taught practical housekeeping. The sum of \$6,000 is needed for this benevolent purpose.

—The Alaskan exploring party, sent out by Frank Leslie's *Illustrated Newspaper* a year ago, has arrived at Port Townsend, Wash. The explorers endured great hardships. They crossed the Chilkat Mountains by a route never before traversed by white men, and descended on the farther side of the divide. They discovered a large lake, which they named Arkell. It proved to be a reservoir of Sakur River, and the explorers claim that it is the source of the Yukon River.

### FOREIGN.

—Ex-King Tamasese of Samoa is dead.

—Italy will take no official part in the Chicago Fair, nor will she aid in the proposed Columbus celebration in Genoa.

—La grippe is again raging in parts of England, and not men only are afflicted, but horses, also, are dying from its effects.

—Germany and Austria have signed a commercial treaty; negotiations for a similar treaty between Germany and Russia have been begun.

—The longest bridge in the world is to be built on the estate of Prince Radziwill, in East Prussia. It will be of wood, and four and three fifths miles long.

—A ship railway is proposed in France, to convey vessels from the Atlantic to the Mediterranean without their having to go round by way of Gibraltar. It will be 280 miles long.

—Ten thousand workmen of Dublin, May 4, marched in procession to Phoenix Park, where they held a meeting at which a resolution demanding a work day of eight hours was passed.

—Honolulu advices received in San Francisco say that Minister Carter has resigned from the Cabinet, and the

people are clamoring for a republic. It is said that the of the queen is in danger.

On the most weighty affairs of state the Emperor of China confers with his mother, and with his decision announces her ratification of it. In China, as long as a son's mother lives he must advise with her if he wishes to be respected.

A rather novel exhibition will be opened in the Champ de Mars, Paris, next month. This will take the form of a collection of specimens of the newspapers published in every part of the globe, and also of advertisements, puffs, and printed notices used for business purposes by people of all nations.

The Chinese Government has signified to our State Department its unwillingness to receive the Hon. Henry Blair as minister to that country. Its objection is supposed to be based upon Mr. Blair's opposition to Chinese immigration. It is rumored now that Mr. Blair will be tendered the mission to Japan.

## Appointments.

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

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

DISTRICT NUMBER ONE.			
GENERAL meeting at South Lancaster, Mass.,	May	20-25	
Pennsylvania camp-meeting, Elmira, N. Y.,	June	2-9	
New York " " " " " " " "	"	9-16	
Canada Conf. " " " " " " " "	"	24-30	
Vermont " " " " " " " "	Aug.	25-Sept. 1	
Maine " " " " " " " "	Sept.	1-8	
N. E. Conf. at So. Lancaster, Mass.,	Oct.	2-11	
Ministerial institute for Dist. No. 1, " "	"	13-Nov. 15	
DISTRICT NUMBER TWO.			
Tennessee River Conf. camp-meeting,	Sept.	1-8	
Southern council and institute, " "	"	11-Oct. 12	
DISTRICT NUMBER THREE.			
Ohio camp-meeting, " "	Aug.	18-25	
Indiana " " " " " " " "	"	25-Sept. 1	
Michigan " " " " " " " "	"	27- " 8	
Illinois " " " " " " " "	Sept.	8-16	
DISTRICT NUMBER FOUR.			
Minnesota camp-meeting, Minneapolis,	June	2-9	
Iowa " " " " " " " "	"	9-16	
Wisconsin " " " " " " " "	"	16-23	
S. Dakota " " " " " " " "	"	23-30	
Nebraska " " " " " " " "	Aug.	25-Sept. 1	
DISTRICT NUMBER FIVE.			
Texas camp-meeting, Oak Cliff,	Aug.	4-11	
Arkansas " " " " " " " "	"	11-18	
Missouri " " " " " " " "	"	18-25	
Colorado " " " " " " " "	Sept.	1-8	
Kansas " " " " " " " "	"	16-23	
DISTRICT NUMBER SIX.			
Upper Columbia camp-meeting, " "	May	19-26	
Walla Walla, Wash., " " " "	"	26-June 2	

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

### APPOINTMENTS FOR THE BATTLE CREEK CHURCH.

PROVIDENCE permitting, Bro. L. C. Chadwick will meet with the church at Monterey, Mich., Sabbath, May 12, preaching at the usual hour. Please circulate this notice, and let there be a general gathering.

### NORTHERN MICHIGAN CAMP-MEETING.

THE S. D. Adventist camp-meeting for Northern Michigan will be held June 23-30, 1891. The place of meeting will be Sherman Station, on the Toledo, Ann Arbor, and Northern Railroad, in Wexford County. A workers' meeting will precede the camp-meeting, beginning June 27. The churches and companies should make an earnest effort to have all who can of their numbers, attend the workers' meeting. We shall expect our brethren and sisters from the northern part of Dists. 9 and 10, and all in Dists. 11 and 12, to attend the meeting. Sister White expects to attend, and other good help will be there.

I. D. VAN HORN.

The Lord willing, I will meet with the churches in Michigan, as follows:—

Spring Arbor,	May 16, 17
Quincy,	" 18, 19
Coldwater,	" 20
Union City,	" 21
Burlington,	" 23, 24
Ceresco,	" 25, 26

Meeting at the above-named places will commence at 8 p. m. Let all make special arrangements, and lay their plans so as to attend these meetings, and come bringing the blessing of the Lord with you.

O. F. CAMPBELL.

No providence preventing, I will meet with the Hastings church the third Sabbath in May, and with the May City church the fourth Sabbath and Sunday in

this month, May 23, 24. I hope to see a general attendance at these appointments. I. D. VAN HORN.

THE next annual session of the New York Tract Society will be held in connection with the Seventh-day Adventist camp-meeting at Fulton, Oswego Co., N. Y., June 2-16, 1891. At this meeting the officers of the society will be elected for the ensuing year.

S. H. LANE, Pres.

THERE will be a general meeting at Bowling Green, Ky., May 22-26; Cross Plains, Tenn., May 29 to June 3.

All the brethren and sisters will please make an effort to attend one or both of these meetings, as matters of great interest to the Conference will be canvassed. Elders Boyd and Reed will be with us.

R. G. GARRETT.

THE next annual session of the New York Conference of Seventh-day Adventists will be held in connection with the New York camp-meeting, at Fulton, Oswego Co., N. Y., from June 2 to 16, 1891. Let all churches see that delegates are elected and provided with proper credentials. Officers will be elected, and such other business transacted as will properly come before the Conference.

S. H. LANE, Pres.

As it may be of interest to our brethren at large to know something about the plans for the summer, we will make the following announcements: A summer normal institute for the teachers in our colleges and in our ministerial institutes, will be held somewhere in Northern Michigan, July 15 to Aug. 25. Prof. Prescott will give due notice as to the place and who are expected to attend. The General Conference Committee will meet at the same place, in connection with the institute, and will be in session from July 22 till Aug. 10.

The summer annual meeting of the General Conference Association will be held at Battle Creek, beginning Aug. 11 at 9 o'clock A. M., and will continue till Aug. 18. At this time the Foreign Mission Board will also hold their meeting, and the auditing of the General Conference accounts will be done.

We would request all sub-committees that have special work in charge, to prepare what lines of work they may have on hand preparatory to the summer annual meetings of the General Conference Committee, the General Conference Association, and the Foreign Mission Board. This will be very necessary, as our time will be limited and there will, no doubt, be many matters that will require attention.

O. A. OLSEN.

### BUSINESS NOTICES.

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

A good Seventh-day Adventist out of employment, who would like to take land to work seven and eight miles south of Sioux Falls, S. Dak., may perhaps be able to arrange to do so by writing immediately to John Hayes, Oakland, Cal.

### LABOR BUREAU.

WANTED.—A conscientious Sabbath-keeping boy of good address, about fifteen years old, who can write a fair hand and make himself generally useful about an office. Also a strong and conscientious Sabbath-keeping girl or young woman, for housework, at my institution. Good wages will be paid to suitable persons. Address D. D. McDougall, 463 West Sixth St., Cincinnati, Ohio.

### ADDRESS.

THE address of the mission at Detroit is changed to 416 Fourth Ave., Detroit. All persons writing or sending anything to the mission will please bear this in mind. E. VAN DEUSEN.

## Obituary Notices.

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

RUNNELLS.—Died at Council Bluffs, Iowa, Feb. 8, 1891, of a complication of diseases, Hugh E. Runnells, aged 14 years, 5 months, and 27 days. For the past five years he has been crippled, the cause being spinal trouble. He possessed a bright mind, and loved to talk about the Bible. He was baptized at the Des Moines camp-meeting in June, 1889. He bore his sufferings patiently, and seemed willing to die. The sorrowing family mourn the loss of an only son and brother. May they look to Him who alone is able to give comfort.

N. B. SMITH.

ABBEY.—Lucretia B. Abbey died of pneumonia, at the home of Benjamin Hostler, in Hubbardville, N. Y., Sabbath evening, Jan. 9, 1891, in the eighty-fourth year of her age. Sister Abbey was for many years a consistent member of the Brookfield church, and loved the truth to the end. During the last few years of her life, her mind was so impaired that upon ordinary topics her thoughts were disconnected, but remained clear on present truth. The Bible was her constant companion. Brief funeral services were conducted at the house, by Elder King (Methodist).

BENJ. HOSTLER.

TRUESDELL.—Died at his home in Osborne City, Kans., March 19, 1891, George H. Truesdell, aged sixty-seven years. The deceased was born at Lake George, N. Y. He and his wife were converted, and united with the S. D. A. Church, in 1865, at Tittabawassee, Saginaw Co., Mich., under the labors of Elder M. E. Cornell and others. He was a firm believer in present truth, and endeavored to live it out faithfully until the close of his life. For years he suffered greatly with asthma, but he bore all with Christian patience, brightening his home with cheerful and encouraging words. He was ever a tender, loving husband and father, a faithful friend, and an earnest Christian. He leaves a wife and two daughters (Mrs. M. E. Smith, of Osborne, Kans., and Mrs. G. W. Cooper, of Salt Lake City, Utah). Funeral services were conducted by Elder Edward Skinner (Congregationalist), Sabbath afternoon, March 21, and the remains were laid to rest in the Osborne Cemetery.

[No signature].

(Signs of the Times, please copy).

SPINKS.—Died in Albia, Monroe Co., Iowa, Jan. 6, 1891, Alice Spinks, aged 24 years, 4 months, and 7 days. The cause of her death was inflammation of the stomach, which resulted in the bursting of an artery. Sister Spinks experienced religion in November, 1885, and united with the Methodist Church. In September, 1887, a tent-meeting was conducted in Albia by Elders A. P. Heacock and J. S. Washburn, when she embraced present truth, and about two years ago she, with others from Albia, united with the church at Eddyville, Iowa. Her parents, brothers, sisters, and friends with sorrow have laid her away; but she died in bright hope of having a part in the first resurrection. Through the kindness of the Methodist church, the funeral service was held in their house of worship, and was largely attended. Sermon by the writer, from Rev. 21: 4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

C. A. WASHBURN.

## Travelers' Guide.

### MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 30, 1890.

EAST.	*Mail.	*Day Express.	*N. Shore Limited.	*N. Y. Express.	*Atl. Express.	*Eveg. Express.	*K. Cal. Accom'n.
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.50
Michigan City.....	9.10	11.10	2.00	4.45	am 12.25	11.25	8.25
Niles.....	10.20	pm 12.45	2.55	5.50	1.45	am 12.40	pm 10.05
Kalamazoo.....	11.50	2.20	4.00	7.04	3.35	am 2.17	pm 7.15
Battle Creek.....	pm 12.55	3.03	4.30	7.37	4.24	3.04	8.00
Jackson.....	3.10	4.30	5.58	8.52	6.25	4.45	9.55
Ann Arbor.....	4.42	5.28	6.30	9.45	7.05	6.05	11.00
Detroit.....	6.15	6.45	7.30	10.45	8.20	7.30	pm 12.10
Buffalo.....	am 3.10	am 3.10	am 3.10	am 3.10	am 3.10	am 3.10	am 3.10
Rochester.....	8.00	8.20	8.00	8.00	8.00	8.00	11.20
Syracuse.....	8.00	11.35	10.20	10.20	10.20	10.20	am 1.30
New York.....	pm 4.00	pm 8.50	am 7.20	am 7.20	am 7.20	am 7.20	pm 9.42
Boston.....	6.00	10.57	9.55	9.55	9.55	9.55	pm 2.50
WEST.	*Mail.	*Day Express.	*N. Shore Limited.	*Chicago Express.	*Pacific Express.	*K. Cal. Accom'n.	*Eveg. Express.
STATIONS.							
Boston.....	am 8.30	pm 2.15	pm 3.00	pm 7.00			
New York.....	11.50	4.50	6.00	10.00			
Syracuse.....	pm 8.30	11.55	2.10	am 10.00			
Rochester.....	10.40	am 1.42	4.25	10.45			
Buffalo.....	pm 11.30	11.30	2.25	6.30	11.50	am 8.45	
S. spen. Bridge.....	am 12.25	am 12.25	3.25	6.25	pm 12.50		
Detroit.....	8.30	7.50	9.25	pm 1.20	9.15	4.45	pm 7.45
Ann Arbor.....	9.45	8.57	10.19	2.19	10.30	5.55	8.55
Jackson.....	pm 11.25	10.05	11.19	3.20	11.50	7.15	10.25
Battle Creek.....	12.55	11.35	pm 12.22	4.30	am 1.23	8.47	11.57
Kalamazoo.....	2.17	pm 12.12	12.55	5.02	2.17	pm 9.30	am 12.50
Niles.....	4.10	1.23	2.08	6.17	4.15	7.40	8.10
Michigan City.....	5.25	2.31	3.19	7.20	5.45	8.55	9.40
Chicago.....	7.35	4.35	4.50	9.00	8.05	11.30	6.40

\*Daily. \*Daily except Sunday. \*Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.15 p. m., arriving at Jackson at 1.55 p. m., daily except Sunday.

Accommodation train for Niles and all intermediate points, leaves Battle Creek at 8.00 a. m., arriving at Niles at 10.05 a. m., daily except Sunday. Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday.

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



## Chicago & Grand Trunk R.R.

Time Table, in Effect Dec. 7, 1890.

GOING WEST.	STATIONS.	GOING EAST.
pm 3.00	..... Boston.....	am 8.30
pm 5.00	..... New York.....	pm 1.10
pm 6.20	..... Buffalo.....	pm 4.50
pm 7.45	..... Niagara Falls.....	pm 8.15
pm 8.40	..... Boston.....	pm 9.50
pm 11.55	..... Montreal.....	pm 11.55
pm 1.00	..... Toronto.....	pm 1.00
pm 1.00	..... Detroit.....	pm 1.00
Chl. Pass. Exp.		Mail. Exp.
am 5.59	..... Port Huron.....	pm 10.31
am 7.28	..... LaPeer.....	pm 11.48
am 8.05	..... Flint.....	pm 12.17
am 8.45	..... Durand.....	pm 12.45
am 9.00	..... Lansing.....	pm 1.00
am 9.35	..... Charlotte.....	pm 1.35
am 10.00	..... BATTLE CREEK.....	pm 2.05
am 1.43	..... Vicksburg.....	pm 2.55
am 1.58	..... Schoolcraft.....	pm 3.42
am 2.52	..... Cassopolis.....	pm 4.30
am 3.40	..... South Bend.....	pm 5.15
am 4.55	..... Haskell's.....	pm 6.00
am 5.15	..... Valparaiso.....	pm 6.45
am 5.15	..... Chicago.....	pm 8.40

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

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

# The Review and Herald.

BATTLE CREEK, MICH., MAY 12, 1891.

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See list of appointments for several important general meetings and the camp-meetings for 1891, on page 303.

We have about a page of obituary notices in type, which we are obliged to leave over this week, to make room for other matter more pressing.

We would call the attention of the readers to the appeal for canvassers for Chicago, found in the Special Notice department this week. The timeliness of such a move will be apparent to all, and we trust that a sufficient response will be made to carry out the object intended.

Owing to the great call for *Instructors* commencing the "Pitcairn" series, the first number, beginning April 1, and containing the article from sister Hattie Warren Read, is exhausted. We can, however, furnish the papers containing the diary of sister Gates, commencing April 15.

The church in Battle Creek never enjoyed better prayer and social meetings than we are having at the present time. This is true not only of the general meeting at the Tabernacle, Sabbath afternoon, but of the district and special meetings held in different parts of the church during the week.

Immediately after the social meeting last Sabbath afternoon, eleven students of the College went forward in the ordinance of baptism. Elder L. McCoy, of the Sanitarium, acted as administrator. It is cheering to see the young thus dedicating themselves to the Lord. The exercises passed off pleasantly, and the occasion was enjoyed by a large congregation assembled at the water's edge.

The Tabernacle pulpit was occupied the 9th, by Elder W. W. Prescott, who spoke from Josh. 1:9. The lesson taught was, that the gracious words to Joshua, "Have not I commanded thee? Be strong and of a good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest," were spoken just as much for believers to-day as for him; and

the strength and courage of many were greatly refreshed thereby.

As our membership increases, of course obituary notices become more numerous. As usually prepared, they now occupy no little space. But after about the first of June, when reports of camp-meetings and Conferences begin to come in, we shall need all the room possible in that department of the paper. We would therefore suggest to our brethren that they so prepare obituary notices as not to exceed seventy-five words, which will give ample space to state the essential particulars.

In the *Christian Statesman* of May 7, W. F. Crafts issues another list of his characteristic appointments. After stating where he has held meetings and what he has done up to date, he adds: "For the remainder of the tour (in which Mrs. Crafts expects to participate after the middle of May), the route will be, with variations, somewhat as follows: May, Eastern Iowa, Northern Illinois, and Wisconsin; first half of June, Minnesota," etc., to October. To publish a list of appointments with a "somewhat," and "variations" in them, strikes us as a little peculiar. Is he afraid somebody will find out where he is going to be?

On our way to attend the funeral of sister E. P. Giles, of Tompkins, Mich., it was our privilege to attend meeting with the church in Jackson, Sabbath, the 2d inst. They have a comfortable little place of worship, in which a goodly company assembled for Sabbath-school and Sabbath worship. It was quite unexpected to them to have any assistance in their meeting, and they seemed to enjoy the occasion, all but one of the adults testifying to their love for the truth, and their confidence and interest in the cause of the Lord.

Under the enormous military burdens which the nations of Europe have imposed upon themselves, they are marching straight toward the precipice of national bankruptcy. France and Italy are foremost in this deplorable situation. The latter country has reached a financial crisis. The deficit in the national budget cannot be made good. Bank after bank is going down. Several of the leading cities will have to repudiate their liabilities, unless the government assists them; but the government cannot meet its own obligations. Customs receipts have fallen off over \$3,000,000, as compared with a year ago. Railroad receipts are also greatly reduced. The people will not, because they cannot, endure any increase of taxation. So the national ministry are at their wits' end to know what to do. Truly the predicted "distress of nations, with perplexity" (Luke 21:25) is being seen.

Ex-Senator Blair, of Sunday-rest-bill notoriety, is so distasteful to the Chinese Government that they refuse to accept him as a minister from this country. In view of his anti-Chinese speeches in Congress, it was an insult to China for this Government to appoint him to that office; and their declining to receive him on this ground may open the eyes of some to the fact that the Chinese are watching the movements of other nations, and have a better understanding of their attitude than has been supposed. But it is amusing to see how delicately the Sunday-law organs treat this subject. Some of them are opposed to our national anti-Chinese legislation, and know that China has only taken a stand consistent with her own self-respect. Yet Mr. Blair's efforts in behalf of Sunday have been so acceptable, that there is a great effort to smooth the matter over, and make it as easy for him as possible. Verily zeal for Sunday law must be looked upon in some quarters as the queen of virtues.

In the REVIEW of April 21, we quoted an item from the *Chicago Herald*, stating how the new laws of Italy were reducing the saying of masses, and dismantling churches and religious

establishments in that country. A correspondent writes as if we inserted that out of a spirit of enmity against the papacy, and in order to exult in calamities. Any who suppose so, are laboring under a great misapprehension. Nothing was said as to the character of the papacy, or the feeling of any one toward it. The paragraph was a simple statement of facts, and we gave it because it showed how prophecy is being fulfilled. The prophecy speaking of the papal horn of Daniel's fourth beast (Dan. 7:26), foretold the time when its dominion should be taken away to be consumed and destroyed "unto the end." Its dominion was taken away 1798; and the condition of things in Italy and other former strongholds of the papacy, shows how accurately the prophecy is now being accomplished. This is why the item appeared in the REVIEW.

## CAUTION.

We are informed by letter from Victoria, B. C. that one John Sergus, or Serkis, who claims to be a converted Jew, is not worthy the confidence of our people. His family resides in Vancouver. He started not long since for Winnipeg. His great object is to get money, but he generally manages to leave debts behind him wherever he goes. Our readers are cautioned against being imposed upon by him further in this direction.

## NOTICE!

Read and remember that B. F. Davis, *Hartland Somerset Co., Me.*, has been chosen State canvassing agent for Maine. All letters relating to that branch of the work should be addressed to him. J. B. GOODRICH.

## NOTICE FOR PENNSYLVANIA.

THE Pennsylvania Sabbath-school Association will hold its annual session at Elmira, N. Y., from June 2 to 9, in connection with the camp-meeting. We would urge every school in the Conference to be as fully represented as possible. Come, brethren, bring your children and enjoy the good spirit that always characterizes these annual gatherings. A few such opportunities, and then the time to work will close, and the faithful, together with their children, will enter their everlasting abode, when all flesh shall worship the Lord from one Sabbath to another. Isa. 66:23.

J. S. SHROCK, Pres.

## THE NEW YORK CAMP-MEETING.

THIS meeting will be held at Fulton, Oswego Co., N. Y., on the ground occupied last year. The location is a very desirable one, and the scenery of the grounds and the lake was so pleasant last year that many stated that it was the prettiest ground ever secured for a camp-ground in the past history of camp-meetings in the State. Fulton is eighteen miles north of the city of Syracuse. It is situated on the Rome, Watertown, and Ogdensburg; Delaware, Lackawanna, and Western; New York, Ontario, and Western railroads. We expect the usual reduction on these roads. There will be tents on the ground to rent, the most of which belong to the Conference, and are new; therefore none need be afraid of securing poor tents. These tents will be rented at the usual prices.

Elders A. T. Jones and A. T. Robinson are expected, and others will be invited who in all probability will attend. We hope to see a large attendance. The Lord has blessed the work in the State during the past year, and we hope that all will show their appreciation of the fact by attending the camp-meeting. The canvassing work will receive proper attention, and will be conducted by Elder E. E. Miles and the State agent. We hope to see all the old canvassers and many who are to enter the canvassing work, at the workers' meeting, which will commence June 2 and continue one week. The camp-meeting proper will commence June 9 and continue one week. Let all who desire tents correspond immediately with J. V. Willson, Rome, N. Y., stating size desired.

Again we would urge upon all the importance of attending this camp-meeting. We desire to lay better and broader plans for the work, and desire your presence and counsel. Come praying that the Lord may grant to us a spiritual feast such as the importance of the times demand, and such as we have not enjoyed in the past. S. H. LANE.