

The Adventist REVIEW AND HERALD

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

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SEEKING REST.

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

I SOUGHT 'mong the worldly a haven
Of quietude, trusting, and peace,
But like the lone dove o'er the waters,
All around were tempestuous seas;
And I longed all in vain for a resting,
Or the olive that whispers of peace.

I looked on the masses around me,
Alas! but their errors were dark,
And strong were the fetters that bound me;
For my faith was a glimmering spark,
When a light from the Blessed shone round me
Like a day-star that beamed through the dark.

My repinings and sorrows have left me,
My darkness is turned into day,
And the burdens that long I had carried
Have vanished like shadows away,
And now while his love crowns my being,
I rejoice, and I sing, and I pray.

No more with the world is my treasure,
I have anchored it safely in heaven,
I await the glad day of my crowning;
For I know that my sins are forgiven;
I shall stand with the happy immortals
In the day when the white robes are given.

Our Contributors.

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

THE ENDURING TREASURE.*

BY MRS. E. G. WHITE.

"BLESSED be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

We may have high anticipations in regard to the things of this life, but we shall meet with disappointment. We shall find that they fade away. But here is "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." We want our thoughts to be fixed on the things that will abide, not upon those that pass away with the using. If we fix our hopes on the future, immortal world, we shall not be disappointed.

When Christ came into this world, he saw that men had left the future, eternal life out of their reckoning. He came to present that life

before us, that by beholding it we might be led to change our relation to the things of this life, that our affections might be placed upon the things above, and not upon the things of the earth, so soon to pass away. The shadow that Satan has caused to intervene between our souls and God, Christ seeks to roll back, that the view of God and eternity may become clear. While he does not despise this world, he places it in its proper position of subordination. And then he places the things of eternity in their relative importance before us, that we may fix the eye of faith upon the unseen. The things of temporal interest have power to engross the thoughts and affections, and it is important that we should be constantly educating and training our minds to dwell upon things of eternal interest. Will this make us unhappy? Will it cause us to have a hard time here?—No, indeed. Receiving the gift of God will make everything in life easy. The more of the Spirit of God, the more of his grace, is brought into our daily experience, the less friction there will be, the more happiness we shall have, and the more we shall impart to others.

We read in the Bible about the resurrection of Christ from the dead; but do we act as though we believed it? Do we believe that Jesus is a living Saviour, that he is not in Joseph's new tomb, with the great stone rolled before it, but that he has risen from the dead, and ascended on high, to lead captivity captive, and to give good gifts unto men? He is there to plead our cases in the courts of heaven. He is there because we need a friend in the heavenly court, one who is to be our advocate and intercessor. Then let us rejoice in this. We have everything for which to praise God. Many judge of their religious state by their emotions; but these are not a safe criterion. Our Christian life does not depend upon our feelings, but upon our having a right hold from above. We must believe the words of God just as he has spoken them; we must take Christ at his word, believe that he came to represent the Father, and that the Father, as is represented in Christ, is our friend, and that he desires not that we should perish, or he would never have given his Son to die our sacrifice. The cross of Calvary is an eternal pledge to every one of us, that God wants us to be happy, not only in the future life, but in this life.

We must bring our minds to rest upon the inheritance that is "incorruptible, and undefiled, reserved in heaven for you who are kept"—by your own merit or works?—No; "who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." We shall have trials and afflictions; we shall have temptations because we see the working of the enemy and our feebleness to resist him, and we do not constantly look to the Source of our strength. "That the trial of your faith"—that is why temptations come, to try our faith—"that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." The trial of our faith should not cause

despair or discouragement. We should not cast ourselves away, saying, "I am a sinner, and when I become good enough, I will come to Christ; then I can believe and pray." You will never be good enough of yourselves to merit the favor and help of God. You must come just as you are. Christ meets you as you draw nigh to him. Place your hand in the hand of Jesus, and he will direct you. Believe that he keeps you, and then it will be found that in the trial of your faith you will come off more than conqueror through him that loved you. We gain the victory through faith in Christ's power to save us. Then the trial of our faith will be found unto praise and honor and glory at the appearing of Christ. You will praise God that you have found in Christ a present help in every time of need.

In the books of heaven are registered your profession of faith, your responsibility as Christians. But are you Christians? What is it to be a Christian?—It is to be Christlike. To be a Christian is to act as Christ acts, to have his spirit at all times, in all places, and under all circumstances. When we are brought into adverse circumstances, when our natural feelings are stirred, and we want to give vent to them, then our faith is tried; then we are to manifest the meekness and gentleness of Christ. Not by one word are we to give expression to the feelings of the natural heart. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body"—the whole man. What we want is to be under the control of Jesus. We do not want our own way. I have heard some plead as an excuse for their wrong course, "You know that it is my temperament, it is my disposition, transmitted to me from my parents." Yes; and they have cultivated it, and educated themselves in it, and thus excused all their wrong-doing. Instead of yielding to temptation, they should lay hold upon the arm of Infinite Power, saying, "I will come to God just as I am, and plead with Christ to give me the victory. I shall be more than conqueror through him that loved me."

In order to understand how great the love of Jesus is for you, look to Calvary. You can then know something of the depth, the breadth, and the height of that love, and you can see something of the condescension of God and the Lord Jesus Christ, as step by step the Saviour descended into the valley of humiliation. He did not stoop to sin, to defilement, but he stood on this atom of a world to battle with Satan and his host, and here to win for us an immortal inheritance, an inheritance which is incorruptible, and undefiled, and which fadeth not away. When he ascended on high, and led captivity captive, and gave gifts unto men, he left the battle in our hands, but we are not to fight in our own strength; we should certainly fail if we attempted it. Christ is there present with the Father, to bring to our help the unseen intelligences, the angels of God. What we need is the simplicity of faith, the meekness and humility of Christ. Then we shall trust wholly in the Lord of heaven, and he will be at our right hand to help us.

When you indulge the feelings of the natural heart, letting the carnal nature have the supremacy, then I ask, What assistance have you that you are kept by the power of God unto salvation?

* Morning talk at the Teachers' Institute at Harbor Hights, Mich., July 23, 1891.

"Whatsoever a man soweth, that shall he also reap." No frost shall blight the crop, no mildew blast it, no palmer-worm destroy it. If we sow to the flesh, we shall of the flesh reap corruption; but if we sow to the Spirit, we shall of the Spirit reap life everlasting. Let us live with reference to the reaping time.

(Concluded next week.)

PAST, PRESENT, AND FUTURE.

BY ELDER WM. INGS.

(St. Helena, Cal.)

(Concluded.)

HAD man remained obedient, the earth would have been filled ere this with a righteous people, and the face of the earth would have been like Eden; but owing to sin, there have been but few in each generation among the many born, who have developed a righteous character; consequently the earth has had to remain in its sin-cursed condition until now, and will thus continue, until there have been enough who have developed righteous characters, sufficient to people the whole earth. When that number shall have been reached, probation will close; the righteous dead will be raised, and with the righteous living, will be caught up to meet Christ in the air at his second coming. (See 1 Thess. 4: 13-18.) The righteous will dwell with Christ one thousand years in heaven. Rev. 20: 4. During this time Satan is on the earth bound; for his subjects are all dead. Jer. 4: 23-25; 25: 33. His power is in his subjects, and when they cease to live, his power is gone. At the end of the thousand years, Christ descends from heaven to this earth, and prepares a place for the city of God, the new Jerusalem (Zech. 14: 4, 5); the wicked dead are raised to life, and Satan is loosed (Rev. 20: 7); the city descends from heaven (Rev. 21: 1-3); the saints that have been in heaven for one thousand years are with Christ, to share with him in his glorious kingdom. Dan. 7: 27.

The wicked are now under the control of Satan. He inspires in them a hope of capturing the city, and gaining access to the tree of life,—the same tree that Adam lost access to by his sin. Satan marshals his host around the capital city, where the millions of the wicked can see those jasper walls, the pearly gates, the golden streets, and the beautiful mansions prepared for the saints. Then Satan and his hosts can see the tree of life, the pure fountain of water of life, and the saints that have been loyal to their Creator, while they are shut out of this heavenly place because of disobedience. Luke 13: 28. They will then have something of a realizing sense of what they have lost, and now they must suffer the second death by the fire rained down from heaven. Rev. 20: 7-9. This fire not only destroys Satan's subjects, but it consumes him also. Then the root and the branches are destroyed. Mal. 4: 1.

The fire that consumes the wicked purifies the earth. Then will come forth a renewed earth, just as it was before the fall of man. The atmospheric heavens are also renewed. Then the prophecy of Peter will be fulfilled: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3: 13. Then the children of God will realize the force of our Saviour's words, "Blessed are the meek: for they shall inherit the earth." Matt. 5: 5. David says, "The righteous shall inherit the earth, and dwell therein forever." Ps. 37: 29. There will be no end to this kingdom; it will measure with eternity. There will be nothing there to mar the happiness of the dwellers, "but the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 11. "But the transgressors shall be destroyed together; the end of the wicked shall be cut off." Ps. 37: 38.

Then there will be a clean universe. "And he that sat upon the throne said, Behold, I make

all things new." Rev. 21: 5. Nothing that has brought sorrow in the past will have lodgement in the heart to mar the peace of that enjoyable home. "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. 65: 17. The effects of sin will be seen in the dwarfed condition of the people. In the resurrection, people will come forth the same stature as when they went into the grave; but this effect of sin will be removed, and man will grow to the same stature as in the beginning. "But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Mal. 4: 2. This will be the result of having access to the tree of life. "And the leaves of the tree [tree of life] were for the healing of the nations." Rev. 22: 2. The design of God in the beginning will be carried out. Mankind will go forth from the city, and make them homes. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Isa. 65: 21. These will be literal houses and literal fruit. And every one will be his own master. "They shall not build, and another inhabit; they shall not plant and another eat: for as the days of a tree [tree of life] are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. 65: 22.

Then this earth will be as the garden of God. "For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord." Isa. 51: 3. One more comforting text I will quote for the satisfaction of all who have been separated from those whom they loved: "They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isa. 65: 23. No more separation from thenceforth and forever! What a happy thought! No more sickness; no more death; no more cause for tears; but the saved will be settled forever in their Eden home, to enjoy eternal bliss, having access to the tree of life and the privilege of entering the gates of the New Jerusalem. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66: 23. This privilege will be granted only to those who have developed a perfect character, and have proved loyal to their Maker. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. May it be the lot of the reader and the writer to enjoy the future home of the righteous.

CONSCIENTIOUSNESS AND RIGHTEOUSNESS.

BY EDGAR KELSEY.

(South Lancaster, Mass.)

THOUGH both of these words convey the same thought to many minds, a little examination will prove that there is an important distinction between them. If conscientiousness were righteousness, the way of truth could not be called a narrow way; for nearly every commandment of the decalogue is violated in the name of conscience. This statement is not an argument against the necessity of conscientiousness; for we cannot be right without being conscientious; it only shows that it is quite as possible to be conscientiously wrong as it is to be conscientiously right. What a forcible illustration of this fact it would make if we could see, side by side, all of the varied fruits of conscience from the different ages and races of men! Such a spectacle, without including a single sin that is done in violation of conscience, would present many a contrast as great

as the widest difference between right and wrong. It would exceed the bounds of our imagination to embrace the details of such a strange mixture of conflicting elements in a picture that would begin to compare with the reality. Yet even what we can see of the reality within the scope of our personal observation, showing as it does an almost unlimited capacity of the conscience to adapt itself to the false as well as to the true, is a sufficient antidote for the fallacy that it makes no difference what a person believes, if he is only sincere.

But, without considering that conscience in different persons will give approval to the most conflicting courses of conduct, there are many who suppose that it is always a reliable guide, when it is not the real function of the conscience to guide at all. Here is a very good definition from Worcester's dictionary: "CONSCIENCE.—*The faculty of judging of one's own conduct with reference to some standard of right and wrong; moral sense; honesty; scruple; justice.*" This definition concentrates all of the moral faculties in the conscience. When they are separated to analyze the moral power of the mind, we have moral sense, moral judgment, and sense of obligation. Moral sense is the faculty which can be educated to distinguish right and wrong; moral judgment decides what our duty is according to the light in which our moral sense is educated; and conscience proper, which is our sense of obligation, perceives and affirms our obligation to act according to our best moral judgment.

In order to have a correct moral judgment, our moral sense must be rightly educated in a right standard. If our moral judgment is not correct, evidently our conscience, or sense of obligation, will not be right in its perception, and will consequently affirm a wrong obligation. From this analysis it is easy to discover why the conscientious often differ so widely in their interpretations of duty; they cannot do otherwise while they follow conflicting standards. When a conscientious person commits sin, his fault does not consist in yielding to his honest convictions; for his motive cannot be good unless he acts according to what he *thinks* is right. Probably the fault is that he has a false standard, though he may have the true one, and not be properly educated in it.

If we could do no better than to select a moral code formulated by human wisdom, the path of duty would be uncertain indeed; but God himself, who understands the true purpose of our existence, has provided us a perfect law. The psalmist says: "Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path." So we see that our Creator has not left us without a guide; and we will be much safer to follow his guiding hand than we would be if left wholly to our own wisdom. We must not conclude, however, because the conscience is not a guide, that it is not a very important factor in forming our characters. It is exalted to the high position of a judge, and occupies a place that cannot properly be filled unless it has the most careful training in addition to its native fitness.

No one can consistently maintain that conscience thus enthroned would be qualified for its responsible position without recognizing the great criterion which marks the distinction between good and evil. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Then it *does* make a difference what we believe. We are all to be judged by God's law, and though we cannot fulfill its requirements without divine aid, if our consciences do not recognize its claims, and our sinful and lost condition out of Christ, we will not realize our need of a Saviour; and if we neglect the great salvation, failing to be clothed with the righteousness of Christ, we can never enjoy the rich blessings that God has in store for those who love and obey him.

—The Bible is like the leaves of the lemon tree—the more you bruise and wring them, the sweeter the fragrance.—*M'Cheyne.*

The Home.

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

LIFE AND DUTY.

BY E. W. DARLING.
(Battle Creek, Mich.)

WHAT is life's design for you
And its fullest measure?
What the best that you can do?—
Win the richest treasure.

Think of every cherished hope,
All for which you're striving;
Can you fail and give them up
Only vainly living?

Is your life at last to be
But an idle story?
Waiting, watching, day by day,
While you dream of glory?

Are you still content to stay
Where the idle worship,
Throwing precious hours away
With their foolish gossip?

Not a moment is there left,
Not an hour for wasting,
Else of life's design bereft
See thy time is hasting.

See how thousands sink and die,
Life and hope all perished;
Once like you their hearts beat high,
Prospects bright were cherished.

Life so precious, life so dear,
Whether sad or pleasing,
Future hope or present care,
Life is swiftly passing.

Then with fervent earnest heart
Do thy duty ever,
Working, praying while you wait
Blessings now and ever.

"WHO HAS SEEN CHRIST IN YOU TO-DAY?"

"THE minister asked a startling question this evening," said Mr. Adams to his wife Ruth, on his return from church one Sabbath.

"What was it, Roland?"

"Who has seen Christ in you to-day?" I wish you had been there to hear him, Ruth; he made it pretty plain that all who have Christ ought to show by their daily living that they are in earnest, and really believe what they profess."

"That is true, Roland; I know I often fall short of what a Christian should be."

"The coat fitted me, too, I can tell you; for I am sure you and the children have not seen Christ in me to-day. If I had remembered to be like my Master, I should not have been so cross to you this morning because I could not find my lesson book."

"And I should not have snapped you up and been vexed," said Ruth.

"Then I spoke roughly to Willy because he worried me, and when he cried, I boxed his ears soundly, when a kind word would have made all right. There are many things I should have done even to-day, if I had acted up to the minister's question."

"We will try to begin anew, Roland. You are quick, and I am touchy. We have both much to learn. Let us pray that the children, and our friends and neighbors may see Christ in us day by day, hereafter."

How is it with us, dear reader? Let us ask ourselves the question in all earnestness: Who has seen Christ in our walk and conversation to-day?

This morning ere you commenced the labor of the day, did you bow before God and ask that your life might reflect Christ in every word and deed, or were you in such haste, you had no time to talk with Jesus, and so started out in your own strength? If so, Christ has not been seen in you to-day. O, if we could always remember that we who profess to be Christians, stand before the world as Christ's representatives, would

we not be more careful than we oftentimes are? Do we represent Jesus in his true character? Alas! I fear we do not. Too often we get into the same tempers, and use the same sharp words, and do the same actions as do persons of the world, and so bring a sad reproach on Jesus whom we profess to love with all our hearts.

But how may Christ be seen in us?—In what we do and say; our words and actions are an index to the heart. If Christ does not shine out through these, if those around us cannot see Christ in our daily living, he does not abide in the heart; no matter how great the profession we make. If Christ abides not in the heart, he surely cannot be seen in our lives.

If we fret and scold, find fault and complain, we are not representing Jesus. Christ did not fret; he never gave way to angry passion; he "did no sin, neither was guile found in his mouth." If we indulge in trifling talk and using slang, Christ is not seen in our conversation. We can be joyful and sing praises to our God, but let not foolish jesting fall from the lips of those who are Christ's.

How often is the cause of God reproached by our careless way of living. The love of Jesus does not fill the heart; hence the "crooked paths" many professors confess to have made. We may never get so perfect in knowledge and wisdom in this life as not to err in judgment and make mistakes, but praise God, we can be made perfect in love to Jesus, and perfect in our submission to the divine will; then the likeness of Christ will be seen in our daily walk and conversation. God's wondrous love to us will be our theme. "Jesus is coming again" will be the key-note of our song. O, let us arouse and awake yet more fully to a realization that the day of time is far spent, and there yet remains much to do ere the sun sets. Let us seek to live so that Christ may be seen in us as a perfect Saviour. We need to realize fully that what we do must be done quickly.

Time is passing; up be doing;
Work while it is called to-day;
Still some useful task pursuing,
Loiter not along the way.
Sit not down and count the trouble,
Say not, I can nothing do;
Rouse to life; thy talents double,
Be their number five or two.
Help, no matter who may ask it;
All are workmanship of God;
There's a gem in every casket,
Purchased by the Saviour's blood.

MRS. MARIETTA CARPENTER.

Carlton Center, Mich.

HOW SHE KEPT HER BOY.

"MAMMA, may I make some candy?" said Willie Jones to his mother.

"Yes, my son, if you'll clean everything up nicely afterward, and not make a muss."

So Mrs. Jones measured out a cupful of sugar and a cupful of molasses in the pan in which candy was usually made. Willie had helped her make it a great many times, until he knew how it should be done.

"If he spoils it," she said to herself, "a few cents will cover the loss, and he'll enjoy his fun."

So Willie washed his hands, put on an apron, and was merry as could be over his frolic. Later he was permitted to make cake in the same way and on the same conditions. Sometimes he made failures, but they are steps in the upward progress of the soul from ignorance to knowledge.

"You must love noise and boys," said Mr. Jones to his wife one evening when he came in and found three or four boys with Willie around the dining table, and having rather uproarious fun with the game they were playing.

"I love Willie," replied Mrs. Jones. "He must have playmates, and if his friends come here and play with him in my presence, I know just what company he is in, and I don't know when he goes off somewhere else."

"Mamma," said Mary, Willie's sister, "do make Willie sit in a chair and read. He's

always lying down on the floor and supporting himself on his elbows while he reads."

"It is a good book he's reading, isn't it?" said Mrs. Jones.

"O, yes indeed; it's 'The Boy Travelers in Japan,'" replied Mary.

"Well, then, don't disturb him; he's happy and comfortable and well employed. Let him alone."

And so Mrs. Jones kept her boy near her, and made it pleasant for him to be near her. She was polite to him, as polite as if he had been somebody else's son instead of her own only boy. She always said, "Please, Willie," do so and so, when she wanted anything done, and she thanked him for his attentions to her, and made him feel that his obedience and good-will were appreciated, that she loved him and confided in him and trusted him, and was never so happy as when he was with her.

So Willie adored his mother, and confided in her, and kept close to her. He grew up pure and sweet and happy and polite and intelligent and manly.

We cannot keep our children too near our hearts, if our hearts are as they should be, for their welfare and for our happiness.—*Sel.*

HOME AND ITS INFLUENCES.

A LITTLE girl was asked what was the meaning of the word "happy." Her beautiful answer was, "It is to feel as if you wanted to give all your things to your little sister." "Happiness," it is said, "is the magnet that draws all hearts." In gaining this precious blessing, the influence of domestic life can not be over-estimated.

A child reared and trained in a happy, well-ordered and religious home has a blessed lot; no matter how lowly the home may be, in memory it is a joy forever. The reality of home happiness must have for its foundation, faith in God and obedience to his laws. Those who make the home must illustrate its happiness by tender love, gentle, yet careful watchfulness, cheerful discretion, wise self-control, and a joyous good temper. These feelings and graces will insure an amount of innocent enjoyment which the wealth of the world could not purchase. The young married pair who begin housekeeping in a cottage of two rooms may be far happier than the family in a palatial residence, if the cottage is rightly managed, and the palace is not; and these results are in a great measure dependent on the character and conduct of the mistress of the home. Woman has, by her influence, the power to make or mar domestic life. Few can serve the public, but all can be useful in the home. Home is woman's true empire; it is there that she is to be thoughtful and energetic, pleasant and kind, wise and happy. The state of life in which it has pleased God to call her is to be the scene of her virtue and enjoyments, her trials and triumphs. Here she must do her greatest work and win her crown of glory by being the crown and blessing of her family. The heart that is softened and expanded by the constant exercise of domestic affections and consequent efforts to make home the place of happiness, will never confine itself to the limits of the household; friends, neighbors, the poor, the suffering, will all participate in the kindness which, ever exercised, never tires, which weeps with those who weep and rejoices with those who rejoice.—*Mrs. H. J. K., in Christian Oracle.*

—"However strong and exalted your character, never read a bad book. By the time you get through the first chapter, you will see the drift. If you find the marks of the hoofs of the Devil in the pictures, or in the style, or in the plot, away with it. You may tear your coat, or break a vase, and repair them again, but the point where the rip or fracture took place will always be evident. It takes less than an hour to do your heart a damage which no time can entirely repair."

The Mission Field.

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

CONDUCTED BY W. A. SPICER AND F. T. MAGAN.

MOVEMENTS OF THE "PITCAIRN."

[WRITING from Melbourne, Australia, Jan. 21, Elder Gates speaks as follows as regards the probable movements of the "Pitcairn" in the immediate future:—]

"As our vessel is being repaired at Auckland, and will not be finished until about Feb. 1, I have been visiting some of the churches in this Conference, as the brethren requested me to do.

"Brother White and the Conference Committee have decided that I should visit Tasmania and the churches of southern New Zealand, working my way up to their Conference at Napier, N. Z., in March. This I have decided to do. I have sent word to Capt. Marsh to go on to Norfolk, pick up the laborers there, if they have finished their work, and call at Lord Howe Island, reaching New Zealand at the time of the Conference. Brother Read and wife are at Norfolk, and so it is not really necessary that I should go there on this trip.

"Brother White and I have consulted together in regard to the future movements of our vessel. Before getting the decision of the Foreign Mission Board as to our movements, I had decided that it was not best to try to visit the East Indies on this trip, but rather to revisit some of the islands to the eastward. Feeling the necessity of preparing the Pitcairn islanders for work in the Society Islands, we have decided to return to Pitcairn Island, after stopping at a few of the principal islands. There we will start a training school, and I will remain there for at least a year. This will also be a great help to me healthwise, as I suffer a great deal from seasickness.

"At that place we will try to start something in the way of preserving their fine fruit. We thought that it might be good for the vessel to proceed to San Francisco as soon as possible after reaching Pitcairn Island, to get some machinery to use in the fruit business, and also to take some of the Pitcairn men to act as sailors on the next voyage.

"After getting such things as are necessary at San Francisco, the vessel can come right back, and then revisit some of the other islands that we could not visit before that. . . . We will then try to locate some of the brethren and sisters from this Conference (Australia) in the different islands. It will be a great benefit to the islands to have some good families among them who will live out the truth. These are the decisions we have reached after carefully considering everything."

SCANDINAVIA.

It is now some time since I reported as to our work in general, through the REVIEW. Our yearly meetings last summer, as well as our institute, were reported quite fully by the laborers sent us, and since that time the work has made good progress in all its branches. This has especially been the case with the canvassing work. Brother E. M. Morrison's instruction, as well as brother Henricksen's work as General Agent since that time, has proved a great blessing. Brother Henricksen has held one school at Copenhagen, with a class of such as desired to become canvassers, and he has just finished another similar school at Bodö, Nordland.

The canvassers in Denmark have had remarkable success both in taking orders and in delivering. And not only have those of experience done well in the work, but also the new ones. Their letters to me from time to time are very encouraging, and show a spirit of devotion and consecration to the work. Brother James Olsen, who came over this fall to work in the depository at Copenhagen, has had much to do, but is

getting along remarkably well. Surely we have reason to praise the Lord for his blessings upon this branch of the work in Denmark. I am sure the yearly report, which I have not yet received, will show a wonderful increase in the sale of books this year for that country.

We have but few canvassers here in Norway, but those from the school at Bodö are about to enter the field. Those who have been engaged in the work have nearly all done well. Brother O. J. Olsen is laboring in the extreme northern part of the kingdom. This is a difficult field, as the people are few and much scattered. Yet the Lord has blessed him in a remarkable manner. His letters about the work have often been a real feast to me, and I have read them at our missionary meetings, to the edification of all. He often walks many miles to find the lonely ones, and nearly always takes their orders. In his last letter he says that while he has met many hindrances in different ways, and board and traveling have been expensive, the result of his fall work has been encouraging. He has orders for 1,800 kroner (\$475), and besides this he has already delivered to the amount of about 1,000 kroner (\$262).

He further says:—

I do not feel lonesome, as I try to keep the love of God, and the sacrifice of Jesus before me, as well as the presence of holy angels. When I realize that probation will soon close, and that the greatest part of those that Christ came to save have so little idea of the plan of salvation, and so little interest in it, it seems to me that no sacrifice is too great, in order to be a co-worker with Christ for their salvation. I hope nothing shall hinder me from using all the days of my life in his service.

I will also say that he has laid plans for work up there not only for 1892, but also for the greater part of 1893. In a letter received some time ago, he says:—

The manner in which the Lord blesses the spreading of books now clearly shows that he is hastening the work of the last message, and will soon close it up. It is therefore our duty to study how we can serve the cause in the best possible manner. It has often been said that we need ministers, but I believe that the need of canvassers is ten times as great. The books will silently do their work in thousands of homes, and when their work is done, the Lord will send his servants to blow the trumpet and call his children out.

The canvassers in Sweden have also been blessed in their work, and brother Lind's coming from America to act as General Agent will be a great help to them. Our Swedish brethren are much in need of new books, and I am glad that we will soon be able to furnish them "Bible Readings." We sent them the prospectus before Christmas, and brother Lind is instructing a class, so that they will soon commence to take orders for it.

Brethren Lind and Sandberg have been to Helsingfors, Finland, to learn how the canvassing work could be carried forward there, and the result is not very encouraging. They found, first, that all books sold by canvassers should be printed there; second, none but citizens are allowed to canvass, and it takes three years for foreigners to become citizens; third, no books can be sold till they are examined by the authorities. We do not know whether any of our books will be allowed to be sold there or not as yet. Brother Sandberg was threatened with being sent to Siberia for asking the officers to examine "Bible Readings."

The ministers have all had good health and labored with freedom. Elders Hansen and Brorsen labored with the tent at Odense, but did not succeed in getting up very much interest; still there were a few souls brought out who love the truth. Since the tent was taken down, Elder Brorsen has labored with the churches in Denmark, and reports that the work is onward. Elder Hansen commenced work at Copenhagen again, and has a good interest.

Elder M. M. Olsen has visited the churches here in Norway, and sister Renlew has held Bible readings at Laurvig, Arendal, and Frederikshald. After returning from Nordland, and having visited the churches in the southern part of this

kingdom, I began meetings here in Christiania. The interest and attendance were good while I spoke on the prophecies, but since I have presented more practical truths, the attendance has been somewhat smaller; still some have given their hearts to God, and decided to walk in all his commandments, and others say that they are fully convinced, and will make arrangements to keep the Sabbath of the Lord.

The work in Sweden is also onward, but as Elder E. J. Åhrén has written concerning it, I will not speak of it here. They used two tents in that field this summer, and the result was very good in both places.

Here in Norway we have two schools for children, one at Udbjörg, Hassel, where brother N. P. Nelsen is teacher, and the other here at Christiania, taught by sister Heilesen. The school at Copenhagen, Denmark, for young people, conducted by brethren Olsen and Ottosen, with other teachers from the city, is prospering finely, and we hope soon to get workers and teachers from there that will be an honor to the cause.

LEWIS JOHNSON.

Christiania.

THE WEEK OF PRAYER IN STOCKHOLM, SWEDEN.

ACCORDING to the appointment, the week of prayer was observed Jan. 2-9. It was indeed a season of great spiritual blessings. Sabbath, Jan. 2, was appointed for fasting, when we also observed the ordinances of the Lord's house. This was a precious day. During the week we had meetings each evening. These meetings were solemn and impressive. From the first we felt that the Lord was near us in a special manner, and that his spirit was working upon all hearts. Although some were prevented from attending our meetings, on account of sickness, there was a good attendance.

The readings were much appreciated. They seemed to make a deep impression, and to awaken a greater interest for the world-wide work that God has committed to his people. Thanks to God and our brethren for those readings.

After the readings, we had prayer and social meeting. These meetings generally lasted about two hours, and still the time seemed to be too short. Many souls requested our prayers. Some who had been attending our meetings for some time, took a stand for the truth. Two had formerly kept the Sabbath. After grievous experiences away from God, they now returned as lost sheep to the compassionate Shepherd. Others felt the cleansing power of the blood of Christ, and resolved to live a new life. There was great freedom in our meetings, and the church seemed to be awakened to a greater interest in the work of bringing souls to Christ. The contributions to foreign missions was larger than we had expected.

But the enemy is not inactive when we thus in a special manner seek God. No, he has great wrath. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. O, how much we need such seasons of spiritual awakening, that we may sense the importance of our time!

So far as we have learned, the week of prayer has been a season of blessing and encouragement to the churches in general in our Conference. O, that our whole remaining life may be an uninterrupted season of prayer and of work for the honor of Christ and the salvation of fallen men!

Stockholm, Sweden.

EMIL J. ÅHRÉN.

—Speaking at a missionary convention, the late Mr. Spurgeon said he regarded missions as a necessary instinct of the converted soul. Some people asked if the heathen might not be saved without the gospel. A much more practical question was whether those could be saved who did not send them the gospel.

—"There are so many reformers who never want to do any work at home."

Special Mention.

THE RECENT EVENTS IN GERMANY, AND THEIR SIGNIFICANCE.

THE sudden uprising of the people in Berlin shows that beneath the apparently solid thrones of the European governments there is slumbering a fierce volcano which at any moment may flash out in a revolution that will topple the thrones in the dust. The Germans have not that hasty spirit which is so characteristic of the French people in plunging into revolutions, but when they do move, it will be with a solid front, and their prospects of success will be greater. The Germans are by nature a loyal people, intensely devoted to the "fatherland"; but they have tired of the young emperor's bombastic exhibition of himself, and his repeated declarations that *he* alone is the ruler of the country. His speeches to his soldiers, in which he tells them they must shoot their own brothers and relatives if he commands them to do so, and his statement that if the people do not like his way of governing, they can "emigrate," have aroused a deep under-current of feeling against him all through his empire. The police succeeded in quelling the mob without the help of the soldiers, but it is said that there were reasons for fearing that the troops would not shoot their brothers, even at the emperor's command, and that that was the reason they were not ordered to attack the mob.

The sympathy of a large portion of the German people and of the German press is with the hungry rioters and against the emperor, and they also have the moral support and sympathy of liberal-minded people everywhere. There are a large number of Germans in this country, and they are very free and outspoken in condemnation of the course pursued by the emperor, and in defense of the rights and liberties of the people in the fatherland. In Chicago 1,500 German American citizens held a public meeting Feb. 28, for this purpose.

This uprising must also make a profound impression upon France. Deeply grieved as her people may feel over the heavy blows inflicted upon them by Germany,—for, as they claim, no fault of the French people, but by the overweening vanity and ambition of Louis Napoleon,—yet having themselves passed successfully through the throes which must precede the birth of free government, they cannot look with indifference upon the efforts of the people of Germany to bring about for themselves a better system of government. Another thing will not fail to make a deep impression upon the sensitive people of France. The mob sang the *Marseillaise*, the national song of France and the product of the French Revolution. But a few months since, men were arrested, fined, and imprisoned, in Alsace-Lorraine, the departments wrested from France by Germany at the close of the Franco-Prussian War, for *whistling* this song, but now 10,000 real Germans have *sung* it under the palace windows of the emperor, and he standing at a window, as one writer describes the scene, "with whitened face looking like a man just arisen from a severe sickness."

They did not sing the *Marseillaise* because it is French, but because it is revolutionary; and its stirring chorus—

"To arms! to arms! ye brave!
The avenging sword unsheathe;
March on, march on; all hearts resolved
On liberty or death!"

was a fitting expression of their hopes and their determinations.

The emperor may well look on with pallid face. One hundred years ago, a mob gathered in front of the Tuileries in Paris and cried for bread, and because that cry was disregarded, the king who reigned there in fancied security, lost his kingdom and his life. The rabble took turns sitting upon his throne, crying in derision, "I am king;" and the kings of other countries who hastened to his support, were defeated in battle,

and their thrones were also overturned in the general chaos. And through those days of dreadful carnage, the *Marseillaise* was the song that inspired the common people in their struggle to shake off the yoke of the tyrants. After many repeated struggles of this kind, the French people have established a government of the people. Any effort of a similar nature by the German people to cast off the tyranny that holds them, and to assume, at least such a government as will circumscribe the power of the emperor and nobility, and will allow the people to have a *real voice* in the government, would be looked upon with much favor by the people of France. It also cannot fail to arouse a similar feeling in Russia, Austria, and other parts of Europe among those who are dissatisfied with the present systems of government. And if the conditions should happen to be the same throughout Europe as they were in 1848, the Berlin riots may be the spark that will ignite the magazine, and the scenes of those memorable days may be repeated.

If the riots in Berlin should prove to be the beginning of a revolution that will shatter the autocratic military power established by Wilhelm I, or even one that will bring about some decided change in the German government, the young emperor may thank himself for it. He alone has precipitated the conflict. Without ever having done anything either private or public, to merit the love and loyalty of his people; having neither the wisdom of his grandfather nor the kindness of heart of his father, the lamented Frederick, he has from the beginning of his reign attempted to rule in the most despotic manner. He dismissed Bismarck, whose statesmanship, coupled with von Moltke's generalship, had established a united German empire, and declared that the ministers should be responsible to him alone. Everywhere and in everything he has exhibited *himself* as the ruler, from whose decisions there could be no appeal. It was said of Augustus Cæsar that he had the rare faculty of governing the Roman empire just as he pleased, and at the same time making the Roman Senate believe they were doing it. The emperor of Germany has not this gift, nor does he strive to attain it. On the contrary, he constantly exerts himself to impress upon the people the idea that they are *his garden*, and that he is their *gardener*; that they exist only for his pleasure; that he has been appointed by God to govern them and to be the arbiter of their destiny, and that he is determined to do it. Ever since he succeeded to the throne, he has shown much of that haughty spirit that precedes a fall; and it may be that this fall will come sooner than the world has anticipated.

M. E. K.

CATHOLIC TESTIMONY.

THE following is an extract from "Milner's End of Controversy," pp. 70-72, edition published by P. J. Kenedy, New York:—

"And yet, with all their repugnance to tradition and church authority, Protestants have found themselves absolutely obliged in many instances, to admit of them both. . . . I proceed to other points of religion which Protestants receive, either without the authority of scripture, or in opposition to the letter of it.

The first precept in the Bible is that of sanctifying the seventh day: 'God blessed the seventh day, and sanctified it.' Gen. 2:3. This precept was confirmed by God, in the ten commandments: 'Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God.' Exodus 20. On the other hand, Christ declares that he is not come to destroy the law, but to fulfill it. Matt. 5:17. He himself observed the Sabbath; and, 'as his custom was, he went into the synagogue on the Sabbath day.' Luke 4:16. His disciples likewise observed it after his death. They rested on the Sabbath day according to the commandment. Luke 23:56.

Yet with all this weight of scripture authority for keeping the Sabbath, or seventh day, holy, Protestants, of all denominations, make this a profane day and transfer the obligation of it to the *first day of the week*, or the *Sunday*. Now what authority have they for doing this?—None whatever except the *unwritten word* or *tradition* of the Catholic Church, which declares that the apostles made the change in honor of Christ's resurrection and the descent of the Holy Ghost on that day of the week. Then, with respect to the manner of keeping that day holy . . . the Almighty says, 'From even unto even shall ye celebrate your Sabbath' (Lev. 23:32), which is the practice of the Jews down to the present time; but not of any Protestants that ever I heard of. . . .

"I will confine myself to one more instance of Protestants abandoning their own rule, that of scripture alone, to follow ours, of scripture explained by tradition. If any intelligent pagan, who had carefully perused the New Testament, was asked which of the ordinances mentioned in it, is most explicitly and strictly enjoined, I make no doubt but he would answer that it is 'the washing of feet.' To convince you of this, be pleased to read the first seventeen verses of St. John 13. Observe the motive assigned for Christ's performing the ceremony there recorded; namely, his love for his disciples. Then remark the stress he lays upon it, in what he said to Peter: 'If I wash thee not, thou hast no part with me;' finally his injunction, at the conclusion of the ceremony: 'If I your Lord and Master, have washed your feet, ye also ought to wash one another's feet.' I now ask, On what pretense can those who profess to make scripture alone the rule of their religion, totally disregard this institution and precept?"

NOT A NATIONAL REFORMER.

THE theory of the National Reformer is to recognize religion, and propagate the gospel by law; to enforce certain religious rites upon all, whether believers or not; and to threaten all who refuse to comply with these regulations with temporal suffering. This is the theory of the papacy, which prevailed during the Dark Ages, and which was, in fact, the cause of those ages. In contrast with this, notice the words of Martin Luther:—

It is with the word we must contend, and by the word we must refute and expel what has gained a footing by violence. I would not resort to force against such as are superstitious; not even against unbelievers! Whosoever believeth, let him draw nigh, and whoso believeth not, stand afar off. Let there be no compulsion. Liberty is of the very essence of faith.

I am ready to preach, argue, write, but I will not constrain any one! for faith is a voluntary act. Call to mind what I have already done. I stood up against pope, indulgences, and papists; but without violence or tumult. I brought forward God's word; I preached and wrote, and there I stopped. And whilst I laid me down and slept, or chatted with Amsdorff and Melancthon over our tankard of Wittenberg beer, the word I had preached brought down the power of the pope to the ground, so that never prince nor emperor had dealt it such a blow. For my part, I did next to nothing; the power of the word did the whole business. Had I appealed to force, Germany might have been deluged with blood. But what would have been the consequence?—Ruin and destruction of the soul and body. Accordingly, I kept quiet, and let the word run through the length and breadth of the land. Know you what the Devil thinks when he sees men resort to violence to spread the gospel through the world? Seated behind the fire of hell, and folding his arms, with a malignant glance and horrid leer, Satan says, "How good it is in yonder madman to play into my hands." But only let him see the word of the Lord circulating, and working its way unaided on the field of the world, and at once he is disturbed at his work, his knees smite each other, he trembles, and is ready to die with fear.—*D'Aubigne's "History of the Reformation," Book IX.*

—At a special meeting of the Chicago Junction Railway and the Union Stock Yards Company at Jersey City, Tuesday, an agreement with Messrs. Armour, Swift, Morris, and other packers, was ratified, which practically establishes a trust.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 8, 1892.

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THE FALL OF BABYLON.

IN the REVIEWS of Dec. 16 and 23, 1890, appeared two articles under this heading, from the pen of Elder J. G. Matteson. They were in review of the position taken by a person in Sweden, signing himself "N.," who came out in a tract in opposition to the views of Seventh-day Adventists on this subject. Elder Matteson fully exposed the weakness of the arguments set forth in the tract, showing its self-contradictions and its opposition to both history and Scripture.

The writer, we understand, has attempted a rejoinder to Elder Matteson's articles, and, as a special point, endeavors to show that there is a disagreement between the articles of Elder Matteson and some statements in "Thoughts on Daniel and the Revelation;" although if such disagreement could be proved, we fail to see how it would help his position in any way.

But there is no such disagreement as is claimed, and none can be made to appear except by garbling the quotations and keeping out of sight the context which shows in what sense certain expressions are used; a practice which we are sorry to see resorted to.

One illustration will suffice: Mr. N. claims a contradiction between "Thoughts" and Elder Matteson in regard to the second angel's message; and he makes it out by quoting the two authorities in this way: "Mr. Matteson says, 'The message proclaimed in Rev. 18:1-4, is identical with the message of the second angel in Rev. 14:8.'" Then he quotes "Thoughts" as saying in reference to the message of Rev. 18:1-4: "But it cannot be identical with it [the second angel in Rev. 14]." Thus the reader would be given to understand that there was a positive contradiction between them.

Now let us quote the passages just as they actually stand in the works referred to, and the reader will see where the dishonesty comes in. Commenting on Rev. 18:1-4 in "Thoughts," we say: "When may this movement be looked for? If the position we have taken is correct, that these [Protestant] churches, this branch of Babylon, experienced a moral fall by the rejection of the first message of chapter 14, the announcement in the chapter under consideration [chapter 18], could not have gone forth previous to that time. It is, then, either synonymous with the message of the fall of Babylon in chapter 14, or it is given at a later period than that. But it cannot be synonymous with that; for that merely announces the fall of Babylon, but this adds several particulars which at that time were neither fulfilled nor in process of fulfillment."

What is the point under consideration here?—It is the chronology or time of the message of Rev. 18:1-4. In what respect was it not synonymous with that of Revelation 14?—In point of time, or was not identical with it as a distinct movement.

Now we will hear what Elder Matteson says upon the point, by quoting his statement in full, a part of which Mr. N. omitted: "The message proclaimed in Rev. 18:1-4 is identical in its nature with the message of the second angel in Rev. 14:8." The words which we have italicized, "in its nature," were omitted by Mr. N. in quoting this passage. But these words change the statement entirely, and remove all semblance of conflict with the quotation from "Thoughts." That spoke of

the chronology of the message; this, of its nature; and that the two are identical in nature is believed and ever has been believed by us all. But one movement may be identical "in its nature" with another movement, and yet not be the same movement at all. Had Mr. N. quoted Elder Matteson correctly, and quoted from "Thoughts" in full, he would have lost his point. So it is to be presumed that he designedly made the quotations as he did. But when a person holds a position which requires such artifice to sustain it, he would much better abandon it.

AN UNCALLED-FOR PLEDGE.

The *Union Signal* of Feb. 25, 1892, prints a "Sabbath Observance Pledge Recommended by the National Woman's Christian Temperance Union." For the entertainment of our readers we give below the seven propositions embraced in the pledge, appending to each one such remarks as refuse to be restrained:—

"1. To observe the Sabbath as a day of rest and worship." If they carry this out, they will rest and worship on the seventh day of the week; for that is the Sabbath, not the first day.

"2. To neither purchase nor patronize Sunday newspapers." This is an invidious distinction; for the Sunday newspaper is just as legitimate and entitled to as much recognition as the newspaper of any other day.

"3. To use my influence by word and example against railroad and steamboat travel and excursions." Railroads and steamboats are grand and good inventions, and it is too bad to try to discourage them. If this means on Sunday, see remarks on proposition 2.

"4. Not to patronize any store, barber shop, news-stand, drug-store (except for medicines), bakery, or any other place of unnecessary work on the Sabbath, and to use my influence to close them." This will be the day now called Saturday. Will they do it?

"5. Not to send for mail on the Sabbath." This will be Saturday.

"6. To make the Sabbath work at home as light and simple as possible, that all may enjoy the privileges of the day." This will be Saturday.

"7. To use my influence for legislation that will protect the Sabbath as a day of rest and worship." Be not over-generous, dear friends. There is a company in the land now keeping the Sabbath, and we are already protected in that practice all that we need. We can rest according to the commandment, and worship in peace. We are not disturbed by any legitimate business going on about us, so far as our rest and worship are concerned; and we do not wish any further legislation on the subject.

What is the matter with Sunday that Christian people who profess to believe it a Christian institution, resting on Christian duty, have to bolster themselves up with a pledge not to break it? What kind of Christian congregation would we take that to be which felt obliged to ask its members to put their names to a special and independent pledge, saying, "I agree not to swear, nor to lie, nor to steal, nor to kill," etc.

The truth is, the fact will betray itself that they know the institution does not rest upon any divine sanction; for if it did rest upon such sanction, and had the word of God behind it, they would ever maintain in their breasts an inflexible resolution to observe that, as every other Christian duty.

IN THE QUESTION CHAIR.

[We aim to reply under this head, to questions which are of such a nature that the answers will be of general interest and profit to the readers of the REVIEW. Those sending in long lists of disconnected texts for explanation, evidently as a mere matter of curiosity to see how certain puzzling passages will be disposed of, need not be surprised if no notice is taken of them. Many more inquiries are received than can be answered in this department; and the editor reserves the right to decide which to notice in this manner. All correspondents should therefore give their names and true post-office address, that queries not replied to here may be answered by mail.]

155.—TRINE IMMERSION. MATT. 28:19.

Does the construction of the great commission in Matt. 28:19 require a threefold action in baptism?

If not, how should it read to require such action? I ask because there is a class here who practice trine immersion. Please answer in REVIEW, as others are interested in the question. N. O. C.

Answer.—The great commission reads, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Only one baptism is spoken of. Immersion is baptism; and one immersion is baptism. By the "threefold action in baptism," is meant three immersions of the candidate, or immersing him three times. Then we have three baptisms instead of only one. But Paul says (Eph. 4:5) that there is "one baptism," meaning, of course, that there is but one; and a threefold immersion to constitute one baptism is absurd. The three names "Father, Son, and Holy Spirit," are all used in the one baptism, because all are concerned in that experience of the sinner with which baptism is connected. To immerse in the name of only one, would be an incomplete and imperfect act, as there are two other agents just as much concerned in the work as any one; and to separately immerse three times, once in the name of each, would be to represent each as acting in the work separately and independently of the others; which is not the case. The question is asked how it should read to require a threefold action. The answer is that if three immersions are demanded, then it should read so as to express that fact: "Baptizing them three times, in the name of the Father, and of the Son, and of the Holy Ghost;" or "baptizing them three times, once in the name of the Father, once in the name of the Son, and once in the name of the Holy Ghost." But it does not so read, because it was not designed to be so practiced. Paul expressly tells us that when we are baptized, we are baptized into the Saviour's death. Rom. 6:3. But Christ did not die three times, was not buried three times, and did not rise three times. But he died once, was buried once, and rose once. And one act of baptism represents properly the whole transaction. (See this subject fully explained in the work, "Thoughts on Baptism," by J. H. Waggoner, for sale at this Office. 190 pages, paper, 25 cents.)

156.—DID GOD WORK ON THE SEVENTH DAY?

GEN. 2:2.

What is the meaning of the expression in Gen. 2:2, "And on the seventh day God ended his work"? Did he work on any part of the seventh day? J. B. G.

Ans.—God did no work on the seventh day. See the fourth commandment (Ex. 20:11), which declares that "in six days the Lord made heaven and earth, the sea, and all that in them is." This includes everything that he made; and this was all done in the six days. If any part of this work was done on the seventh day, the statement here made is not true. The expression "ended his work," in Gen. 2:2, is therefore equivalent to the word "rested," in the fourth commandment. He caused all his creative work to cease during the entire seventh day.

157.—BAPTISM OF THE JAILER. ACTS 16:33.

Was the jailer immersed in the night, or was he sprinkled? G. E. E.

Ans.—The record says he was baptized; and nothing short of immersion is baptism. It does not say that he was baptized "the same hour of the night," but, "straightway," which would mean the soonest convenient opportunity. This might have been the next day, at some place in or near the city, perhaps at the riverside; the place of prayer, mentioned in verse 13.

158.—THE PENTECOST. ACTS 2:1.

What was the significance of the feast of Pentecost, and on what day of the week did the one mentioned in Acts 2:1, occur? E. C. V.

Ans.—Pentecost signifies "the fiftieth," and was so called because the feast was celebrated on the

fiftieth day after the offering of the wave-sheaf of first-fruits at the Passover. The fifty days between the offering of the first-fruits and the Pentecost formally included the entire period of the grain harvest; and the pentecostal festival was akin to the feast of ingathering at the close of the year, when the whole year's fruits of all kinds had been gathered. It met its antitype in the outpouring of the Holy Spirit on the occasion mentioned in Acts 2:1. Pentecost, being confined to a particular day of the month, the 6th of Sivan, fell on different days of the week in different years. In this case it fell on Sunday; for Christ was crucified on the 14th day of the month, as the antitype of the Passover lamb; but this was on the sixth day of the week, or Friday. The next day was both the Passover sabbath and the weekly Sabbath, which made it "a high day." John 19:31. The next day (in this case the first day of the week) "the morrow after the [Passover] sabbath," was the day of the wave-sheaf, the antitype of which was fulfilled in the resurrection of Christ, the "first-fruits" of them that slept. From this point seven full weeks were to be reckoned (Lev. 23:11, 15, 16), and the fiftieth day was the day of Pentecost, and would always fall on the same day of the week as the wave-sheaf, being in this case, consequently, Sunday.

IDEALS.

LIFE, it has been said, should be a constant effort to lift the actual up to the level of the ideal. In other words, it should be a constant effort to make our actions and attributes conform to our highest conceivable standards of excellence.

There is probably no sane person in the world who has not a desire to become better than he is. There is in every heart a natural desire to rise, to attain some higher plane of thought and action, or what they imagine to be a higher plane, than their existence has thus far reached. Many persons are mistaken, indeed, and expend their energies in seeking for that which is not elevating, but rather the opposite; but whether deceived or not, all have this natural tendency within them. Ideals, therefore, are not the airy composition of day-dreams, but something of very practical importance. Indeed, they concern in the closest manner our actions, our character, and our final destiny.

All persons have ideals, and toward these they naturally gravitate. But of course all persons have not the same ideals. Not all ideals are good ones. The youth who feeds his mind upon depraved fiction has ideals which would far better have been left to die where they were born; so with many others which are drawn from unworthy sources. The source of our ideals is the same as that of our ideas; for the one is but the condensation and crystallization of a number of the other. These sources are the words that we hear, the actions that we see, and the books and other writings which we read.

The loftier our ideals, the nobler will be our actions. But whether ideals are lofty or not, depends altogether upon the materials from which they are made. Here the Christian has an advantage over all others, since his ideals are obtained from the very best possible source. Not from human thoughts of what is pure and beautiful and noble and right, but from God's own conceptions of these, he is enabled to form his own. Christ's is the ideal character, his life the ideal life, and not only are his ideals the highest, but, better than all, God has provided him with the sure means of their attainment.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

THE COMING OF CHRIST AND THE DESTRUCTION OF JERUSALEM WHOLLY DISTINCT.

BEFORE entering upon a connected exposition of our Saviour's prophecy, it may be well to notice the position of those who ascribe this whole dis-

course to the fate of Jerusalem and the Jews. Universalists ever seek to confine it to them, and utterly deny that it relates to Christ's personal advent. Many prominent Protestant commentators of the past have taught that while it foretells the destruction of that city, it also brings plainly to view Christ's return in glory to our earth, though some of them, conspicuously Dr. Adam Clarke, the great Methodist commentator, apply all of the 24th chapter of Matthew to the destruction of Jerusalem. But he is hardly consistent with himself in his exegesis. For in chapter 25:31, a continuation of the same discourse, in commenting upon this passage: "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," he says, "This must be understood of Christ's coming at the last day to judge mankind; though all the preceding part of the chapter may be applied also to the destruction of Jerusalem." Placing this scripture and his comment side by side with Matt. 24:30, 31: "And then shall appear the sign of the son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other," he applies this "coming in the clouds of heaven" wholly to the destruction of Jerusalem, the sending of "the angels with a great sound of the trumpet" to the sending forth of the twelve apostles with the gospel message, though they had been on their way proclaiming it about forty years already, when Jerusalem was destroyed.

It would seem that Dr. Clarke himself must have had many misgivings about applying one of these scriptures to the coming of the Lord in glory and the other to the work of the Roman army, when the language in both instances would make perfect nonsense to apply either to anything else than the glorious advent of our Lord.

It must be admitted that the trend of the current among Protestant expositors of late is in the direction of the Universalist position. Alas! with many professed followers of Christ there is little interest in the subject of his second advent, and a manifest desire to put it as far off as possible. But those who truly love the Lord will cherish every token of the nearness of his earthly return; for all love to see and be with those who are dear to them. It is important, therefore, that the reader should fully settle this question at the start, Does this prophecy relate wholly to the fate of Jerusalem and the Jews, or is it a special discourse for Christ's disciples through this whole dispensation—a history in advance, showing their whereabouts in the stream of time?

And first of all, the questions asked our Lord ought to settle it forever: "When shall these things be? [the stones of the temple thrown down, not one being left upon another] and what shall be the sign of thy coming, and of the end of the world?" All Bible students freely admit that the first question relates wholly to Jerusalem and the Jews. Would it be reasonable to suppose the second is substantially the same question right over again? This would lead one to think our Saviour showed a lack of ordinary good sense. Is there a single instance on record in the writings of the evangelists, where Jesus confounds these two events? *Is there any similarity between them?* This is an important question. There is only one point of similarity; the terrible ruin brought upon Christ's unbelieving enemies in both instances. Yet the manner of inflicting this ruin is utterly different.

In the one case it is wholly by human agencies; in the other, by supernatural judgments. The Romans under Titus besieged the city, and it fell into their hands after a terrible famine, and there were slain 1,100,000 people by starvation, sickness,

and the sword. But the coming of Christ is "in the clouds of heaven with power and great glory." "For the son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:14-17. (See Matt. 24:30; Mark 13:26; Luke 21:27; Matt. 16:27; Rev. 1:7.)

There is not a scrap of history in existence to show that anything of this kind occurred at the destruction of Jerusalem. Hence there is no resemblance whatever between that event and the coming of Christ, only the minor one above referred to. And if these scriptures do not all refer to that same event,—the personal revelation of Christ at his second advent,—then we could not identify anything by human language. Neither could we find in all the canon of inspiration clearer reference to it, and therefore must conclude it was nowhere spoken of. But this would be doing utter violence to the word of God.

Again: the Bible teaches that the coming of Christ takes place at the close of probation, or the Christian dispensation. A special period of favor was once allotted to the Jewish people, Abraham's literal descendants. For ages they were the favored people, and God gave them special privileges. These expired soon after they rejected Jesus as the Messiah. So ended the Jewish dispensation. Then the "Times of the Gentiles," commenced, the Christian dispensation, when God's work was to be specially with them. At the close of this period Christ comes. But Jerusalem was to be destroyed long before that. "And they [the Jews] shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Then Christ will come. Luke 21:24, 27. Therefore Christ's second advent could not possibly have occurred when Jerusalem was destroyed.

Christ was not to come until certain "signs" should be given preceding the event, to be evidences of its nearness. The darkening of the sun, the moon, the falling of the stars, etc., are specially mentioned by our Lord, and his people are commanded to "know" the event was near when these things should be seen. (See Matt. 24:29; Mark 13:24, 25; Luke 21:25; Rev. 6:13.) But in all the histories extant not a sentence can be found stating that any of these things occurred previous to Jerusalem's destruction. Hence if the destruction of that city by the Romans was the coming of Christ, our Saviour's words never came to pass.

The saints of God are all to be gathered by the angels "from the four winds, from one end of heaven to the other," when Christ comes. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." Again, "We which are alive and remain unto the coming of the Lord shall not prevent [or go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:15-17. (See Matt. 24:31; 2 Thess. 2:1.)

Were the saints of God, dead and alive, all gathered to Titus by the heavenly angels, when Jerusalem was destroyed? So far from it, there was not a single Christian there at that time; for as we shall see, they, being warned by Christ in this very prophecy, had fled far away before ever Jerusalem was besieged by Titus.

Christ likens his coming to the flood in Noah's time. He speaks of the people everywhere being given up to earthly pleasure and the utter destruction of all of God's enemies by it. "And knew not until the flood came and took them all away; so also shall the coming of the son of man be." Matt. 24:39. Not only were many of the Jews not killed at that time, but were carried into captivity. The Romans also were God's enemies, and the persecutors of his people who put to death the Son of God himself. And there were multitudes of heathen all over the earth, worshipers of false gods. Were all these swept from the earth when Jerusalem was destroyed? They must have been, if that event was the coming of Christ.

Jesus teaches in this discourse that many false Christs were to arise, and multitudes would be deceived by them, before his coming. But no person can prove from history that a single one of these arose before Jerusalem was destroyed, though many have arisen since. Neither did "nation" "rise against nation, and kingdom against kingdom," before that time; for the Roman empire then held universal sway. But Christ said after all these had appeared,—which they did long after the destruction of that city,—"The end is not yet." Therefore the "end of the world" and Jerusalem's destruction must be distinct events. He said also that his people should be "hated of all nations," previous to his coming. But when Jerusalem was destroyed, many nations since prominent, did not exist at all. Matt. 24:5-10.

This view dishonors the Great Teacher. It dwarfs to comparative insignificance the grand theme of this great prophecy, the most extensive and complete of any he ever gave, clothed in language the most vivid and glorious, which ever flowed from his lips, embracing events of greatest moment to our race, covering the whole dispensation, yes, reaching to the end of the whole scheme of salvation, the glorious reward of the righteous, the restitution of all things spoken of by the prophets and the utter destruction of sin and sinners. To belittle all this to the destruction of one city and one people, is doing violence to our Saviour's words, contradicting his plainest statements, and perverting one of the most momentous truths of inspiration.

G. I. B.

(To be continued.)

GENERAL MEETINGS IN AUSTRALIA.

At the time of closing our last report to the REVIEW, our people were assembling for the annual Conference. Our expectations in regard to attendance were quite fully met, there being present a good representation of the different churches of which the Conference is composed. The meeting opened on Thursday evening, Dec. 23, when brother Starr introduced a course of Bible study which occupied the most of the evenings throughout the session. The two days following were employed in devotional meetings. On Christmas morning sister White delivered an appropriate and effective discourse, and in the evening brother White spoke in relation to our foreign mission work. On the Sabbath it was necessary to secure a larger hall to accommodate the congregation, and sister White preached with her usual power. On Sunday the program was entered upon as follows: 6 A. M., the consideration of various features of the work; 9 A. M., devotional meetings; 10:30 A. M., business meetings; 2:30 P. M., business meeting; evening, Bible study. This was followed throughout the week, during which the annual meetings of the various organizations were held.

The proceedings of the Conference are reported

in another place, though but little allusion is made to the interesting discussions on the various projects embodied in the resolutions, particularly that of the establishment of educational facilities in our midst. It was concluded that such an institution should not be local in its origin or character; that it should be adapted to supplying the wants of the field as far as our influence might reach. The impression largely prevailed that Australia would naturally become the head-quarters of the work in this section of the world. Between the islands of the sea, the British possessions in India, Japan, and Australia, there exists a strong bond of national consanguinity, which would render these regions more accessible to the truth if it proceeded from the recognized centers in this part of the world, though of course upon this point no definite action was taken. The missionary spirit was encouraged, and the efforts received quite a hearty response in the minds of those who composed the meeting. The interest in this department was enhanced by the arrival of brother and sister Gates, and brother Mc Coy, who left the "Pitcairn" in Auckland, to attend the Conference, arriving here on Thursday, the last day of 1891. Several in this country have expressed their readiness to engage in this work in the islands, as the providence of God may direct.

Elder Daniells was chosen to the presidency of the Conference and tract society, and steps were taken to bring the latter into a more active condition than heretofore. Colportage is to be prosecuted as a means of following up the interest which has been created by the sale of books. An active canvass in behalf of the *Bible Echo* was organized, and it is determined to try to greatly increase the circulation of our periodicals in the near future. Several of our best canvassers volunteered to enter upon this work, the price of the paper having been raised sufficiently to warrant the publishers in holding out some inducements.

The secretary's books showed that the membership of the Conference is about five hundred and fifty, an increase of ninety-five during the Conference year. The report of the treasurer showed a gratifying willingness upon the part of the people to pay the tithe. We do not suppose that all come up religiously to the system, but with the majority of our people, there is a disposition to be in harmony with these requirements of the Bible. It will be seen that the average of the Melbourne church is a little over \$18.25, and some of the other churches are about equal to this. The balance sheet of the Echo Publishing Company is given in another place, and will be read with interest. It will be seen that the book department is contributing largely to the support of the publication of our periodicals, perhaps not quite so fully as is indicated in the report, if rent and other items of expense which might be mentioned were charged to it. That which makes the book business profitable to the Company is the fact that we are able to add slightly to the American prices, and thus give larger returns both to the canvasser and the office.

The business meetings passed off harmoniously, and we rejoiced at many tokens of divine blessing. In the devotional meetings sister White set before the people the truth in reference to our real condition in the sight of God. Testimonies borne were plain and searching. They were not of a nature calculated to flatter our vanity, or to encourage a self-satisfied spirit. Wrong feelings were disclosed, and the spirit of independence and criticism pointed out. At first it seemed difficult for the people to realize that the force of these solemn testimonies applied to us. It was something different from what we had expected to hear, but the convictions of the truthfulness fastened upon the minds of those who heard them, and before the meeting closed, many tearful and humble acknowledgments were made which confirmed the faithfulness of the testimony of the Spirit of God. Sister White labored ardently during the meetings, which coming so soon

after her long voyage, found her weak and suffering from rheumatism. With her family she removed, at the close of the Conference, to the outskirts of the city, where it is hoped that the pure air and quiet rest will be favorable to her recuperation.

A workers' institute succeeded the regular exercises of the Conference, and continued one week. During this time a class in cooking and nursing was conducted by sisters Starr, Gates, and Walling. The interest was keen and well sustained. A large class of canvassers attended the instruction of brother Michaels, and some time was devoted to other features of the work. Brother Starr continued his Bible studies throughout the entire meetings. These were seasons of special interest and instruction. Light was thrown upon the sacred word; and the plan of salvation and the love of God through Christ seemed to take new proportions in the minds of the people, who gladly acknowledged the profit they had received.

The friends have now departed to their homes, and the laborers to their fields to work. Elders Hare and Steed will unite in labor in New South Wales, brethren Curtis and Baker go to Victoria; the canvassing work will still be pushed forward with an attempt to embrace the work of our periodicals, as well as books. Plans will be laid at once for starting a temporary school, and the establishment of a permanent institution will be taken into consideration. Brethren Starr and Gates have visited Ballarat, brethren Gates and Daniells will visit Adelaide, and brethren Starr and Gates will visit the churches in Tasmania on their way to the New Zealand Conference. Brother Henry Scott, who has been associated with the work from the outset, now takes his departure for California, being called thither by the age and infirmities of his parents. He is accompanied by one of our young ladies, who goes to attend the nursing school, and by our dear brother Carter, who goes to our health institutions for much-needed treatment.

There is a vast amount of work towering up before us as we contemplate the field and the future; but in the strength and help of God we trust, realizing that if we live near to him, he will be the help and stay of his people.

G. C. T.

Editorial Notes.

THE secret of success in life is the secret of how to get great things out of the little common-place things of which the average life is made up.

There are two kinds of greatness in this world, and the inferior kind of great men are generally the most conspicuous. They are the men who are great through wealth, power, and influence. Greatness upon the outside of a man does not always imply greatness upon the inside. The essential element of inside greatness is self-control. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32. There is about the great men of the world an atmosphere of seclusion; they are not easy of access to the common people. So about the morally great men there is a secluding atmosphere, which is felt by those who come within it. It is the atmosphere of virtue, of unstained integrity, shutting out the individual from all that is low, evil, and debasing. He is difficult of access to unworthy thoughts and deeds. This greatness always brings happiness to its possessor; but the greatness of wealth and position often bring the reverse. The latter is attainable only to the few; the former is within the reach of all.

Who can comprehend the value of that which the infinite God,—the Creator of the earth and all its treasures, holds valuable? One such thing is "the ornament of a meek and quiet spirit," which, we are told, "is in the sight of God of great price." 1 Pet. 3:4.

We are exhorted in the Scriptures to glorify God in our body and in our spirit which are God's. It is not enough merely to glorify God in the heart or with the lips; we must do it with our whole being. To glorify God with our body requires that we should keep that part of our being in the best

possible preservation, and neglect of the body may thus become a sin. Every person who has in view the glory of God should therefore learn, not merely what are the general laws of health, but how to adapt those laws to his own particular case, and then shape his physical life accordingly.

We are plainly instructed in the sacred word that God is all powerful; yet it is also true that there are some things which he cannot do. There are certain conditions which from the very nature of things, cannot be otherwise than as they are. God cannot lie; he cannot deny himself. He cannot do evil. He cannot change his law so as to accommodate it to the results of the fall. He might, when the great revolt in heaven took place, have put forth his omnipotent power and destroyed at once all those engaged in it; yet in another sense he could not do this; for it would have been contrary to the very principles of his government. In a like sense he cannot blot out some of the evils which exist in this world, without going contrary to the plan which he has instituted. That plan is the one which will result in the most good to all his creatures. God might, by a miracle, enlighten all the heathen in a moment of time; yet he could not do so in harmony with his great plan. He might make all men worship and serve him, but he cannot do so and carry out his great purpose. It was for the best good of his creatures that sin and evil, when they had once appeared, should be allowed to run their course and develop their fearful results. With the laws of cause and effect by which results are produced in our world, be they good or bad, God does not interfere. Let no one then impute blame to him because of any of the dreadful evils which he may behold, nor wonder that such things can be, when an all-wise and all-powerful One sits upon the throne of universal dominion. Either God must change his plan, or things cannot be otherwise than as they are. L. A. S.

Religious Liberty.

CONDUCTED BY A. O. TAIT.

JUST WHAT WE HAVE BEEN LOOKING FOR.

THE Memphis *Commercial* of Feb. 9 gives the following as the tribute paid to Cardinal Gibbons by Rev. Dr. Lyman Abbott, in his sermon the Sunday morning previous:—

"I cannot understand the folly of men that would blot out the Roman Catholic Church from this country. Thank God for Cardinal Gibbons! Long may he wear the red cloak and his red cap, and if there should be an election now, and you and I could vote, I would vote to make him pope."

A few years ago the above utterance from a professed Protestant would have subjected the individual to most severe criticism by his brethren everywhere, and well it might. The idea that any man who occupies the position of Dr. Abbott, one of the leading divines of the land and pastor of what was once the most popular church in America, can find it in his heart to utter such sentiments, is more than true Protestants can well imagine, unless it be as Pope says of vice:—

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Then to think the comment that such utterances receive: "The world moves. Yes, the world is growing better. Men are beginning to recognize the great brotherhood of man, and in the fading away of that prejudice that saw only evil in those who thought not as they did, we see these same men now opening their hearts to eulogize the good in what has hitherto been regarded as their arch-enemy."

Inconsistent as such utterances appear, yet to the careful student of prophecy there is nothing so strange about them. They are but the "straws" that show the direction of the wind that is ere long to develop into that mighty storm that will sweep the earth as with the besom of destruction. Happy is he in whose hand is the "candle of truth;" for he walks not in darkness but in the light. How these rapidly developing events should stir us to the very depths. They mean something, and it stands all in hand to be so alive that these "signs of the times" may awaken us to a realization of the individual duty of every lover of religious freedom. W. E. CORNELL.

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.

ARE WE READY?

BY E. J. JOHNSON.

(Hart's Road, Fla.)

SEE the tempest swiftly gath'ring,
Mark the angry clouds unfold,
Hark the deep, portentous mut'ring
Of that storm so long foretold.

Even now great drops are falling,
Soon its fury will be here,
Bringing scenes of woe appalling;
Will our hearts then fail for fear?

Or, the truth holding still dearer,
Shall we firmly, fearless stand,
Pressing unto Jesus nearer,
Till we grasp his faithful hand?

Times to try men's souls are hast'ning,
Soon to us our Lord may say,
"Can ye not endure my chast'ning?
Will ye also go away?"

Can we part with ease and pleasure,
And our dearest earth-ties break?
Are we ready home and treasure,
All to leave for Jesus sake?

DENMARK.

COPENHAGEN.—At the time of my last report in the REVIEW I had just commenced my winter's labor in this place. The interest to hear has been good all the time for three months. I am now presenting the Sabbath question, and not a few are deeply interested in the truth.

The Lord is good to us here. Last Sabbath evening we had a most precious season, when I baptized thirteen in the baptistery of the Disciple church in this place. The Christian friends of that denomination are very kind to let us have the use of their place of worship. This is the good, free, Christian spirit which we all should possess toward each other under like circumstances.

I have baptized hundreds the last thirty years, but I have never enjoyed such a blessing before. The Lord was very near. The house was filled with friends and visitors, and on the Sabbath day following many bore testimony to the blessed season of the night before.

Beside those who were baptized and joined our church, one dear sister who for thirty years had belonged to the Baptist church also joined. I have baptized seventy-one since coming to Copenhagen, and twenty-three more have been received by vote, making ninety-four in all. Six of these brought their letters from other churches.

How good the Lord is to poor fallen mankind! May he still continue his blessings upon the unworthy labor put forth here and elsewhere is my prayer. JOHN F. HANSEN.

Sortepamsgade 21, 2. Sal.

MISSISSIPPI.

VOSBURGH.—By invitation of brother J. G. Welsh, I have lately visited the believers in the truth at Vosburgh, Miss. I found them in need of help. I held three preaching services, presenting such subjects as I thought would be for their benefit. The attendance was good. I appointed to be with them again the fourth Sabbath in March. There appears to be an opportunity to do good in that community. J. M. ELLIOT.

Feb. 23.

MAINE.

CARIBOU AND PRESQUE ISLE.—I came to this place Feb. 11, on my way to New Sweden, but encountered one of the severest snow-storms of this winter. The wind blew, and the roads were drifted full the most of the time; so I did not get to New Sweden, but tried to improve the time and hold meetings where I was, and from eight to twenty would get out to the meetings. One who embraced the truth twenty years ago in Massachusetts, but got discouraged and gave up the Sabbath, has taken hold again, and two others said that they should keep it also. Others are convinced, and we believe some more will obey. We feel to thank

God and take courage. The truth never looked better.

Feb. 20, 21 I was at Presque Isle. The meetings were good. Three united with the church; we expect others will join soon. There is much sickness here. J. B. GOODRICH.

Feb. 22.

MICHIGAN.

SAND LAKE.—I came to this place Jan. 27 to labor for the church, and have been here four weeks. The first evening there were but nine present, but the number increased every night until in one week the church was well filled, and the interest has continued ever since, until it has developed into a revival. Twenty have decided to obey, and I think more will follow.

The Methodists commenced meetings last Sunday evening with an evangelist from Grand Rapids, I am told. "We can do nothing against the truth, but for the truth." 2 Cor. 13:8. To the Lord be all the praise, honor, and glory forever!

F. I. RICHARDSON.

ST. CHARLES, FREELAND, EDENVILLE, NORTH BRANCH, VASSAR, AND MEMPHIS.—Since our last report we have visited and held a five days' meeting in each of these churches. We have not had a large attendance at any of the meetings, because of so much sickness. In almost every place, many of our people have been kept away by *la grippe* and other diseases. We have had good meetings at all these places. In most of them some have started in the Christian life, backsliders have been reclaimed, and the members of the church much encouraged.

Still these meetings have been seasons of hard labor. We have found much unbelief and doubt, and, of course, darkness and discouragement; for these follow as inevitable results. These doubts do not exist so much in regard to the truthfulness of the great pillars of our faith, as they do to personal experience and a knowledge of acceptance with God. But when one is in doubt or uncertainty about his own standing with God, the great truths we have held so long soon lose their luster and strength, and it is easy then to lose hold upon them. The strength of a man is in proportion to his faith.

These meetings have in each case grown better till the close; and in several instances it has seemed that if we had remained longer, we could have accomplished more. We think the fruit of these meetings will be lasting.

I. H. EVANS,

E. W. FARNSWORTH.

MASSACHUSETTS.

NEW BEDFORD.—Since my report of Jan. 18, the work here has been onward. The new house was dedicated Feb. 4, instead of the 6th, as reported in the REVIEW. Elder Porter preached the dedicatory sermon to a full house. Elders Caviness, Kellogg, and Mace were present and assisted in the service. Elder Mace remained over Sabbath and Sunday, and Elder Kellogg is still here. It was thought best to make an extra effort to get the truth before the people of this city; for the new house had created quite an interest among those living here.

We have held meetings five evenings in the week, besides Sabbaths and Sundays. On these two days our congregations have numbered from forty to fifty, the greater part of whom are interested. During the week-day evenings, there are from ten to twenty present. About a dozen of these are interested, and we expect that quite a number of them will obey the Lord. We earnestly desire the prayers of our people, that this may be the case. H. J. FARMAN,

U. L. KELLOGG.

VIRGINIA.

WINCHESTER.—The work is still onward in this city. We have a growing church here, and have a very comfortable building rented, where we hold regular meetings and Sabbath-school. The school numbers twenty-seven. We had a most excellent meeting last Sabbath, when three precious souls united with the church. Many others are deeply interested, some of whom we expect will soon unite with us. There is much opposition, and some are doing all they can to hinder the work, but the Lord, in whom we trust, is mighty.

There are a large number of ministers here, and we have been putting some articles through one of the leading papers, upon the subject of the "Law and Sabbath," but the ministers have not attempted to reply. They do not defend their position in a way that satisfies the people, and many are greatly stirred because their opposition is of a nature to cover the truth instead of bringing it to light.

We organized a tract society last night, and all are going to work vigorously. Much of our success is due to the Bible work carried on by sister L. D. Woods. All are of good courage in the work here. I am going home to Jonesborough, Ind., for a few weeks, which will be my address for a time. To the Lord be all the praise for the good work that is being done here.

F. M. ROBERTS.

Feb. 16.

OHIO.

WISHING to devote more of my time to working in the cause, and thinking perhaps there may be some worthy Christian family among our people that would be glad of a home, I would state that I have a large house, all furnished, connected with ten acres of land, about half of which is in fruit, and pleasantly situated a little out from the town of Norwalk, Ohio.

I would be glad to have the same occupied by some of our people, as my son and myself are alone, my wife being dead, and my daughter (Mrs. J. T. Boettcher) at the Hamburg (Germany) Mission. I would be glad to correspond with any one interested in the matter.

I have taken quite a number of subscriptions for our different periodicals in the last few days, and received many compliments in regard to the clear type and the good paper upon which they are printed. The *Youth's Instructor* is attracting much attention in its new dress; and at the present low price, its circulation should be among the hundreds of thousands. I am glad to report progress in the work, some having decided for the truth. Realizing that my work is nearly finished, I greatly desire to make this the best year of my life, and trusting the Lord will bless, I hope to win some souls for Christ.

WM. B. BEEBE.

ARKANSAS.

AMONG THE CHURCHES.—Since my last report which closed with Dec. 15, 1891, I have labored at Hindsville, Hill Top, and Springdale, and attended the institute at Moline. I was with the Hindsville church Dec. 18-21, the first part of the week of prayer. We held two meetings each day, at one of which the regular reading was given. Many were led to give themselves more fully to God, and to believe that when they give themselves to him, he accepts the gift. Three youths were converted, baptized, and added to the church.

Leaving this place, I went to Hill Top, Boone county, to make this church my first visit. I found them holding the readings each day, Elder J. A. Sommerville being with them. We had two, and part of the time three, meetings daily. The Lord had prepared the way before us, and as we humbled ourselves before him, his power was manifested in rich blessings upon all. Hard hearts were broken down as they were shown that God loves sinners, and does not hold them off till by some meritorious work of theirs, they bring themselves where he will accept them. I remained at this place five days. Eight were converted, and joyfully followed their Saviour into the watery grave. The regular quarterly meeting was held; officers were elected; the ordinances were celebrated; and the power of God was manifested in a remarkable manner, especially on the Sabbath. Two took a stand for the truth who before had been attending brother Sommerville's meetings. A good interest was raised, the fruit of which we believe will yet be seen. Some of our brethren and sisters had walked from seven to fourteen miles to get to the meetings, among them aged persons whose hair had grown white. God recognizes such faith.

Brother Sommerville, one of his sons, and I started for Springdale Wednesday evening, and traveled almost night and day, but were stopped by a swollen stream within ten miles of there, so that it was noon Sabbath when we arrived. Brother Underwood had reached there on time, and the meeting was in progress. A good number of our people in the northwestern part of the State were gathered together, despite the severe storm and heavy rain-swollen streams, etc. Brother Under-

wood had *la grippe*, and I was much worn, but the Lord blessed in the meetings, and our people were much strengthened.

A canvassers' drill was conducted, in which about eighteen took part, and several went out with new courage. Two were added to the church by baptism. The ordinances were celebrated, and election held. Harmony prevailed, and all felt to praise God and take courage.

C. McREYNOLDS.

ILLINOIS.

BLOOMINGTON AND BELLEVUE.—Since camp-meeting my wife has been alone in the Bible work in Bloomington. There are many opportunities for work, and the people seem eager to hear. After my return from the institute at Battle Creek, I was at home for a time. One was baptized and united with the church. Two have since commenced to keep the Sabbath, and others are under deep conviction. We are pleased to know that sister Kynett is to come here soon to engage in the Bible work. Our prayer is that God will water the seed sown, and cause it to bring forth much fruit.

Jan 19 I came to Bellevue, Calhoun Co., and began meetings in a school-house. After holding ten meetings, I was obliged to give up the house, as the Methodist minister wished to hold meetings, and claimed previous announcement; but many wished to hear, and the justice of the peace kindly offered us the use of the private hall in which he holds court. I held meetings here nearly three weeks, and then because of sickness and bad weather, I deemed it advisable to stop for a few weeks. The interest was good from the first, the attendance usually being from forty to eighty. Ten have decided to keep the Sabbath, and I hope they will grow in "grace and in the knowledge of our Lord and Saviour Jesus Christ."

Feb. 26.

E. A. MERRELL.

WISCONSIN.

AMONG THE CHURCHES.—As I have not reported for some time, a few words may not be uninteresting.

The first two days of the week of prayer I was with the church at Hundred Mile Grove. Our meeting was a good one, all the brethren were in harmony and love, and the Lord came near.

I spent one day with the Madison church. Although their numbers are small, they were all of good courage; they met every day for prayer and to listen to the reading. Wednesday and Thursday I was with the brethren at Monroe. Here things looked somewhat discouraging for a profitable meeting; for some of the brethren lived in the country, and the roads were in a bad condition, making it hard for them to attend; yet those who came experienced much of the blessing of God. Thursday evening I was with the Milton church. The brethren here met regularly each day and evening, and all felt that it was a profitable time.

Sabbath and Sunday I was with the Little Prairie church, which met at Hebron. The weather being unfavorable, only a few came from Little Prairie, yet the blessing of the Lord was with us, as we considered the home and foreign missionary work. We were made to feel that the third angel's message is a message of love, and that it begets a missionary spirit.

Jan 16, 17 I was with the friends at Darlington, and the 18th and 19th I was at Montfort. Here I held two public meetings. The friends had secured a hall, and had everything in readiness. At this place we held a tent-meeting, during the past summer. We found the few who were willing to obey firm in the truth; one other had joined them since the tent-meeting.

Jan. 20 I went to Mt. Hope. Here I met Elder S. S. Smith, as we had arranged to labor together for a few weeks. At this place I was taken with *la grippe*, and before I was able to help in the meetings, brother Smith came down with a severe attack of the same. We felt sad that our meeting must stop, for a time at least. Brother Smith went home, and as soon as I felt able, I commenced meetings, and continued them until the 31st. The meetings were well attended, although many were sick in the village and surrounding country.

Monday, Feb. 1, I went to Victory, hoping to meet brother Smith on the day appointed for our meeting, but as he was not there, I concluded he had not yet sufficiently recovered to leave home. I commenced the meetings as appointed, in their

new church building, which is a comfortable house. The dedication took place Sunday, Feb. 7, with a full house. The blessing of God was felt in a large measure, while in prayer we offered the house to God. May the dear brethren and sisters always feel that it is the house of God, and where he may always come near whenever they meet for his worship.

Tuesday, Feb. 9, Elder Smith came, and our meetings were continued till the 15th, with much interest, and we trust many souls were made to feel their need of Christ. As I look over the past few months, I feel to praise my heavenly Father for his goodness and mercy toward the children of men.

C. W. OLDS.

INDIANA.

LEBANON.—In connection with Elder V. Thompson, I held services from Jan. 28 to Feb. 22 at Lebanon. The meetings were held in a new house of worship that was erected under the supervision of Elder Thompson and his brother, Luzerne Thompson. The house was built in the autumn of 1890, but a number whom they expected to unite in the organization of a church at that time did not see their way clear to do so, as their membership was elsewhere. For this reason meetings had not been held in the house regularly since it was erected.

Another reason that figured largely in the building of the house was that the brethren above mentioned were holding tent-meetings in Lebanon at the time the building was commenced, and a friend who was rich, seemingly embraced the truth. He said the Adventists must have a meeting-house in the city, and that he would furnish all the means necessary to build it, that would be lacking when it was done. With this prospect before these brethren, they entered upon the work. But the friend furnished only about two hundred dollars, and refused to do more. With great effort the work went on, until the building was ready for use. Then other reverses came, which together with what had been met before, made it a question as to what steps should be taken. But we are happy to write that we had the pleasure of organizing a church of sixteen members and a Sabbath-school of twenty, before we closed our meetings. There are also good prospects that these numbers will be increased. Only four of the members of the church are new in the faith. These four were baptized by Elder Thompson on Sunday, Feb. 21. Regular meetings will be held each Sabbath. I expect to meet with them on the Sabbath, for a few weeks. Later on other help will be furnished.

We have reasons for believing that it was the Lord's will that the house should be built, notwithstanding for a time he did not seem to prosper the work. We now have a good meeting-house situated where others may be gathered in, if the work is properly followed up. I will say that two of those who were baptized were led to obedience largely by the preaching of brethren L. Thompson and Owen Hadley, at Elizaville, a small town near Lebanon, where they are now laboring.

WM. COVERT.

NORTH CAROLINA.

ASHEVILLE.—Dear brethren, we left our pleasant home in the North, to carry the message to the people of the South, and now after eighteen months of travel and labor, we find our hands more than full, and we see fruitful fields of labor for many among us who are dying spiritually for the want of something to do. And we hope these lines will stir such persons, so that they will, by the help of God, enter this field and help in the work of saving souls.

In our journeyings, we find many who would read our periodicals and would subscribe for them, if they could be properly represented to them. O, how can we be clear, if we neglect the work we can do! These lines are not for those who are overburdened in the work, but for you, my brother, my sister, old or young, who are doing nothing to place the truth before the people. It will help you, if you send a paper and write a letter accompanying it, calling the attention of those you write to, to the different articles in the same, asking them to give it a careful reading, and telling them you would be pleased to hear how they like them. Then do not get discouraged if you do not get an answer, but write again. Ask the Lord to help you; pray for the ones to whom you write,

and the Lord will bless you in your work. Wait till Jesus comes for your reward; you will then receive it in full.

Remember that your letter, and the papers and tracts you send, will be read over and over again. We know this by experience. We have put some of our native help at this work, and they are doing nobly. And we have some of our old brethren in in the North at the same work, and it fills our hearts with joy as we see them catching the good spirit of the message, and asking for more to do.

Now we would like one hundred more to whom we will send names of those who will promise to read. If those willing to engage in this work will send their names with stamp to return names, we will gladly send them. We have more than we can do, and this will help you, and when Jesus comes, you will rejoice to meet those to whom you have given the truth. Yours in the work,

Feb. 13.

D. T. SHIREMAN,
AMELIA SHIREMAN.

TENNESSEE RIVER CONFERENCE.

CANVASSERS' INSTITUTE.

THIS institute convened at Nashville, Feb. 2. A commodious house had been rented, and with fuel, was furnished free to those in attendance, of whom there have been about a dozen. General and specific instruction was regularly given, writing and grammar classes being a part of each day's program. Religious exercises were made a specialty from the commencement, each evening being spent in Bible study and recitation.

The first few days of the institute we were favored with the assistance of Prof. Prescott, who was here in the interest of the Southern school. Brother A. F. Harrison, the agent for Dist. No. 2, was with us the most of the time, and brother F. L. Mead, the general canvassing agent, remained about one week. These brethren have the spirit of the work, and their faithful labors were appreciated. Two other agents who are canvassing the city for health works, together with our State agent, rendered valuable assistance. A little time was spent last week in putting in practice some of the instruction given, as a result of which upwards of one hundred and fifteen dollars' worth of orders were taken. This week more attention is being given to actual work, with encouraging results. Orders for as many as twenty dollars' worth of books have been taken in a day by one of our beginners.

The good Spirit of the Lord has been with us from the beginning. Such repeated expressions as, "This is the best meeting I have ever attended in the South," indicate the feeling of those in attendance. There is a general desire to have such conventions at least once each year in the future.

CHAS. L. BOYD.

INDIANA STATE MEETING.

THIS meeting was held, according to agreement, at Kokomo, Ind., Jan. 5-10.

It was indeed a most profitable meeting. The only laborer present from outside of the State was Elder J. N. Loughborough. His excellent instruction, especially in regard to the early rise of the message, and his words of counsel were highly appreciated.

As has already been noticed in the brief report of this meeting by Elder Loughborough, an especial feature of the meeting was the excellence of the social meetings. It seemed to us that we never enjoyed such good social meetings before; but this is not saying that better social meetings could not be enjoyed; for we think that we can say, from personal experience, that we have since that time attended some social meetings that seemed better than those at Kokomo. And why should this not be so? "The path of the just is as the shining light that shineth more and more unto the perfect day."

As this meeting was held more to advance the spiritual interests of the cause in this State, there was not very much business considered during the meeting; yet plans were laid for extending the work into new fields, and these plans are now being carried out, and success has already followed. And not only are new fields being entered, but new laborers are entering these fields. Brother Hadley of Indianapolis, who so recently took a decided stand for the truth, goes forth to labor with zeal and devotion in the Master's cause, and already fruits of his labor are being seen.

Brother Kenny went from this meeting to Dover Hill, Martin Co., a field comparatively new, though one series of meetings has already been held there. Brother McKinsey has since joined him, and quite an extensive interest is reported from that point.

The Kokomo church seemed to enjoy the blessings and privileges of this meeting equally with those in attendance from other churches. This we were very glad to see. It ought always to be thus. Our brethren and sisters at the church where these State meetings are to be held, should not allow themselves to be so overburdened in looking after the temporal wants of those visiting them from abroad on these occasions, that they themselves are deprived of the spiritual benefits to be gained. On the whole, the Kokomo State meeting was a very profitable one. We trust that the coming one to be held at Farmersburgh, in the month of May, will be even better than this one.

Feb. 5.

F. D. STARR.

SABBATH-SCHOOL INSTITUTE IN SOUTH DAKOTA.

THIS meeting was held at Sioux Falls, Feb. 15-18. Being the first meeting of the kind in the State, it was regarded as an experiment, and arrangements were made with care and some anxiety as to its success. But the outcome convinced all connected with it of the wisdom of the move. Nearly all the principal English-speaking schools of the State were well represented, and the services of sister Flora Plummer of Des Moines, Iowa, President of the Iowa Sabbath-school Association and a practical Sabbath-school worker, had been secured, besides a good supply of local talent.

Meetings for instruction were held from 9:30 A. M. to 1 P. M. and from 5 to 6 P. M. each day. In addition to these, a social meeting was held at 6 A. M., and public services at 7:30 each evening. All these meetings were characterized by the presence and blessing of God, sometimes in a wonderful degree.

Unusual interest was exhibited in the instruction given, and the appreciation of the labors of sister Plummer was formulated in the following resolution, which was enthusiastically adopted:—

Resolved, That we hereby express our gratitude to God for, and our appreciation of, the labors of sister Plummer, and tender her our sincere thanks for her efficient service among us.

The hour between five and six the last day, was devoted to the consideration of the question, How can we best utilize the instruction here received for the practical benefit of our local schools? Valuable suggestions were made on this point, and judging from appearances, all felt disposed to carry them out to the best of their ability, and we hope to see decided improvement in the Sabbath-school work throughout our association.

S. B. WHITNEY.

A CANVASSER OF THE FIFTEENTH CENTURY.

BARTHOLOMEW HECTOR, a native of France, after leaving the Church of Rome and embracing the reformed faith, settled his family in Gunn, and then started out to sell Bibles. He visited from place to place, meeting with great danger, and sometimes he was obliged to go in disguise in order to pass unharmed those who belonged to the Church of Rome. In this he was successful, and found ready sale for his Bibles.

He was not only welcomed at the humble cottage of the peasant, but at the castle of the noble; even the simple herdsmen took great interest in his books; and it gave him courage to think he could carry the good news to a people who were anxious for the truth. He visited the valleys, hamlets, and even climbed the highest peaks of the mountains, where dwelt the herdsmen; and these humble shepherds gave him a warm welcome. They were rejoiced to get a Bible; for they felt their need of it. They then sent him higher up the Alps to visit their brethren, and here he took a long journey to the valley of St. Martin. Although aware of the dangers he would have to meet, still he regarded them not, but thought of the good he could do. He did not let money actuate him in his work; he knew he was doing the work of God, and he performed it willingly.

On his way he attempted to pass the Roman Catholics, who were bitter against those who held up the word of God, but he did not succeed in

making his way through; for he was taken prisoner and confined seven months in the dungeon. In spite of all their threats to make him give up the truth, he was brought before the judge and tried, but he would not recant; no, he preferred death to that. He was then sent to the courts of Turin; here the judge was more merciful, still he would not renounce his faith; and the judge, unwilling to condemn him, sent him to the Inquisition to be dealt with as they should choose. On his arrival there he gained such respect, and manifested such meekness that even the inquisitors were perplexed to know what course to take with him.

The trial was prolonged several times, giving him time to reflect, hoping he would recant; but he said he was willing to die. Finally he was ordered to be burned at the stake. On his way to the stake, he proclaimed to the people the atoning merits of a risen Saviour, and urged them to reflect and accept salvation.

After he had mounted the pile, they again told him to accept their offer and save his life, but he could not deny his Lord, and kneeling down on the pile on which he was to be executed, he prayed to God for strength to hold on to the end, and to forgive those who pronounced the sentence upon him. Some felt that it was a shame to put to death so good a man. The officers, fearing the effect of the sad scene, at once caused him to be put to death. Thus, Bartholomew Hector, the faithful canvasser of the fifteenth century ended his life at the stake, where many others of the Vaudois martyrs died.

H. E. SAWYER.

REPORT OF BOOK SALES FROM DENMARK, NORWAY, AND SWEDEN, DURING 1889, 1890, AND 1891.

HAVING been in these countries just three years, I thought it might be of interest to the readers of the REVIEW to see a report of what our canvassers have done during that time. We do not have near all the books that our brethren in America have, and those we do have, we have found necessary to place at a very low price, in order to enable the people to buy them. The books sold are mainly, "Life of Christ," the "Prophecies of Jesus," and "Sunshine at Home," although we have also sold a few copies of "Thoughts on Daniel and the Revelation," and during the last year we have sold quite a number of copies of "Great Controversy," in Denmark and Norway. We do not have that book in the Swedish language yet, but "Bible Readings" will soon be out in that tongue. The canvassers have already begun to take orders for it. It will also soon be printed in the Danish and Norwegian languages.

Now as I give the number of kroner and dollars worth which we have sold, I hope no one will get the idea that it is the money we are after. The sum of kroner and dollars given represent reading-matter upon some point of present truth, sold at the very lowest figures, which we are assured, will benefit the people, if read and heeded:—

1889.		
Denmark,	Kr. 5,890 17	
Norway,	" 12,961 44	
Sweden,	" 20,008 91	
Total,		Kr. 38,860 52 (\$10,446 37)
1890.		
Denmark,	Kr. 6,034 67	
Norway,	" 12,811 93	
Sweden,	" 21,961 25	
Total,		Kr. 40,807 85 (\$10,969 85)
1891.		
Denmark,	Kr. 17,576 74	
Norway,	" 11,329 12	
Sweden,	" 14,774 84	
Total,		Kr. 43,680 70 (\$11,742 12)
Grand Total,		Kr. 123,349 07 (\$33,158 34)

The increase of sales in Denmark during last year is largely owing to a class of canvassers that entered the field this fall. Brother H. L. Henriksen, our general agent, instructed them for about four weeks in Copenhagen, and then they were sent out. Some belonging to that class are from Norway, but still they began labor in Denmark. Otherwise the report from Norway would have been larger. Some of the best canvassers in Norway have ceased work. Brother Henriksen is employed as general agent, and three young men have left for America. When we take these things into consideration, our workers have done well in Norway.

The decrease in Sweden is partly because the work had to stop while the canvassers attended the institute at Christiania, and partly because some have neglected to report regularly, and partly for want of new books.

We will now soon have new books, and brother Lind, who came from America in the fall, is acting as general agent, so we expect there will be much more work during this year.

Thanking the Lord for his care and mercy over his cause and people in these countries in the past, we would still implore his blessings upon us for the future, and most humbly ask our brethren everywhere to include us in their prayers to this end.

L. JOHNSON.

Borås, Sweden, Feb. 9.

ANOTHER RECRUIT.

BROTHER E. N. VAUGHAN writes from Asheville, N. C., as follows:—

"About four months since, 'Bible Readings' was placed in my hands, and after reading a portion of it, I gave it to my sister. About six weeks ago my special attention was called to the keeping of the Sabbath of the Lord and the prophecies relating to the coming of the Lord, by a missionary sent to this city. After this consultation with the missionary, I kept the next Sabbath, and ever since have rejoiced in the truths of the third angel's message. My heart has many times been filled with gratitude, as I have listened to the simple story from the blessed book. And now my desire is to go and carry the same precious truths to others, at their homes, that they may rejoice in the same. Many here are interested in these things, and some have taken their feet from the Sabbath and cease to do business on that day. And others are considering the question very seriously. May the Lord give them strength to decide on the side of the truth! Now as I go out among the people to place the books in their hands, I desire the help of the Lord, that his blessing may rest upon the work that I shall do in humility. Without it we cannot do anything; for vain is the work of man without the help of God. To this end I ask the prayers of all who are interested in this work."

AUSTRALIAN CONFERENCE PROCEEDINGS.

THE third annual session of the Australian Conference convened in Federal Hall, North Fitzroy, Dec. 26, 1891, President G. C. Tenney in the chair. There were forty delegates, representing six churches. After reading the minutes of the previous session, applications for admission to the Conference were received from the churches of Geelong, Victoria, twenty-five members, and Latrobe, Tasmania, twelve members. These requests were granted.

The treasurer's report for the year is as follows:—

Tithes received,	\$ 7,597 63
Expenditures,	7,225 29
Balance,	\$ 372 34
Balance from last year,	1,219 73

Cash on hand, \$ 1,592 07

The secretary's report shows the following standing of the churches:—

Churches,	members,	tithing.
Melbourne,	208	\$3,783 22
Hobart,	60	793 43
Adelaide,	125	1,665 91
Bismark,	42	140 85
Sandhurst,	10	143 21
Sydney,	51	448 62
Ballarat,	43	476 94
Geelong,	25 for six months,	156 21

The statistics as to membership are not exact in every instance.

The Committee on Resolutions reported as follows:—

Whereas, The providence of God has seemed to open the way in our large cities for visiting and holding Bible readings with families, and there are some in our field, who, by reason of past experience, are qualified to conduct this line of work; therefore,—

1. Resolved, That immediate attention be given to the Bible-reading work, and that suitable persons be selected and thoroughly trained for this kind of labor.

2. Resolved, That it is the sense of this Conference that a few men of devotion, energy, and piety, should be selected to engage in colportage; to visit those portions of the field where the largest number of books have been sold; to assist in further investigations those who have become interested in any part of the truth, and furnish them with further reading-matter; to solicit their subscriptions for our periodicals, and to reach others, as the way may open.

3. Resolved, That we hereby express our appreciation of the deep interest manifested by our General Conference, in the welfare of the work in our country; and that we are especially grateful that in the order of God's providence, they have commissioned those who have lately reached us from America,

to visit, counsel, and assist us at the present juncture of our experience.

This resolution was carried by a rising vote of the congregation.

4. Resolved, That we again attest our confidence in the work of the Spirit of God manifested in the labors of Mrs. E. G. White, and that we accept with humble gratitude the messages thus borne to us as a Conference.

Several testimonies on the importance of sister White's labors were given, and resolutions were carried unanimously.

Whereas, There is an increasing demand for educated laborers in Australasia and adjoining fields, and in view of the fact that many young men and women now stand ready and waiting to enter a school where they may receive education and training for the work; and,—

Whereas, The distance and traveling expenses to America are so great that it is impracticable for any large number to attend our colleges; therefore,—

5. Resolved, That it is our duty to take immediate steps toward the establishment of a school in Australasia.

6. Resolved, That six persons be chosen by this Conference, to act with two to be chosen by the Conference in New Zealand, to represent that field; and one chosen by our missionaries in Polynesia, to represent that field; to act as a Committee on Location.

7. Resolved, That a committee of seven on organization and plans be elected by this Conference.

8. Resolved, That in the interval preceding the location of this school, the erection of the buildings and the opening of the same, the Executive Committee be authorized to arrange for, and conduct such terms of, a worker's training school, as they deem advisable.

A very deep interest was exhibited in all these resolutions.

The Committee on Credentials and Licenses reported as follows: For Credentials, G. C. Tenney, G. B. Starr, W. L. H. Baker, R. Hare, D. Steed, A. G. Daniells, W. D. Curtis; for Licenses, George Foster, C. J. Anderson; ship missionary, Victoria, C. J. Robertson.

The Committee on Nominations reported as follows: For President, A. G. Daniells; Secretary, George Foster; Treasurer, Echo Publishing Company; Executive Committee, W. C. White, G. C. Tenney, W. D. Curtis, J. G. Shannon.

The following were elected as a Committee on Location for the school: G. C. Tenney, Queensland; J. Stockton, West Australia; H. Muckersy, Victoria; R. Shannon, Sydney; J. G. Shannon, Tasmania; Thomas Thatcher, South Australia; E. H. Gates, Polynesia and New Zealand; on Organization, W. C. White, A. G. Daniells, G. C. Tenney, H. Muckersy, N. D. Faulkhead, G. B. Starr, W. D. Curtis.

The proceedings terminated Jan. 1, 1892, and the Conference adjourned. G. C. TENNEY, Pres. G. FOSTER, Sec.

ECHO PUBLISHING COMPANY PROCEEDINGS.

THE third annual meeting of the Echo Publishing Company was held in connection with the Conference, Dec. 28, 1891, President G. C. Tenney occupying the chair. It was ascertained that a quorum of stockholders was present, and after remarks by W. C. White, G. B. Starr, and others, opportunity was given for the subscription of new shares. Sixty shares were subscribed by those present. Brother White remarked that it was a cause of satisfaction to realize that the Company's worth represented about twice the amount which had been subscribed by the stockholders. The subject of the Company's receiving deposits in the capacity of a savings-bank was discussed. It was shown that this form of business was already being transacted. The director's report and balance sheet were then submitted, the latter of which was as follows:—

BALANCE SHEET FOR THE HALF YEAR ENDING DEC. 20, 1891.

ASSETS.		
	£	s. d.
Cash on hand,	8	4 7
Bank account,	292	16 3
Real estate,	3,169	2 1
Office furniture,	197	4 9
Stereo. department,	182	19 10
Printing department,	2,228	16 8½
Rubber stamp,	78	13 0½
Hammond type-writer,	25	0 0
Echo library,	44	4 6½
Sundry charts,	80	10 10
Tracts,	55	7 11½
Trade books,	476	7 11½
"Man, the Masterpiece,"	95	1 9
"Ladies' Guide,"	385	9 9
"Home Hand-Book,"	20	0 0
"Patriarchs and Prophets,"	98	8 1
"Plain Facts,"	47	16 0
"Great Controversy,"	179	19 0
"Daniel and the Revelation,"	404	8 4
"Bible Readings,"	357	2 6
"Sunbeams of Health and T.,"	35	7 6
"Sunshine at Home,"	39	16 3
Horse,	18	10 0
Current accounts,	3,378	0 13¼
Calendar account,	306	1 1
Stamp account,	7	2 2
Total,	£12,213	0 1¼

LIABILITIES.

	£	s. d.
General Conference Acct.,	4,984	19 5¾
Mortgages,	1,500	0 0
Australian Conference Fund,	178	3 3½
Current accounts,	520	11 7¼
Deposits,	1,461	3 8
Balance,	3,568	2 0¾
Total,	£12,213	0 1¼

	£	s. d.
Net worth, Dec. 20, 1891,	3,568	2 0¾
Net worth, July 1, 1891,	3,095	4 9¼

Net gain for six months, £472 17 3½

LOSS AND GAIN STATEMENT FOR THE YEAR ENDING DEC. 20, 1891.

CREDITS.

	£	s. d.
Balance, July 1, 1891,	804	17 2¼
Donation,	6	6 6
Federal Hall,	31	15 0
Printing department,	6	2 9¼
Stamp account,	1	11 -3
Book department,	1,082	3 7¼

Balance, Dec. 20,	£1,271	14 5¾
Total,	£1,271	14 5¾

DEBITS.

	£	s. d.
Little Friend,	23	14 5½
Good Health,	15	2 11½
Interest,	64	19 10
Expense,	176	9 0½
Office furniture,	5	1 0
Hammond type-writer,	12	10 5
Bible Echo,	209	4 10½
Bad and doubtful accts.,	96	0 11½
Stereo. department,	54	8 8
Rubber stamp account,	2	18 8½
Sundry charts,	0	10 11
Balance,	1,271	14 5¾

Balance, July 1, 1891,	804	17 2¼
Net gain for six months,	466	17 3½

Total, £1,271 14 5¾

Audited and found correct, Jan. 18, 1892.

H. SCOTT, Sec. W. C. WHITE, Auditor.

The following committees were appointed: On Nominations, A. G. Daniells, W. D. Curtis, J. H. Woods; on Resolutions, W. L. H. Baker, C. Michaels, and B. B. Belden.

At the second meeting the following resolutions were considered and adopted:—

Whereas, The past year has been characterized by great depression in business circles, and sharp competition in the printing trade; and,—

Whereas, The canvassing work has had to contend with great difficulties from unprincipled men and the scourge of influenza; therefore,—

1. Resolved, That we express our deep gratitude to God for the prosperity of the past year both in the printing and the canvassing work, and for the present sound financial condition of the company as shown by the balance sheet.

Whereas, The merits of *Good Health* are so generally recognized by leading health and temperance workers; and,—

Whereas, The subscription list is not sufficient to make it a profitable enterprise; therefore,—

2. Resolved, That we hereby call upon all our canvassers, tract societies, and workers generally, to interest themselves in securing subscriptions for this journal, until it shall be placed upon a firm financial basis.

Whereas, There has been but a limited number of tracts issued during the year by the Company, and in view of the demand for reading-matter of this class by our ministers and missionary workers; therefore,—

3. Resolved, That there be a renewed effort put forth during the coming year to provide a greater number of suitable tracts for this field.

Whereas, The General Conference Association has manifested its confidence and liberality toward the work in this country, by intrusting us with large funds; therefore,—

4. Resolved, That we manifest our appreciation of the same by allowing five per cent interest on the average amount thus allowed from the first of January, 1891.

Whereas, The Echo Publishing Company has been erected in the providence of God to assist in propagating the truth of the third angel's message in every part of Australasia; and,—

Whereas, We find that the amount of good which could be done is limited by the present capital at the disposal of the company; and,—

Whereas, There are many of our people who have not become stockholders who would deposit smaller or larger sums with the company; therefore,—

5. Resolved, That it is our duty as a people to sustain the office of publication by purchasing stock and by using the institution as a place of deposit; and also that means be adopted by the Company to encourage the deposit of large or small sums from adults or children.

6. Resolved, That we appreciate the work of the tract and missionary society in sending the *Echo* to the reading-rooms and libraries of many of our cities, and that we supplement their efforts by placing copies of our suitable denominational books in these libraries so far as is thought best.

7. Resolved, That we recognize the need of experienced canvassers who will devote their time wholly to the work of canvassing for our periodicals.

On motion, these resolutions were considered separately and adopted.

The Committee on Nominations then submitted the following names as a Board of Directors for the coming year, and moved their election: G. C. Tenney, W. C. White, H. Muckersy, B. B. Belden, N. D. Faulkhead, W. Bell, W. J. Prissall.

The report was adopted, with but few scattering votes. On motion, the meeting was adjourned *sine die*.

HENRY SCOTT, Sec.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1891.

No. of missionary letters written	527
" " " received	192
" periodicals distributed	13,456
" Bible readings held	302

Value publications furnished members, \$75.56; amount received on Christmas offerings, \$1,411.07; amount received on first-day offerings, \$245.38; amount received on worthy poor fund, \$60.90.

The following societies have not reported: Adams Center, Cushing, Lime Ridge, Lena, Mauston, Maple Works, Pound, Racine, River Falls, Royalton, and Shawano.

The following have reported, but report no labor performed: Baraboo, Milton Junction, Monroe, North Lake.

S. D. HARTWELL, Sec.

WEST VIRGINIA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1891.

No. of members	53
" reports returned	26
" letters written	80
" " received	18
" missionary visits	2,012
" Bible readings held	28
" attending readings	94
" periodical subscriptions (yearly)	1
" " " (less than a year)	15
" " distributed	272
" pp. books and tracts sold	201,357
" " " loaned	2,967
" " " given away	452

Cash received on books, tracts, and periodicals, \$50.57; on sale of subscription books, \$762.59; on first-day offerings, \$20.98; on annual offerings, \$88.45.

T. E. BOWEN, Sec.

Special Notices.

BIBLICAL INSTITUTE IN DIST. NO. 4.

This institute will be held in Des Moines, Iowa, March 20 to April 14. The Iowa Conference Committee has made arrangements to furnish a dining-hall large enough to accommodate all who may attend. Rented cottages will be furnished with bedsteads, chairs, stands, stoves, and fuel where necessary.

We will expect the brethren to bring bedding, window curtains, etc., as they deem necessary to fix up their rooms. The board will not be over \$2.50 per week, and perhaps less. We look for a large delegation from every Conference in the district. We are all anxiously looking for the blessing of God to rest upon us, and we need not be disappointed.

J. H. MORRISON, Pres. Iowa Conf.

INSTITUTES IN ILLINOIS AND OHIO.

For the benefit of those who live in southern Illinois, who desire to enter the canvassing work, but are not able to be at the institute now being held in Chicago, it is decided to hold an institute at Duquoin, Ill., March 18-28.

We invite all who can possibly do so to attend this meeting, whether they are ready to enter the work or not, as brethren Huffman and Bagby will be present to teach the word of God, which we must know before we can teach it to others.

The Ohio institute will be held at Mt. Vernon, April 5-19. We hope to see all the canvassers in the State at this meeting, as it will be a number of months before a like privilege will be enjoyed.

R. B. CRAIG.

INSTITUTE AT LAPEER, MICH.

As previously announced, this meeting will be held at Lapeer, beginning March 29 and closing April 12. We request all our old canvassers to be present as far as possible. Let all others who expect to connect with this line of work the coming season, be sure to attend. We expect this meeting will be the best one of its class ever held in the State, in which thorough instruction in all phases of the canvassing work will be given by persons of experience. It is becoming more and more apparent year by year that these institutes are an almost indispensable necessity for the success of beginners, as well as a great benefit to all canvassers.

Our work is constantly advancing. New plans and methods need to be considered, and for these reasons, it

is for the best good of all our workers to meet in these yearly sessions, that they may counsel together, and thereby reach a higher plane. Among those who will be present to give instruction are brethren F. L. Mead, general agent; R. B. Craig, district agent; G. W. Morse of Toronto; C. G. Howell, and others. We also expect an efficient instructor on the health and temperance work. Any who wish to work on such publications should be sure to attend the institute.

The Conference will furnish ministerial help, and each evening as well as Sabbaths will be devoted wholly to the spiritual development of the laborers. All who expect to work in Michigan or Ontario will receive board, room-rent, and instruction free.

We expect all to furnish their own bedding. Be sure to bring a straw tick. If you do not wish to take the bedding with you at the close of the institute, the tract society will return it to your homes free. All should arrange now, to go direct from Lapeer to their field of labor, to which point the Michigan Tract Society agrees to pay their railroad expenses from the institute, whether it is in Michigan or Ontario. But after the institute, railroad expenses will be paid by special arrangements only.

I would impress upon all the importance of being prompt to attend the meeting from the beginning. Let us all seek the Lord, that he may in a special manner be with us, and that all may enter heartily into the work of fitting themselves for better service in the Master's vineyard.

D. E. WELLMAN, State Agent.

A NOTE.

To those who are desirous of knowing my condition, I would say that I am far on the road to recovery, my wounds being nearly healed, and my usual strength rapidly returning. I expect to return to Milwaukee, Wis., this week, and would ask my friends to notice this and address all communications to me there.

I feel to praise God for his mercy in sparing my life, and I trust with his help and blessing to continue laboring in his cause.

M. H. BROWN.

The Sabbath-School.

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

LESSONS FROM THE OLD TESTAMENT.

LESSON XII.—REVIEW.

(Sabbath, March 19.)

1. WHEN will the kingdom of Christ be set up?
2. Where will it be, and how long will it continue?
3. Whose seed will be the king, and who will share the kingdom with him?
4. When Christ comes into that kingdom, what song will be sung?
5. What will be the character of that people whom the Lord will bid enter?
6. What blessings come to those here who steadfastly trust in God?
7. Against what are we solemnly warned in our third lesson?
8. In eating and drinking, what should be the standard of the Christian? 1 Cor. 10: 31.
9. What incident in the history of King Hezekiah shows God's willingness to help those who trust in him?
10. By virtue of what are all the blessings of God brought within our reach? Isa. 53: 4-6.
11. In view of this great sacrifice, what gracious call does the Lord make to the children of men? Isa. 55: 1, 6.
12. Who will be blessed in responding to this call?
13. What has God promised to do for those who thus seek him? Eze. 36: 26.
14. What has he covenanted to write in this new heart? Jer. 31: 33.
15. What has he promised to do with their sins? Eze. 36: 25; Jer. 31: 34.
16. By what power is this change wrought? Eze. 36: 27; Rom. 8: 9, 10; 5: 5.
17. How willing is God to give us his Spirit? Luke 11: 13.
18. How will such a heart regard God's law? Eze. 36: 27; 11: 19, 20.
19. Give the character of Jeholokim's reign, and mention one of his most notorious acts.
20. What prophet especially warned him of his doom, and what did that prophet have to endure?
21. Give an account of the overthrow of Jerusalem and what led to it.
22. Repeat the text of each lesson in order.

ADDITIONAL NOTES.

1. THE KINGDOM OF GOD.—The terms "kingdom of God" and "kingdom of heaven" are frequently found in the New Testament, and are evidently used interchangeably. Their meaning may be defined under two general heads: (1) The plan of salvation; (2) The actual kingdom which Christ will set up at his second coming. Under the first head is included (a) the preaching of the gospel in a general manner, both by Christ and his disciples (Luke 8: 1; Acts 8: 12); (b) the "righteousness, peace, and joy in the Holy Ghost," which are the fruits of the acceptance of the plan (Rom. 14: 17); (c) the spe-

cial dispensation of the gospel which is borne to the earth just prior to the coming of Christ (Matt. 24: 14), and the result of the same. Matt. 25: 1. The work defined under the first head is the preparatory work for an entrance "into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. 1: 11. This is the kingdom which is to be set up under the whole heaven (Dan. 7: 27); it is the kingdom of which Christ said: "I appoint unto you a kingdom, . . . that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22: 29, 30); it is that kingdom in which will be seen Abraham, Isaac, and Jacob (Luke 13: 28); and in which all the righteous shall shine forth as the sun in the kingdom of their Father. Matt. 13: 43.

2. THE KINGDOM OF ISRAEL WAS A SYMBOL OF THE KINGDOM OF GOD.—As the literal land of Canaan was a type of the true land, or the renewed earth (Heb. 4: 8-11), so the kingdom of Israel as established under David was a type of the future kingdom of Christ. In a certain sense the kingdom of Christ will be a continuation of the kingdom of Israel. The angel declared of Christ that "he shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 32, 33. To King Zedekiah, who was the last kingly representative of the royal line of David, the Lord declared the complete overthrow of the kingdom and the manner of its final re-instatement. "And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: . . . I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21: 25-27. The right belongs to Christ (Luke 1: 32); it is to be given to him at a time which is called his coming. This coming and the restoration of the kingdoms of Israel and of David, as the kingdom of our Lord Jesus Christ is thus described: "I saw in the night visions, and, behold, one like the son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom: . . . his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14.

3. THE CANDIDATES FOR THE KINGDOM.—Those who have accepted Jesus Christ for their Saviour, either with the imperfect light during the past dispensations, or under the clearer beams of the present time, are candidates for eternal life and the kingdom of God. Those who have been faithful, will, by the mercy of God and the merits of the Lord Jesus Christ, become the subjects of the kingdom when it shall be established under the whole heaven. We are told that those who put their hands to the plow and look back are not fit for the kingdom of God (Luke 9: 62); that "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7: 21); that those in whose lives are manifested the works of the flesh "shall not inherit the kingdom of God" (Gal. 5: 21); and finally, that the faithful who have lived up to all the light which God has permitted to shine upon their pathway, will at last hear the Master say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

News of the Week.

FOR WEEK ENDING MARCH 5.

DOMESTIC.

—New Orleans' annual Mardi gras carnival began Monday.

—Three shocks of earthquake were felt at The Dalles, Oregon, Monday.

—Florida is likely to send a solid Harrison delegation to the Minneapolis convention.

—A new tin-plate mill employing 200 hands, commenced work at Irondale, Ohio, Feb. 25.

—Garza will surrender to United States authorities, it is said, if suitable terms can be agreed upon.

—Senator Aldrich is of opinion that both houses of Congress will pass a free silver bill during the present session.

—Gold has been discovered in Humbert district in Arizona, the ore of which, it is said, runs from \$600 to \$800 a ton.

—William C. Whitney, Secretary of the Treasury under Cleveland, is being named as a possible Democratic candidate for President.

—A shipment of 20,040 pounds of tin valued at \$4,200, from the Temescal mines in San Bernardino county, Cal., was made to New York, Friday.

—Secretary Blaine has given official notice of a definite agreement for the establishment of a commercial reciprocity treaty between France and the United States.

—The University of Michigan expects to beat Harvard University in the number of students enrolled. The probability is that the catalogue will enroll 2,700 students.

—Monday the United States Supreme Court affirmed the decision of the Supreme Court of Illinois in the cases of Samuel Fielden and Michael Schwab, the Chicago anarchists.

—The People's party or "the third party," as it is sometimes called, will hold national convention to nominate a candidate for President of the United States, at Omaha, Nebr., July 4.

—Friday the Nebraska Prohibition convention at Lincoln adopted a platform declaring for government ownership of railways, telephones, and telegraph systems and woman suffrage.

—A large conference of representative colored men met at Tuskegee, Ala., Feb. 23, to take into consideration the condition of the negro race in this country, and to suggest means for their improvement.

—An agreement has been signed in Washington, subject to the approval of British government and the United States government, to submit the Behring Sea question to a Board of Arbitration.

—Vermont lumbermen report that the present winter has been a poor one for their business. Until recently there has not been enough snow on the ground for sledging, and even now, in some sections, the snow on the hills is not deep enough for satisfactory operations.

—Ex-senator James G. Fair of California has made a will, bequeathing \$500,000 to charity; \$200,000 goes to the Catholic Orphan Asylum, in memory of his wife; \$200,000 to the Protestant Orphan Asylum of San Francisco, and \$100,000 to the Hebrew Orphan Asylum.

—Over 2,000 tons, or 150 car-loads of flour are now on the way east for Russian sufferers. It is handled free, one road excepted, will be stored free in New York, and shipped free March 12 by steamer "Missouri" of the Atlantic Transportation Company to Libou on the Baltic Sea.

—The visible supply of wheat and corn is, respectively, 41,110,265 and 10,386,556 bushels. Since last report wheat has decreased 363,553 bushels, while corn has increased 393,339 bushels. The total stock of wheat in the Northwest is 31,025,931 bushels, a gain for the week of 584,814 bushels.

FOREIGN.

—M. Loubet has succeeded in forming a cabinet in France.

—An editor and his assistant have been arrested in Vienna for giving food to the poor.

—Over 40,000 working people in Vienna are out of employment, and great suffering is the result.

—The differences between the Argentine Republic and Chili regarding the frontier have been settled.

—Next Monday a bill will be introduced in the Canadian Parliament to re-impose the export duty on sawlogs.

—It is estimated that fully forty of the sealers who were driven off the Newfoundland coast, Saturday, have perished.

—Chili has declined altogether to participate in the World's Fair at Chicago, on the plea that she cannot afford it.

—It is reported from Ottawa that the difficulties between Canada and Newfoundland are in a fair way of adjustment.

—Out of a population of 1,350,000 in Vienna, it is believed that 39,500 are without employment. The distress is terrible.

—A famine prevails in North Hungary, and 20,000 inhabitants of the county of Arvare are in a state of distress equaling that prevalent in Russia.

—It is reported that thousands of people are out of work in Vienna, and are starving. As a result of the McKinley bill, 12,000 pearl workers were thrown out of employment.

—The recent severe riots in Berlin are exciting much public comment. Many people think these are the beginning of a revolution in Germany, and that the emperor cannot rule an absolute autocrat much longer.

—There is a prospect of another attempt at revolution in Cuba. Cubans who are opposed to the yoke of Spain are reported to be organizing, and there are said to be several bodies of them organized in this country.

—The case of the Canadian sealing vessel "Sayward," which was seized by a United States revenue cutter, and was condemned by the Alaskan court, and then appealed to the United States Supreme Court, was decided Feb. 29, in favor of the government.

—The Cologne *Gazette* is being prosecuted for expressing pain and regret that the emperor's splendid inheritance is melting away under caprices of the hour, and declaring that citizens ought to unite and drive from office the emperor's dangerous advisers, and give him a chance to read the mind of the people.

—There is great distress among the poor in all parts of Germany, and the cry for bread is clamorous. Bread riots have occurred in Dantzic and Brunswick, as well as in Berlin. Meetings of the hungry poor have been held in Hamburg and Breslau.

—A company has been formed in Rio Janeiro with a capital of \$5,000,000, to explore and develop the natural resources of the Amazon. Colonies are to be established, and means provided for reaching a market for a region heretofore practically unexplored.

—A cable dispatch from St. Petersburg, dated Feb. 26, says: "The subscriptions made in America for the relief of the famine suffers in this country are exciting much interest. The relief movements in the northwestern part of the United States, and New York, Philadelphia, and Baltimore—all of which have been reported here—are greatly appreciated. Up to date there has been received from the United States a sum representing \$25,000."

RELIGIOUS.

—In Paris ninety-three religious journals are published. Sixty-seven of these are Roman Catholic, twenty-three Protestant, and three Jewish.

—A private canvass of the New Jersey Legislature shows a large majority of the members of both houses in favor of keeping the World's Fair at Chicago open on Sunday.

—In New York, Feb. 29, Father Nicholas Redding, who was ordained a priest in 1879 by Bishop Kendrick of St. Louis, publicly renounced the doctrine of the Roman Catholic Church.

—Out of 460,000 young men between the ages of fifteen and thirty-nine in Indiana, 430,000 are outside of the church. In other words, not more than one in fifteen is a member of any church.

—It is rumored that a bargain has been made between the Roman Catholic Church and the Conservative government at Ottawa by which the church has pledged itself to give the Conservatives the entire Catholic vote.

—The McAll Mission of France is doing wonders in reaching infidels and freethinkers. The latter prefer the funeral service to be conducted by McAll evangelists. These have but one theme—a personal Christ for every sinner.

—In all the Roman Catholic churches in Quebec on Sunday, a mandamus signed by all the bishops of the province, was read, denouncing political corruption, and threatening excommunication against all who either gave or accepted bribes, whether in the shape of money or liquor.

—Twelve hundred clergymen of the Church of England are said to hear confessions. And it is believed the private confessional is becoming more prevalent. A Roman Catholic writer expresses the belief that it will not be long before the confessional will be almost universal in the English church.

—The Congo Free State has an area twice as great as Europe, with a population of 125,000,000 souls. The English Baptists are doing yeoman service among the people. The river is becoming crowded with steamers, and a great trade is carried on. Mission stations are increasing, and despite discouragements, the work is making good progress.

Appointments.

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

APPOINTMENT WITHDRAWN.

ON account of a general meeting to be held at Charlotte, Mich., March 10-15, I withdraw my appointment for Pottsville, March 11-13.
R. C. HORTON.

GENERAL MEETINGS IN MICHIGAN.

No providence preventing, we will hold general meetings in Michigan as follows:—

Cleon,	March 10-14
Frankfort,	" 17-21
Traverse City,	" 24-28

These meetings are to commence Thursday evening, continuing forenoon, afternoon, and evening, till Monday evening. We hope that all our brethren from the surrounding country will be present from the beginning, so as to attend all the meetings. If the house of worship at Frankfort is ready for dedication at the time of the meetings appointed for that place, and the brethren so desire, dedicatory services will be held on Sunday, March 20.

J. FARGO,
J. O. CORLISS.

No providence preventing, we will hold meetings as follows:—

Lyons, Mich.,	March 17-22
	I. H. EVANS,
	R. C. HORTON,
	A. O. BURRILL.

CARLTON CENTER, Mich.,

March 24-29

R. C. HORTON,
A. O. BURRILL.

CHARLOTTE, Mich.,
Lyons,

March 10-15
" 18-21

I. H. EVANS,
E. W. FARNSWORTH.

I WILL meet with the church at Ceresco, Mich., Sabbath and Sunday, March 12, 13. There are matters of importance connected with the work of the district, and all should be present.
O. F. CAMPBELL.

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 *Herald* must give good references as to their standing and responsibility. Ten words constitute a line.]

FOR SALE.—Two new two-story houses, modern style, situated on Manchester St., on street-car line, in sight of College and Sanitarium. Either house can be used for two families. One has five rooms on the ground and five above, with five closets; the other has four rooms below and four above, with closets. Each room can be heated separately. Nicely grained and papered. City water for lawns, also water in kitchen. Address L. O. Stowell, Battle Creek, Mich.

I WILL correspond with Seventh-day Adventists who want homes where the climate and schools are good; location healthy; grass, grain, and fruit grow well; land, fuel, and living reasonable. We have a church building, and want a few working brethren to locate.
J. SCOTT MOORE, Henderson, Mo.

PAPERS WANTED.

ANY of the brethren or sisters in Minnesota, having clean copies of the *Signs of the Times*, which they do not care to use, would confer a favor by sending them, post-paid, to the undersigned, during this month, March, at Madison, Minn. Box 12.
KATE BAILEY.

Obituary Notices.

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

[To make room for other important matter, we are able to devote only a limited space to obituary notices, and hence are obliged to condense them to the briefest statement consistent with the facts in the case.]

STEVENS.—Died of consumption, at Ithaca, Mich., sister Almira M. Stevens, aged sixty years.

ROCKOW.—Killed by railroad train near Baraboo, Wis., brother Henry Rockow, aged thirty-six years.

REW.—Died of *la grippe* at Garden City, Minn., Jan. 12, 1892, brother Enos P. Rew, aged eighty-seven years.

SLATE.—Died of paralysis, at Bellows Falls, Vt., Jan. 14, 1892, sister Fannie L. Slate, aged sixty-two years.

ROBERTS.—Died of paralysis, at Clarksville, Iowa, Jan. 7, 1892, brother P. A. Roberts, aged sixty-eight years.

GREEN.—Died of bilious *la grippe*, at Adams Center, Jefferson Co., N. Y., brother Asa M. Green, aged seventy years.

ROBB.—Died near Cleveland, Ohio, Jan. 18, the wife of brother Robb, aged 60 years, 10 months, and 25 days.

JINKS.—Died of heart failure, in Fairfield, Huron Co., Ohio, sister Julia A. Jinks, aged 51 years, 3 months, and 13 days.

CURRIER.—Died of heart disease, at Castle Hill, Me., Jan. 17, 1892, brother Jacob B. Currier, aged seventy-four years.

WILLIAMS.—Died of kidney disease, Dec. 25, 1891, at Corydon, Pa., brother John Williams, aged seventy-nine years.

HILLS.—Died of consumption, Feb. 1, 1892, at High Forest, Olmsted Co., Minn., sister Celia Hills, aged seventy-four years.

DEAN.—Died Dec. 28, 1891, of *la grippe*, at Greenville, Mich., sister Mary P. Dean, aged 62 years, 9 months, and 25 days.

MCGHAN.—Died at Fresno, Cal., Jan. 16, 1892, of pneumonia, sister Emily A., wife of Martin McGhan, aged sixty years.

CLARK.—Died at North Windham, Me., of *la grippe* and paralysis, sister Eunice B. Clark, aged 69 years, 9 months, and 26 days.

THAYER.—Died of pneumonia, at South Lancaster, Mass., Oct. 28, 1891, brother Abijah Thayer, aged 82 years, 6 months, and 23 days.

HARRIS.—Died Feb. 3, 1892, of consumption of the bowels, near Copemish, Mich., brother Lewis Harris, aged 75 years, 5 months, and 19 days.

JONES.—Died near Ransom, Hillsdale Co., Mich., of *la grippe*, Jan. 22, 1892, brother Samuel S. Jones, aged 51 years, 4 months, and 23 days.

GROFF.—Died of a complication of diseases beginning with *la grippe*, at Rome, N. Y., Jan. 24, 1892, sister Lizzie E. Groff, aged 13 years and 9 months.

WESTPHAL.—Died of *la grippe*, near New London, Wis., Jan. 22, 1892, sister Harriet Westphal, mother of Elders F. H. and J. W. Westphal, aged 55 years and 23 days.

LEWIS.—Died at College View, Nebr., Jan. 22, 1892, of *la grippe*, terminating in brain and spinal trouble, Gertrude Ramona, daughter of Prof. C. C. and Lizzie A. Lewis, aged 7 years and 16 days.

PETERSON.—Died of *la grippe* at Rankin, Ill., brother and sister John J. Peterson, aged respectively, seventy and sixty-four years. Sister Peterson died Jan. 20, and brother Peterson three weeks later.

BLAKE.—Died of consumption, at Palmyra, Wis., Dec. 13, 1891, sister Isabel C. Blake.

DEAN.—Died at La Grange, Ohio, Jan. 25, 1892, Daisy Dean, aged 10 years, 5 months, and 19 days.

CRANDALL.—Died of heart disease, Feb. 8, 1892, in Athol, Mass., brother Joel Crandall, aged sixty-one years.

SMITH.—Died of lung fever, at Shawano, Wis., Feb. 21, 1892, Raymond, son of Orlando and Lillie Smith, aged six months.

CHASE.—Died of la grippe, terminating in heart failure, in Jay, Me., sister Sarah W. Chase, aged 70 years, 1 month, and 4 days.

CARSON.—Died of heart failure caused by la grippe, in Jamestown, N. Y., Feb. 13, 1892, sister Susan Carson, aged 68 years and 5 days.

GOODDALE.—Died at Wrightstown, Minn., Jan. 19, 1892, Alvin Orin, son of Henry and Emma Gooddale, aged 4 months and 5 days.

RANSON.—Died of la grippe and pneumonia, at Waxahachie, Tex., Jan. 12, 1892, brother John Ranson, aged 65 years, 10 months, and 5 days.

WOLCOTT.—Died at Canova, Miner Co., S. Dak., Jan. 25, 1892, sister Sarah Ann Dalaplain, wife of Hiram W. Wolcott, aged seventy-four years.

ALLRED.—Died of pneumonia, Feb. 10, 1892, at Bradford, Iowa, Gladys Olive, infant daughter of T. A. and H. A. Allred, aged 8 months and 19 days.

HANSON.—Died after a protracted illness, at Rockdale, Tex., Feb. 19, 1892, sister Jennie, wife of Hartsill Hanson, aged 19 years, 2 months, and 15 days.

NETLINGHAM.—Died at Sheridan, Ill., Feb. 13, 1892, of inflammation of the bowels and malarial fever, Willie Netlingham, aged 21 years, 2 months, and 15 days.

SEWARD.—Killed by the accidental discharge of a gun, at Sterling, Kans., Feb. 21, 1892, William Ayres Seward, son of E. H. and Martha E. Seward, aged 15 years, 1 month, and 21 days.

A BIDDING SABBATH AND LORD'S DAY.

BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pages, 20 cents.

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Corrected Jan. 31, 1892.

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STATIONS.							
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Michigan City.....	9.10	11.10	2.52	5.50	12.25	11.20	8.25
Niles.....	10.20	pm 12.43	3.55	7.04	3.37	2.00	pm 10.05
Kalamazoo.....	12.00	2.20	4.25	7.37	4.23	2.45	7.58
Battle Creek.....	pm 12.55	2.59	5.32	8.52	6.25	4.20	9.46
Jackson.....	3.05	4.30	6.22	9.45	7.45	5.43	10.55
Ann Arbor.....	4.42	6.25	8.20	10.45	9.20	7.15	am 12.10
Detroit.....	6.15	8.45	10.45	12.15	10.45	8.45	pm 12.15
Buffalo.....	am 8.00	am 8.00	am 8.00	am 8.00	pm 5.05	pm 5.05	pm 8.15
Rochester.....			5.50	9.55	8.10		10.00
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STATIONS.							
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New York.....		10.30	4.30	6.00	9.15		
Syracuse.....		pm 7.30	11.35	am 2.10	am 7.20		
Rochester.....		9.35	am 2.25	am 4.20	9.55		
Buffalo.....	pm 11.00	11.00	3.15	6.25	pm 12.50		
Suspension Bridge			4.25	am 1.20	9.15	pm 4.45	pm 8.00
Detroit.....	am 8.20	am 7.40	9.05	pm 1.20	10.32	5.52	9.18
Ann Arbor.....	9.35	8.40	9.59	2.19	10.32		
Jackson.....	11.25	9.40	10.58	3.17	12.01	7.15	10.45
Battle Creek.....	pm 1.00	11.12	pm 12.02	4.25	am 1.20	8.47	am 12.05
Kalamazoo.....	2.17	11.55	12.39	5.00	2.22	pm 9.30	1.07
Niles.....	4.15	pm 1.12	1.48	6.17	4.15	7.40	3.10
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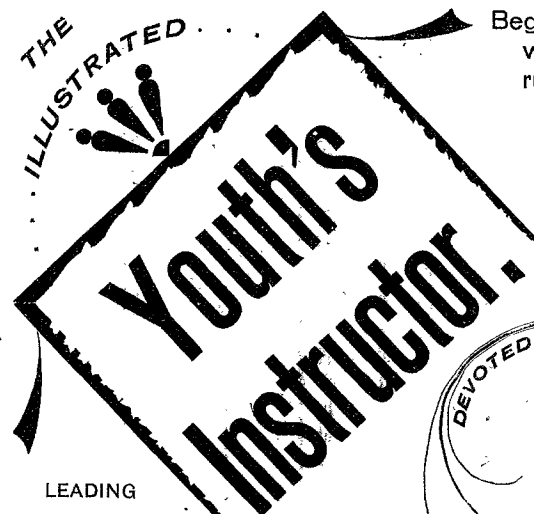


Chicago & Grand Trunk R.R.

Time Table, in Effect Dec. 6, 1891.

GOING WEST.	STATIONS.	GOING EAST.
am 3.00	Boston.....	am 8.15
pm 3.00	New York.....	pm 8.55
am 6.30	Buffalo.....	am 9.40
pm 6.30	Niagara Falls.....	pm 10.20
am 8.00	Boston.....	am 11.00
pm 8.00	Montreal.....	pm 11.40
am 11.00	Toronto.....	am 12.20
pm 11.00	Detroit.....	pm 1.00
am 1.00	Dep. Port Huron.....	am 1.00
pm 1.00	Port Huron Tunnel.....	pm 1.00
am 1.00	Lapeer.....	am 1.00
pm 1.00	Flint.....	pm 1.00
am 1.00	Bay City.....	am 1.00
pm 1.00	Saginaw.....	pm 1.00
am 1.00	Durand.....	am 1.00
pm 1.00	Lansing.....	pm 1.00
am 1.00	Charlotte.....	am 1.00
pm 1.00	BATTLE CREEK.....	pm 1.00
am 1.00	Vicksburg.....	am 1.00
pm 1.00	Schoolcraft.....	pm 1.00
am 1.00	Cassopolis.....	am 1.00
pm 1.00	South Bend.....	pm 1.00
am 1.00	Valparaiso.....	am 1.00
pm 1.00	Chicago.....	pm 1.00

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The Review and Herald.

BATTLE CREEK, MICH., MARCH 8, 1892.

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The condition of the people in many portions of the Old World continues to grow more and more gloomy. Some reports assert that the famine in Russia threatens to be the worst that this world has ever known. But the famine is not confined to Russia. The recent riots in Berlin were largely the fruit of famine pressure in that city. The same condition is said to exist in Rome and Madrid, and more or less in all the large European cities; and in short, all the laboring populations are said to be in a state of semi-famine.

A subject on which many seem too slow to come up to the proper standard, was presented by brother Van Horn in the Tabernacle, Sabbath, March 5—the subject of tithing. It was shown by clear scriptural proofs that the rendering of the Lord's tithe to him, is the method which (with the addition of offerings) he has "ordained" for the support of his work in this dispensation. When will all our people comply with the conditions laid down in Mal. 3:10, and so be made to overflow with blessings poured down upon them from the open windows of heaven?

The prosperity of the United States the past year, stands out in striking contrast with the destitution which has prevailed and is still growing in the different countries of Europe. One notable item is the matter of exports. In the year 1890 our total exports were \$846,000,000; in 1891 they reached the figure of \$957,340,000, showing the wonderful increase of \$111,340,000. But this country should not congratulate itself overmuch; for the outlook here is not assuring. These very troubles in the East are causing millions to turn their hungry eyes toward America; and the absolutism of Germany, and the threatened re-establishment of serfdom by the czar of Russia, will doubtless hasten and greatly augment the exodus from Europe to these shores. But the United States has been for some time receiving more immigrants than could be properly cared for; and what will be the result if the number is suddenly greatly increased, and the swollen river becomes a disastrous flood?

Commencing Sunday evening, March 6, a series of discourses was begun in the Tabernacle, in Battle Creek, which will continue six evenings each

week, till April 7. The object of these lectures is to set forth the reasons for the main points of our faith, an important part of preaching which cannot well be brought into the regular Sabbath services. The apostle exhorts that we be able to give to every man that asketh us the reason of the hope that is in us. This hope doubtless embraces the whole system of belief which we cherish; and this rests on the teachings of God's word, confirmed by science and history; and on these points all should become intelligent. A person who does not know why he believes in the unconscious state of the dead, immortality alone through Christ, the perpetuity of the law and Sabbath, the third angel's message, the United States in prophecy, the sanctuary, the soon coming of Christ, etc., will not be likely to long hold to these points, unless he acquaints himself with the evidence upon which they rest. It is expected that some twelve to fifteen speakers will take part in the course; and it is hoped that great good will result from the effort.

"SUNDAY-KEEPING; WILL IT ANSWER THE PURPOSE?"

In the notice of this tract last week, the price was stated to be \$2 per hundred. It should have been \$3 per hundred, as this is a 24-page tract. The other tract noticed, "The Prophetic Scar," is a 16-page tract, and the price of that is \$2 a hundred. The price of the tracts singly or by the dozen is as stated, 5 cents single, 50 cents per dozen; but by the hundred, the "Prophetic Scar" is \$2, and "Sunday-keeping; Will it Answer the Purpose?" is \$3.

MAIL FOR THE "PITCAIRN" MISSIONARIES.

ELDER E. H. GATES, writing from Melbourne, Jan. 10, 1892, wishes the following notice laid before the readers of the REVIEW:—

"Mail may be sent to us at Auckland, to reach us not later than April 1. We will then be in Suva, Fiji, probably till May 1. Mail will not reach us there later than that date. After that we will sail to Pitcairn Island to start a training school, and that will be my address for some time, though the vessel will go to the other islands. Mail should then be sent to Pitcairn Island if possible (for me), but to Tahiti for others on the vessel, and for me in case that it cannot be sent to Pitcairn Island."

MORE READERS FOR THE "INSTRUCTOR."

JUDGING from numerous letters received, the *Youth's Instructor* in its enlarged and more attractive form is meeting with favor. Those who read it do not need information concerning its merits, as the paper recommends itself. What is needed is MORE READERS; and we believe that the great benefit which the youth especially may derive from the perusal of that which is pure and elevating, is a worthy incentive to present effort in behalf of the *Instructor*.

We therefore solicit the assistance of all in placing this excellent paper in thousands of homes where it is now unknown. Truly it would be a commendable work to furnish 100,000 or more children and youth with reading that will cause them to love the good, the true, the beautiful, and consequently to shun that which is degrading.

There are many who could begin an immediate canvass for this paper in their neighborhood, and we believe that if a general effort of this kind were made, with the enthusiasm that the enterprise deserves, the result would be a large subscription list.

The price is so low, considering the size and worth of the paper, that no commission can be given except where ten or more new subscriptions at 75 cents each are obtained. Ten cents each may be retained by agents in such cases; or a set of "Sabbath Readings for the Home Circle," in four volumes (regular price \$2.40), will be sent prepaid as a premium for fifteen new subscriptions at 75 cents each.

We feel sure that there are many who will willingly take hold of this work from a desire to benefit others. All such should confer with their local tract society librarian, to whom sample copies have been sent for use of canvassers. On request the publishers will send sample copies to persons who live remote from any local tract society.

A prospectus or description of what the *Instructor* will contain during the years 1892-93 (see oppo-

site page), will furnish all the information necessary for persons desiring to increase its circulation by canvassing.

AFRICAN AND EUROPEAN SLAVERY.

EMIN PASHA has written a letter to a friend in Zanzibar, in which he declares that the slave trade is still being extensively carried on in the interior of Africa by the Arabs. He says:—

"I followed the traces of one of these robbers for six days, and counted fifty-one fresh corpses emaciated to the bone. Thirty-nine of the victims had their skulls shattered. Twelve hundred persons are said to have been dragged to Mengo, there being twenty to thirty negroes of either sex bound to each chain. Twenty-seven, including four women, who had succeeded in escaping, met us half dead with hunger."

So in spite of all the efforts that have yet been put forth, the abominable traffic in human beings still continues. That African slavery still exists is of itself a terrible and disgusting spectacle, but how much worse is African slavery than European slavery? The famine-stricken peasants of Russia and the starving workmen of Germany and Austria are as deserving of sympathy as is the black African. The sight of the imprisoned rioters in Berlin handing their meager prison fare through the grates to their starving wives and children outside, is as hideous a scene as any African chain gang driven by the lash of an Arab slave-trader. It is worse; and they are more deserving of our pity; for they are intelligent people and live in sight of others who enjoy every luxury, while they suffer the untold pangs of hunger. It is quite probable, however, that the efforts of the nations of Europe to abolish slavery will be chiefly confined to Africa. To abolish slavery at home would be a very dangerous experiment, which might result in breaking up old established customs, and some few men who claim a "divine right" (?) to rule would be left without anything to do.

Much may, and perhaps will yet, be done before Christ comes for the amelioration of the condition of mankind; but there is abundant reason for believing that when he comes, there will be bondmen (Rev. 6:15) as well as freemen who will hide "themselves in the dens and in the rocks of the mountains," and the coming of that day is the only hope of the complete destruction of slavery that we can present to the world.

M. E. K.

"SHALL WE CARE FOR OUR ORPHANS?"

HAVE you read the appeal by Elder McCoy under the above heading, in REVIEW of Feb. 16? Please read it and ponder it well; and then act upon your convictions. To work for the salvation of our orphans is as good a missionary field as we can enter. It will probably result in the salvation of more souls than a mission to India, China, or Japan.

Our brethren and sisters who have their thousands upon thousands, could give some of those thousands toward the necessary buildings, and not be any poorer, but still have more than they could use. And there are very few so poor that they could not give a dollar or more for the support and education of the children, and not deprive themselves of any real good. Shall we not engage in this mission? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

R. F. COTTRELL.

Ridgeway, N. Y.

SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

Seventeenth Annual Session.

THE seventeenth annual session of the Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Tuesday, March 15, 1892, at four o'clock P. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting such other business pertaining to the interests of the society, as may come before the meeting.

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