

The Advent HOLY BIBLE AND SABBATH **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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"BEHOLD, HE COMETH!"

AGES ago, in the Eastern lands
They watched for Him,
List'ning oft for His chariot wheels
As the day grew dim,
And wondered if he would come again
From Olivet.
With welcoming words on their lips, they looked—
And He tarries yet.

Every year across winter snows,
With wistful eyes,
Eager disciples have watched for Him
To come from the skies;
Every year, under summer suns
They have sung His praise,
And cried for Him from their yearning hearts—
But He still delays.

They died at their watch on the beacon lights,
And we take their place;
We long, as they longed in the olden days,
For the sight of His face;
The sad earth wants Him in her deep woe,
To give her rest;
But the years pass on, and He does not come
To make us blest.

Sometimes we look at the floating clouds,
And in fancy trace
The shining robes and the feet of brass,
And His glorious face;
We hush our breath when the gloaming comes,
And can almost hear
The thrilling sound of His blessed words,
But He is not here.

Yet courage, brothers! We have his word,
And He will not fail;
Let us be patient, and watch, and wait
Till our prayers prevail.
He will surely come, as He said He would,
In the light sublime;
And we shall forget, as we see His face,
This waiting time.

—Marianne Farningham.

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.

TEACH BY PRECEPT AND EXAMPLE.

BY MRS. E. G. WHITE.

If we would have our children pure and elevated in character, we must see that their daily associates are what they should be. If children have companions who are noble and true, in most cases they themselves will become noble and true. They should have companions who will not ridicule what is pure and worthy, but will rather advocate what is right. The fear of ridicule leads many a youth to yield to temptation, and to walk in the way of the ungodly. Mothers may do much by example as well as by precept

to show their children how to be upright amid scorn and ridicule. But too often mothers show a morbid sensitiveness as to what others may think of their habits, dress, and opinions, and, to a great extent, they are slaves to the thought of how others may regard them. Is it not a sad thing that judgment-bound creatures should be controlled more by the thought of what their neighbors will think of them than by the thought of their obligation to God? We too often sacrifice the truth in order to be in harmony with custom, that we may avoid ridicule. We do not carry all our burdens to the Lord, but craving human sympathy, we lean on broken reeds, seek to drink from broken cisterns that can hold no water.

A mother cannot afford to be in bondage to opinion; for she is to train her children for this life and for the life to come. In dress, mothers should not seek to make a display by needless ornamentation. The fringes, ribbons, laces, and ornaments are not necessary, and in the purchase of these things the money God has intrusted to us is turned away from its proper channel; for it should flow into the treasury to supply the wants of God's cause.

We should see that our children have advantages for gaining an education, that they have a pleasant home, furnished simply, and providing convenient, tasteful arrangements. These are legitimate channels in which our means may flow, and in denying self, the gratification of pride, we lose nothing; for we are comfortable in a pleasant home, and are provided with neat, plain garments. Mothers, by not following the practices of the world, you may set before your children an example of faithfulness to God, and so teach them to say no. Teach your children the meaning of the precept, "If sinners entice thee, consent thou not." But if you would have your children able to say no to temptation, you yourself must be able to say no. It is as needful for the man to say no, as for the child.

With the sacred responsibilities of motherhood, how can a woman give herself to the frivolous fashions of the world, and so teach her children to conform to the world's standard? Demoralizing extravagance prevails everywhere, and souls are going to ruin because of their love of dress and display. The life of nine tenths of those who are devotees of fashion is a living lie. Deception, fraud, is in their daily practices; for they wish to appear that which they are not.

Nobility of soul, gentleness, generosity, are bartered away to gratify the lust after evil things. Thousands sell their virtue that they may have means for following the fashions of the world. Such madness concerning the changing fashions of the world should call forth an army of reformers who would take their position for simple and plain attire. Satan is ever inventing fashions that cannot be followed except through the sacrifice of money, time, and health.

Having before us the picture of the world's demoralization upon the point of fashion, how dare professed Christians follow in the path of the worldling? Shall we appear to sanction these demoralizing fashions by adopting them? Many do adopt the fashions of the world, but it is because Christ is not formed within them, the hope of glory. Luxurious living, extravagant dressing,

is carried to such an extent as to constitute one of the signs of the last days.

Pride and vanity are manifested everywhere; but those who are inclined to look into the mirror to admire themselves, will have little inclination to look into the law of God, the great moral mirror. This idolatry of dress destroys all that is humble, meek, and lovely in character. It consumes the precious hours that should be devoted to meditation, to searching the heart, to the prayerful study of God's word. In the word of God, inspiration has recorded lessons especially for our instruction. Paul writes, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." No Christian can conform to the demoralizing fashions of the world without imperiling his soul's salvation.

Devotion to dress takes from the means intrusted for works of mercy and benevolence, and this extravagant outlay is robbery toward God. Our means has not been given to us for the gratification of pride and love of display. We are to be wise stewards, and clothe the naked, feed the hungry, and give our means to advance the cause of God. If we want adornment, the graces of meekness, humility, modesty, prudence, are suited to every person, in every rank and condition of life.

Shall we not take our stand as faithful sentinels, and by precept and example frown down indulgence in the dissipation and extravagance of this degenerate age? Shall we not set a right example to our youth, and whether we eat or drink, or whatsoever we do, do all to the glory of God?

WITNESSES FOR CHRIST.

BY ELDER WM. COVERT.
(Indianapolis, Ind.)

ON the day of his ascension, Christ told his disciples that they should receive power after the Holy Spirit came upon them, and they should be witnesses unto him to the uttermost parts of the earth. Acts 1:8. But they were requested to tarry at Jerusalem until they were clothed with power, before they began to bear testimony to the gospel of Christ. During the interval between the taking up of Christ and the day of Pentecost, a successor to Judas was chosen by the disciples. Peter requested that the one to be selected to fill this office should be a person who had been with Christ all the time from the beginning of his ministry till the day he was taken from them into heaven, that he might be a witness of the resurrection of the Saviour. The lot fell upon Matthias.

Perhaps there was nothing wrong in electing a successor to Judas; but this witness does not seem to have been called into active labor in the cause. Later on, God called and qualified a witness who had not been associated with Christ during his ministry upon the earth. This man was Saul of Tarsus. When Ananias came with the gospel message to Saul, he told him that he was chosen of God to be a witness unto all men, of the power of Christ. No more successful minister ever preached Christ than this mighty man

proved to be. Yet he never saw Jesus with his natural eyes. When Paul was before King Agrippa, he told the king that when he was arrested in his mad career from persecuting the Christians, Christ said, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." Acts 26:16. "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." Verse 22.

It is evident that the disciples did not at first comprehend the full scope of this commission neither with reference to its extent nor its duration. They doubtless expected Jesus to complete his mission with the Father in heaven, and return again to this earth during their natural life-time. They therefore selected as a witness for Jesus one who was personally acquainted with him both before his death and after his resurrection. These essential qualifications for being a witness to the existence and power of an individual are indispensable when considered alone from a physical stand-point. But in this injunctive grant of our Saviour there is an associated promise reaching down to the end of this age, and also pointing backward along the line of the prophets to the Author of our salvation. In this promise is found a guaranty by which the testimony of the witnesses for Jesus will be accredited to the end of the world. Jesus said: "It behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Luke 24:46-48. He also demanded of them to tarry at Jerusalem till they were clothed with power from on high. Verse 49.

Please notice what these witnesses were to testify to,—not only to the death and resurrection of Christ, but also to repentance and remission of sins. No one is a competent witness for Jesus who cannot give a personal testimony of his experience as a Christian. He must be able to testify that Christ has granted him repentance, and that he has forgiven his sins. Notice also that they were prohibited from entering upon this work until they had received a certain promise of the Father.

This promise, Jesus had previously made, and given copious explanations of the same, yet the thing promised was of such a nature that it could not be comprehended by a verbal description alone. It must be possessed and experienced. Only in this way can a knowledge of it be obtained. And only those who have obtained this internal evidence of Christ are competent witnesses for him.

While Christ was bodily with his disciples, they could sit at his feet and hear his gracious words; but when the time drew near for him to be taken from them, he told them of what was to befall him, and how he should be taken from them. This unwelcome news brought inexpressible sadness to their hearts; and this state of sadness in the minds of the disciples, called out from Christ the sweet promises which make the 14th, 15th, and 16th chapters of John's Gospel so exceedingly precious. He then closed this solemn interview with the prayer of the 17th chapter. What volumes of consolation are found in these four chapters! What wonderful instruction is found here for the children of God! Let us examine some of these points:—

Beginning with chapter 14, verse 5, we discover in Thomas a doubt and a puzzled condition of the mind. He therefore requested Jesus to explain how they might understand the way to God. In answer to this question he was informed that in all ages none could come to the Father except through Christ, and that in a sense God could be seen. Verses 6, 7. But when he spoke of the Father's being seen and known through him, Philip seemed to think Christ was going to

show them the Father literally, as they had in that way beheld the Son. Verse 8. The request of this disciple called out a lesson concerning the manner in which God may be seen and known through Christ by faith, and a statement of the privileges of a Christian to ask the Father for blessings in the name and on the account of his Son, with the encouragement that the request will be granted. Verses 9-14.

How consoling was this assurance! Although Jesus would not be with them personally to dispense God's benefits, yet his disciples in his absence could use his name when drawing supplies from the bounties of heaven, and have all charged to Jesus. This guaranty was as good as the blessings would be in hand. Yet with all these needs fully provided for, Jesus himself would be absent; and what could be done to supply this aching void, was the question that above every other was filling their hearts with sorrow. "Because I have said these things unto you, sorrow hath filled your heart." Chap. 16:6. "Let not your heart be troubled. . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself." Chap. 14:1-3. Jesus was really comforting the mourners on account of his own funeral. In his words of consolation, he assured them that they should not be left as "orphans." (See margin of verse 18.) He promised: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." Verse 16. This Comforter is the Holy Spirit. Verse 26. This Spirit is to be given to the child of God who does not have the privilege of the personal presence of the Redeemer. While Jesus was with his disciples bodily, they do not seem to have enjoyed the Spirit as a "Comforter." His personal presence was sufficient.

Jesus told them that the world could not receive this Spirit, but that he and his Father would both dwell with them by the medium of this power, and in this way they could continue their knowledge and acquaintance with him and with his Father also. Verses 19-21. When he had thus spoken, Judas, the brother of James, asked how he could manifest himself to them and the world not see him. Verse 22. "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Verse 23. Here is the promise of the presence of a power that can be recognized by the child of God. By this he is made a qualified witness for the one whose presence it represents.

It is this element of the gospel that makes it so potent in energy, and so convincing in its testimony. It was because of the Holy Spirit's power that Stephen became such a formidable opponent to the sophistry of the enemies of Christ. "They were not able to resist the wisdom and the spirit by which he spake." Acts 6:10. He was "full of faith and power."

We read in 1 John 5:10; 4:13, 14: "He that believeth on the Son of God hath the witness in himself." "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world." The one who can testify that Jesus is his Saviour, has this witness in himself. The person who cannot preach Christ as his personal Saviour, cannot be a witness for Jesus. It is this point in the testimony that convinces the sinner. The one who has been cured of his moral leprosy bears testimony to the living power of Christ in the bright beams of joy that shine forth from his eyes, and by the intonations of his voice, the gentleness of his manners, and the courage of his convictions which he manifests in Christ-like zeal for the salvation of sinners.

Christ had such witnesses upon the earth before he was manifested in the flesh. When Peter was before his first Gentile congregation, he said of Christ: "To him gave all the prophets witness, that through his name whosoever believeth in him

shall receive remission of sins." Acts 10:43. Thus we prove that all the prophets preached Jesus as a personal Saviour to their cotemporaries. Paul enumerates many of the ancients; beginning with Abel, he mentions fifteen of them by name, then classes them all together as those who "died in faith," and presents them to us as "so great a cloud of witnesses" who have borne testimony for Christ in ages past. An apostle, in writing of those who in past dispensations have borne testimony as witnesses for Christ, says that it was the "Spirit of Christ which was in them" that "testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1:11.

These thoughts fill our minds with wonder as we contemplate the intimate relation that a child of grace sustains to God and his Son! "What is man, that Thou art mindful of him?" Even angels are made to be ministers of those who are heirs of salvation. Angels cannot preach Jesus as their Saviour. It is true that angels have at times announced to some of the sons of Adam that a Saviour could be found at some specified place, but their lessons were only of a historical nature. They could say, "Unto you is born . . . a Saviour." But the prophet could say, "Unto us a child is born, unto us a son is given." Paul could testify, "Christ liveth in me." But angels have no need of repentance. They have no sins to be forgiven. Therefore they cannot testify to sinners that they have been cleansed by Jesus' blood. They could act as messengers in arranging an appointment for Peter to preach Jesus, but they must let the apostle do the witnessing for Jesus.

There is no other agency so effective as the living worker with the witness within his own heart, in preaching Jesus. It was to the living worker that Jesus said, "I am with you alway, even unto the end of the world." It is the living worker to whom he speaks when he says, "Without me ye can do nothing." It was a living worker who said, "I can do all things through Christ which strengtheneth me." It was Jesus who spoke to Paul and said, "I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." "And how shall they preach, except they be sent?" "How shall they hear without a preacher?" "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" Who can respond and say, "Here am I; send me"?

WHAT SHALL I DO WITH JESUS?

BY ELDER L. MC COY.
(Battle Creek, Mich.)

"PILATE saith unto them, What shall I do then with Jesus which is called Christ?" Matt. 27:22.

This is certainly a very important question. It takes us back to Jerusalem, nearly 1,900 years in the past. No more important events are found in the annals of history than occurred on the day in which these words were spoken by the Roman governor. It was the question that troubled Pilate, that troubled his wife in her dreams, that has troubled the world all along the ages since. The same question reaches us with unabated interest, "What shall I do then with Jesus?" It is a personal question, What shall I do with Jesus? The responsibility cannot be evaded or washed from our hands. Pilate tried to evade it, but could not do so. Matt. 12:30. We have not to do with his person as did Pilate, but with his claims. What shall I do with them?

What shall I do with Jesus as the Son of man? For he was the Son of man, as human as his mother, none will deny.

What shall I do with Jesus as to his superior moral worth? This, too, is common ground. His enemies admit that as a moral teacher he stands without an equal.

What shall I do with Jesus as a great historic

character? Of the unnumbered millions who have lived on the earth, but few have been historic. None have so influenced and molded men and women in the generations following, as has Jesus. In religion, politics, literature, in social and individual experience, his influence is seen and felt everywhere. No nation or people has escaped the silent, but all-pervading influence. No founder of empires in all the past has ruled so many loyal subjects. Take the direct and indirect influence of Christ from the literature of the world, and there would not be left a respectable skeleton of a library.

What means the A. D. of the civilized world? Ah! when the obelisk of fame is erected upon which earth's historic characters shall have their names carved, on its apex, in letters of burning light, let the name of Jesus stand as the supremest of all earth's greatness! But this, too, is a common ground.

What shall I do with Jesus as the Son of God? He is as divine as his Father. Emanuel, the only begotten of the Father. Matt. 16: 16; John 1: 1-5; 17: 5. "Thou shalt call his name JESUS; for he shall save his people from their sins." Matt. 1: 18-23. This is the battleground, but it is a Biblical fortification, and, walled in and strengthened by every form of evidence, is impregnable.

What shall I do with Jesus as Judge? Ah! now the form but not the substance of the question changes. Up to this point I have had to do with Jesus: now the question is, What will Jesus do with me? I have accepted or rejected him. Now Jesus will make the decision in my case. What mad presumption for the cowardly Pilate to hesitate, and to inquire of the wicked Jews what he should do with the Son of God, the Lord of lords! Better accept Christ in all his fullness. What folly for any man to dally with this stupendous question, What shall I do with Jesus? What mercy, what condescension, what sacrifice on his part! And yet how long have you, I, dear reader, been permitting the Saviour to stand and knock for admittance at the door of our hearts? Rev. 3: 20. How base and ungrateful have we been to so long refuse to bid him "come in"!

"Bring forth the royal diadem,
And crown him Lord of all."

WHO IS RECONCILED?

BY WM. BRICKEY.
(Kingston, Minn.)

"We pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5: 20. There seems to be a general misunderstanding in regard to who is reconciled in this transaction. The Methodist Discipline says that God was reconciled to us by the death of his Son. During the past week I have talked with three men, two of them ministers of different denominations, who thought that God was reconciled to man by the death of his Son. If this were true, it would prove universal salvation; for if God was reconciled to man by the death of Christ, he must have been reconciled to all men, for Christ died for all. But this is an error. The change is all on the part of man. "God so loved the world that he gave his only begotten Son." John 3: 16. This shows that God loved us before the death of his Son. We never read in the Bible that God was reconciled by the death of his Son, but rather that we are reconciled to God. A few scriptures will make this plain. "When we were enemies, we were reconciled to God by the death of his Son." Rom. 5: 10. "God was in Christ, reconciling the world unto himself." 2 Cor. 5: 19; see also Col. 1: 21; Eph. 2: 16.

—He that will often put eternity and time before him, and who will dare to look steadfastly at both of them, will find that the more often he contemplates them, the former will grow greater, the latter less.—Cotton.

ABIDE WITH ME.

BY WORTHIE HARRIS.
(College, Battle Creek, Mich.)

LIGHT of the world, illumine the chambers of my heart,
That I thy light reflecting, to others may impart
A knowledge of thy healing, O Sun of righteousness,
That to my sight arising, hath saved me in distress.

Darkness hath reigned about me, but now the light
of day

Dispells the gloom surrounding; the shadows flee away;
Those gloomy doubts, whose blackness hath hid the stars
of hope,

Cease to obscure my vision through faith's great telescope.

As to my heart thou comest, thy radiance divine
Will light another's pathway, and lead them up to thine.
All that I have expended will only bring to me
Still greater light and blessing by giving more of thee.

Never depart, my Saviour, continue to abide
In me, thy chosen vessel; for with thy strength supplied,
Not e'en the power of darkness can e'er again control,
Or lessen aught of brightness, if thou dwel'st in my soul.

Then while I live I'll praise thee, thy wondrous love
to me

My theme of conversation, my only song, shall be,
Till at thy glorious coming I shout for victory,
And through the endless cycles recount thy love to me.

PROPHETIC MINUTENESS, AGAIN.

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

I WAS much pleased and benefited by an article in a recent issue of the REVIEW, on "Prophetic Minuteness." Truly, it is encouraging to the weary, way-worn pilgrim, perhaps struggling alone and against opposition, to know that the great God and the angels are intimately acquainted with every particular of our lives; that they gladly enter into our every-day occurrences. As a sequel to the article referred to above, I would beg leave to notice a few brief thoughts brought to view in the tenth chapter of the Acts of the Apostles.

Verse 1: "There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band." It is stated, first, that this man dwelt in Cesarea; secondly, that his name was Cornelius; thirdly, that he was a centurion, *i. e.*, a captain of 100 men; and, fourthly, that his band was called the Italian band. Thus brief as this verse is, it brings out four historical facts, thus challenging the world to disprove its authenticity. If these things were untrue, Roman history would quickly reveal that fact. Thus it serves a twofold purpose—proof and encouragement.

Verse 2: "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." This verse reveals the character of this man. First, he was a devout man, devoted to the cause of God. Thus Heaven regards our acts of devotion. Secondly, this man feared God with all his house. Thus Heaven regards the manner in which we order our households. Thirdly, he gave much alms to the people. Fourthly, he prayed to God always.

Verse 3: "He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius." This verse speaks of time—"the ninth hour of the day." Thus God brings into account the hours as they pass. How carefully we ought to improve upon the golden moments and hours of which Heaven makes so strict an account! Notice also that the "angel" knew his name.

Verse 4: "And when he [Cornelius] looked on him [the angel], he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God."

Verses 5, 6: "And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the sea-side." Verses 5 and 6 especially contain minute points. The angel directed Cornelius to "send men to Joppa." This was a seaport on the eastern coast of the Mediterranean

Sea. Thus the angel was and is acquainted with the location of cities. Again: they were directed to call for one "Simon," and his "surname" was "Peter." Again: he dwelt with one "Simon a tanner." The angel knew his occupation—he was "a tanner." And last, his house was "by the sea-side." How could anything be more specific? How could directions be more plain? And mark, all this instruction came from heaven. God and the angels know our Christian names and our surnames, where and with whom we live, and our occupation, the hours as they pass, the manner in which we improve them, our alms-giving, prayers, and devotions,—all is known by the angels of God. How appropriate are the words of St. Paul: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14. And in Ps. 34: 7 we read: "The angel of the Lord encampeth round about them that fear him, and delivereth them."

If the angels are thus closely related to us, if they are thus cognizant of all that concerns us, how careful ought we to be that our hearts are pure, our lives holy, our homes heavenly, so that the angels may delight to be near us—may delight to be in our society! How harshly must loud, unkind words fall upon their ears! How ungenial must untidiness or uncleanness be to those celestial beings who dwell in light and purity, where only words of love and songs of praise resound. Would that we all were more like them,—more gentle, more kind and patient, more forgiving and forbearing, more like the blessed Saviour whom the angels ministered unto in his life below! Let us study more carefully the holy law of God, the rule in heaven; study more prayerfully the spotless character and example of the Master; strive more earnestly to walk in the light that God has given, that we may be more suitable companions, or, better, may be more fit subjects for their tender care here, and for their society in the kingdom of God.

THE CIVIL SUNDAY.

BY MRS M. E. STEWARD.
(Battle Creek, Mich.)

HERE is surely a contradiction in terms. Sunday is used synonymously with Sabbath, and Sabbath relates to our duties to God. The Sabbath was commanded of God to keep him in remembrance. It was a "sign" to designate the worshipers of Him who made the heavens and the earth, from those who worshiped false gods, that did not create all things. The Lord designed it as an anchor to hold us to the eternal throne; as such, the Sabbath was and is of very great importance.

Civil matters pertain to earthly governments, to the relations we sustain to our fellow-men. What has a Sabbath rest to do with such relations? Do those who advocate a civil Sunday propose to divorce from it all idea of sacred rest or worship? Do they expect to observe it as a national holiday, like the Fourth of July or New Year's? Indeed they do not. They propose to stop the street-cars, and all other cars, thus depriving people of the privilege of going where they can enjoy the works of creation's God. Rest alone, without worship, is a curse; for—

"Satan finds some mischief still
For idle hands to do."

If Sunday is to be kept as a *civil* institution, why not place it on a basis with other days of civil appointment? Who ever knew of a person's being arrested, tried, and punished for not observing New Year's or Thanksgiving? People are at liberty to observe these days or not, as they choose; but how about the "civil Sunday"? This Sunday has the same body as ever, relating to our duties to God; it has only put on a new, outside garment of civil, or state, enactment; hence it is as complete a union of Church and State as it was before. The State is not openly or covertly to legislate on our duties to God.

Uzzah was a priest, but not of those whom God appointed to bear the ark. For his mis-

taken zeal, his thoughtless presumption in putting out his hand to steady the ark, he paid the highest possible penalty, at the hands of God, whose order he was disregarding. Will not those who are favoring Sunday legislation in any form, learn the lesson: "Whatsoever things were written aforetime were written for our learning"?

IMPORTANT PROPHECIES FOR THIS TIME.

BY ELDER D. T. BOURDEAU.
(Battle Creek, Mich.)

WE have already noticed several of these prophecies in our articles on "Principles by Which to Interpret Prophecy," but we now wish to notice some others of them, because of their special importance.

How sweet it is to be noticed, counseled, cautioned, and encouraged in matters pertaining to our temporal interests, by words coming from a human friend in whom we have full confidence! Infinitely more precious is the thought that God notices us in his prophetic word, and that therein he deals with us in words of counsel, warning, and encouragement in regard to our eternal interests.

How precious the thought that God remembered us while speaking to the Jews and to other ancient nations, and while speaking to the primitive church through his prophets! And the more distant the past in which God speaks to us prophetically, the sweeter to our taste, in a certain sense, is the spiritual food that he vouchsafes to us. The more distant the point from which treasures are brought, the more they cost, and the more they are prized. And surely it has cost more to bring very ancient prophecies to us, than it has to secure to us those that are less ancient. The former have had to be copied oftener, and have passed through a longer period of opposition than the latter.

While it is true that all that comes to the child of God in prophecy is dear to him as coming from God, and as being adapted to his wants, it is equally true that whatever comes in the line of prophecy having the marks of antiquity, will ever peculiarly affect his veneration, and give a special tone to his faith in God and in his word.

GOD WOULD HAVE US HIDE IN HIM, THAT WE MAY ESCAPE HIS INDIGNATION.

Isa. 26: 19-21: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

All will admit that the first part of this scripture relates to the resurrection of the righteous; but who are those addressed by the Lord in the last part of this interesting and comforting prophecy? What are the chambers in which they are invited to hide, as it were, for a little moment? What is the indignation that they can escape by so doing?

To ascertain who those are to whom the Lord is speaking, let us first ascertain what is meant by the indignation that the Lord wants them to escape. The last verse of this passage will shed light on this point: "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." This comes as an explanation of the indignation that we are inquiring into. It will come upon the wicked, and will be seen in such a destruction of sinners, that the earth "shall no more cover her slain." The earth covers its slain indirectly, by men burying the dead in it. The idea here conveyed is that there will not be wicked persons left alive to bury the dead of their kind. This answers exactly to the following words of

the Lord through Jeremiah: "And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth: they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." Jer. 25: 33.

This indignation embraces the seven last plagues, and the destruction of the wicked who escape those plagues at Christ's coming. Rev. 19: 21, 11, etc. The "little season" of this indignation will be the period of the plagues, which, as we have seen, will be one year. Rev. 18: 8; 34: 8; 63: 4, etc.

Those to whom the Lord here speaks are, therefore, the people who are to live during the period of the plagues.

We are now prepared to seek for an answer to the second question we have asked; namely, What are the chambers in which they are invited to hide? Some claim that these chambers are the grave. But this would represent God as inviting all the saints of the last generation to enter into their graves; in which case there would be none of the saints of that generation alive at Christ's coming, and all that the Scriptures say about some of the saints' then being alive and being translated into heaven without seeing death, would be untrue, a piece of mere imposition on the part of the Lord and the Holy Spirit!

Nor can the chambers in which to hide mean the hiding-places of the saints in mountains and caves of the earth in the time of trouble, when the wicked, enraged by the plagues, as Pharaoh and his host were by God's judgments, will seek to destroy the saints, hoping thereby to stay the plagues. In that case, it would be having the indignation in question come from man, whereas we have seen that it comes from the Lord. Again, if to hide in the mountains and caves of the earth were the thing required for protection against God's indignation, then the wicked could also be saved from God's wrath by hiding in secret places and strongholds in nature.

We know of no better hiding-place than God and his angels. There are many scriptures that represent God as being the hiding-place of his people, and scriptural testimonies are not wanting which show that God protects, shelters, and delivers his saints by means of his holy angels who encamp around those who fear the Lord and deliver them, and who minister to those who shall be heirs of salvation. Ps. 34: 7; Heb. 1: 14. Daniel was safely hidden in the chambers of which the Lord speaks in our text, when in the lions' den; for the angel of the Lord was with him, and shut the mouths of the lions. Daniel 6. Elisha and his servant were also safely shut up in these chambers when the Syrians were sent to take them, because the angels of God were all about them, and brought them deliverance. 2 Kings 6: 8-22. So of Peter when Herod had put him in prison, determined to slay him as he had slain James. Acts 12. Though inclosed in prison walls, God and his angels were to him a shelter and protection against the wrath and plot of Satan and his agents.

THE STRAGGLER.

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

WE never knew just where to find him, and we did not care particularly, for he would not get into camp at night until after all the tents had been pitched, after the camp fires had been kindled, all the wood and water brought,—though always just in time for supper. He was never known to be too late for that, but we never could depend upon him for anything else. He was seldom present when the detail was made for picket or guard duty, and if he had been he would not have been chosen for such a responsible post; for just as likely as not he would go to sleep at the very point where our sharp-eyed opponents intended to break through and surprise us. He never was known to manifest the least anxiety or promptness, except it was on three occasions; first,

drawing rations; second, responding to sick call; and third, in the matter of *self-preservation*. Where is the company that did not have at least one such member? Don't you remember what a sick expression he could throw into his eyes when the surgeon was making a diagnosis of his case? And while he did not take, internally, at least, the quinine the doctor prescribed for him, it generally served his purpose,—that of securing him a ride in the ambulance the next day, or an order to the company teamster to give his well-filled knapsack free transportation aboard his already burdened wagon. Sometimes, when the coast was known to be clear, and there was no danger anticipated in front, he would be found away on ahead of the column, seeking whatsoever he might devour; or astride of some sore-backed, abandoned mule or horse, we see him slowly, cautiously traversing that lonely cross road, spying out the land with the same selfish intent. But there comes a day at last when he is neither "present" nor "accounted for," when he responds not to his name at roll-call, when there is a vacant place at mess and one less occupant of our tent. He is reported as "missing," and we think of him, if at all, as having probably met the fate of nearly all stragglers—*capture*. But as he was so little credit to the company, his loss is barely felt. For the rations issued to him, for the arms and clothing furnished him, he gave but little in return; in fact, it was all nearly a dead loss to the Government.

Are there not just as faithless soldiers in the army of the Lord? Are there not many who, though regularly enlisted in his service, wear his badge, are clothed in the livery of heaven, have, nevertheless, lost the step of the great onward move, and are falling behind? While the time has come when their services are greatly needed at the front, they are skulking in the rear, fondly hoping and expecting to share in the rewards of victory, and to enjoy the comforts of a peaceful camp when the fight is over. An alert enemy is pressing hard upon the flanks, and those who allow themselves to get too far behind on the march will surely be cut off from the main body, and carried away as prisoners of war. Many have thus suddenly disappeared. They no longer respond at roll-call, and the word "missing," written over against their names, tells the whole story. They simply ventured too far from the line of duty, and have fallen into the hands of the enemy from whose power but few escape, and none live long enough to be paroled or exchanged. Others, tried soldiers, stricken down by the great destroyer, are falling all along the line of march; but with their accoutrements all on, and their faces to the foe. Here and there along the roadside they have been laid away until the sounding of the great "reveille." And while the army, pressing ahead, leaves them in the land of the enemy, yet, O wondrous promise! they shall not always remain in his hands. No, they are soon to be recaptured. When the last tap of the muffled drum shall have died away, when the last dead march shall have been played, then the great Captain of their salvation will appear with his angel escort of ten thousand times ten thousand and thousands of thousands, the hosts of heaven, mounted upon white horses. Then, at his bidding, this great reserve force will arise and come forth (1 Thess. 4: 16); and shoulder to shoulder, rank upon rank, file upon file, with the living faithful, keeping step to the music of glory, they will march forth between the shining ranks of the countermarching angels, and meet the Lord in the air. 1 Thess. 4: 17. On what side shall we then be mustered? God grant that we may render his cause such faithful service that we shall hear the celestial bugles when they shall blow the "assembly," and not be left asleep in the dust of the earth with the stragglers, unparoled and unexchanged. God grant that when the armies of the redeemed shall pass in review before the Commander of the universe, we shall be able to respond "Here" to our names, and not be recorded among the "missing."

The Mission Field.

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

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

SELLING BOOKS IN THE TRANSVAAL.—NO. 2.

At the time of our arrival in Johannesburg, disease and death were very prevalent. The fever was taking off as many as twenty-five persons every week. During the first few days of my work, I would often call at homes where death had entered and cast a shadow of sorrow over the hearts of those left to mourn the loss of dear ones. From the time of my arrival, I was deeply impressed with the thought of the great amount of good that might be accomplished by selling the printed page in that city whose inhabitants were from almost every nation under the sun. Johannesburg, the center of a gold-mining district, although only four years old, has gained a name as a very rich mining center, and thus adventurers have been flocking to it by the thousand. Men who have come to these gold fields in search of riches have often been sadly disappointed, as living is so expensive and employment oftentimes difficult to find. During the year 1890, board and lodging in the boarding-houses was from forty to sixty dollars per month. A small room, furnished with common furniture, rented for from seventeen to twenty-five dollars per month. A house of five rooms would bring a monthly rent of from forty to seventy-five dollars.

At the request of the members of a Sabbath-keeping family with whom I boarded, we organized the first Sabbath-school in the Transvaal, with a membership of seven. We also commenced holding prayer-meetings every Wednesday evening, and a Bible reading was held or something from the *Home Missionary* was read each Sabbath afternoon. The spirit of giving to the missionary work was realized by the members of this family Sabbath-school, and during the first two quarters our contributions for foreign missionary work amounted to over twenty-eight dollars.

Bro. Webb, my fellow-laborer, was greatly blessed in his efforts in the different places in which he worked in the Transvaal. He sold, during our stay of some seven months in that republic, over 500 copies of "Thoughts on Daniel and the Revelation," in the English, Holland, and German languages. He canvassed five different places. While at Potchefstroom, the second place he visited, his faith was severely tried, as he was dependent on his daily sale of small publications for his support, and his expenses amounted to not less than fifteen dollars per week. While at Pretoria, the capital of the Transvaal, he sold a copy of "Thoughts on Daniel and the Revelation" in the Holland language, to the president of the South African Republic. Among those from whom he secured orders in this city, were a number of men of influence in the government. I sold in Johannesburg over 700 copies of "Thoughts on Daniel and the Revelation." These caused quite a stir among the people, and by the many questions asked me by my subscribers, I could see that the books were not only bought but read. Many of the books sold in such places as Johannesburg and Kimberley, and other mining districts in South Africa, not only find their way to every part of the different colonies, but some are sent to other parts of the world. Many of the books sold were purchased for the purpose of sending them to friends who were off in some obscure part of the continent. Young men who have not the least desire for reading religious works, have often said that they had no use for the book themselves, but only bought it with the idea of sending it to some relative or friend who would be interested in its teaching.

Although all mining camps are noted for the wickedness of their inhabitants, there were many good, honest Christians in Johannesburg. There is surely a great demand for good reading in all

such places, as all bookstores keep only such books as are called for by the masses. There are many novels, mining works, etc., but books of a religious nature are seldom kept in stock. There being such a want of good reading-matter, I was enabled to take many more orders than otherwise I could have done. Two young men purchased over sixty dollars' worth of our different publications. There is real joy in being permitted to come in close contact with the people in their homes, and to speak with them in regard to the promises of God, and his willingness to help in time of need.

During the month of October, 1890, a weekly prayer-meeting was established among our different companies of Sabbath-keepers in South Africa, with the special object of asking God's blessing upon the canvassing work. From the time of the establishment of these prayer-meetings, our work made greater advancement than ever before.

While we had the assurance that God was with us in our work, and although we were separated from those of like precious faith, sometimes for over a year at a time, yet letters from kind friends often cheered us and gave us fresh courage. There have been times during my three years' experience in the canvassing field of Africa, when it has seemed that every hope of success was only darkness. But the experience taken as a whole, has been one of interest and, I can but believe, of profit. The lessons learned have been a means of giving me a longing desire to prepare myself for more efficient labor for those who stand in need of enlightenment.

G. W. BURLEIGH.

LETTERS FROM OUR MISSIONS.

[THE substance of the following letters has been presented at the General Conference. The space in the *Bulletin* has been so limited that it was impossible to publish them there. Thinking that they will be of interest to the readers of the REVIEW, we give them here. P. T. M.]

DENMARK.

Since October last, I have been lecturing in two different halls in the city. The attendance at these meetings has been good, and many are hearing about the truth for our time. Although I have not as yet presented the law and the Sabbath question, some of my hearers have already begun to keep the Sabbath. Last spring, before I went to Aalborg, we received twelve into our church, and since then twenty-three have been received, fifteen of whom were baptized on New Year's Day.

Copenhagen is a good mission field, and here is, and always will be, plenty to do. The two halls which I have rented are nearly paid for by collections and donations from friends here or in the country, and even some in America are sending money here to get the truth before their friends and relatives.

I use handbills for advertising, and also advertise in several papers. The hall which our brethren have for their own meeting purposes, will hold about 100 persons, but it is so filled on the Sabbath that we must of necessity have another place. How we shall obtain this, we do not know. I have advertised for a larger hall, but we cannot get one.

In regard to the ship work here in the city, I will say that I am not satisfied with what has been done heretofore. We have a man here that would be good for this work, but I do not know whether the mission is able to support him or not. He could do a large amount of good, I am sure, but it would be necessary for him to have support; for the sale of books could not keep him.

I have made an effort to ascertain how great is the field here occupied by sailors. The number of ships is not less than 34,796, going and coming from twenty-four different countries; and seventeen different nationalities are represented by them. Besides, there are hundreds of ships that do not come in here direct, but lay by at

a short distance for coal, provisions, etc., etc. And I am told that a man with a boat is kept by the "Inland Mission," to supply those with reading-matter that pass by here to other countries. Why cannot we do something like this? I hope something may be done in the near future.

JOHN F. HANSEN.

Copenhagen, March 3.

NORWAY.

I have been here a little over four years. The most of this time has been spent in canvassing for our books and papers. In this work I have met much opposition at some places, while at others I have met little or none. The Lord has given me a reasonable amount of success, and I have enjoyed the work very much. I am very happy to know that my effort in this direction has resulted in spreading our literature among the high and the low where I have been. It is no trouble for me to sell any of our books among any class of people in this country, and at the same time support myself well. I also believe there is no way in which I can do more good than by circulating our literature. Canvassing is the work in which I most delight, and at which I at present have the best success.

Our books have a good influence wherever they are read, and they are usually prized far above other works. This is very encouraging. It is also plainly proved beyond doubt that young men who will consecrate their lives to God and his service can be successful at the canvassing work in this country. This branch of the work is onward, although it is true that much more could be done than we now are doing. Of course many of those now at work do not have the experience they need in order to accomplish all that they should.

In July, 1890, according to the advice of our Conference, I began holding Bible readings in this city, the place where I have done most of my canvassing. I had a little experience in this line of work in the United States, and during all my canvassing I have held a reading now and then when at the right place. At first it seemed very hard to get a start, but little by little I got into the work, until I held as many as five readings a day; and finally I could not answer the many calls for readings. In these readings I dwelt mostly on the prophecies, using our chart very freely. The interest ran high with many. Some very nice people appreciated the readings much. First the Methodists noticed my work; and their minister began quietly to work against it; also the Baptists, and then some of even more influence began to warn the people.

Being unable to visit all who sent for me, I counseled with the brethren on the Conference committee, and rented a hall which would seat 200 people. This I made use of twice each Sunday and once or twice during the week. Here I invited many of those with whom I had been holding readings, as well as others, and at the same time I carried on my work in the homes. The Lord blessed us much in our work as we tried to draw near to him. Many became convinced of the truth, six of whom are keeping the Lord's Sabbath. Bro. E. G. Olsen visited us and held some meetings in a large hall, which were attended by from 600 to 800 people.

The Lutheran bishop made me a visit, and expressed his great desire that I might go to the heathen. He then began lecturing on our faith. Being a man of great influence, we watched the result. Some became frightened at learning from him how peculiar we were, but he lost very much by not stopping when he had described us to the people. For he gave a lecture for each different denomination in the city, and all say that he misrepresented them.

Bible work would produce much good if it could be carried on more extensively. The work done by the few laborers we now have in these countries, proves to be blessed of God. I am of good courage in the work. I have a great interest in the meeting of the General Conference,

and will pray that it may be a season of much blessing to the work and the workers.

H. L. HENRIKSON.

Trondhjem, March 3.

I labored in Nordland about six months in 1888, and about the same length of time in 1889. This country is very much cut up into small islands and bays, the latter having an abundance of fish. With the exception of a few store-keepers and tradesmen, the people are all fishermen.

The principal cities of the district in which I have been laboring, are Tromsø, Bodø, and Hammerfest. In Tromsø, some of our brethren have been canvassing; but no meetings have been held as yet. In some of the islands the people live close together, and are often related more or less throughout the whole neighborhood. If one of them receives reading-matter, it is usually circulated in every house; and if none disturb them, they frequently get the same convictions thought-out, either for or against what they have been reading. In one place some of our tracts had been sent around, and I was informed that everybody was an Adventist. They will often contend for their convictions of what they think is right. This was the case with a school boy before his teacher. He was one of a number of children who were denied the privilege of attending my meetings; but in the evening these children came with their Bibles, and wanted me to hold a Bible reading with them. This I did, and we were all much blessed.

Once when at a herring fishery where several hundred people were together at work, I saw a colporteur selling books, mostly hymn books and Bibles, and he did a good business; for many of the people will buy something new if they only have money. I thought then that if one of our brethren could have been there with our nice books, he, too, might have traded. There is no doubt that many may be led to love the truth in Nordland with comparatively small effort.

With the exception of Bodø, I have held all the meetings up there in private houses. I think there have been upward of eighty persons at times in and about the different houses where the readings were being held. They often show a readiness to let me hold meetings in their homes. The first year I was there, forty-six adults embraced the Sabbath and sixteen were baptized. The second year the number reached more than seventy, of whom fourteen were baptized. A church of twenty-four members was organized at Hadsel. I have received in donations about eighty dollars. Doubtless much could be done at the many small stations all through Nordland, by selling our books and giving Bible readings.

I have spent most of the past six months in laboring at Arendal, in company with Bro. Clausen. Twenty have embraced the truth, and eight have been baptized. Over fifty dollars have been donated toward paying our expenses.

K. BRORSEN.

GREAT BRITAIN AND IRELAND.

THE CANVASSING WORK.—"The canvassing work is God's means of reaching many that would not otherwise be impressed with the truth." It is doubtful if there is a single field to which these words have so forcible an application as they have to this field. Circumstances peculiar to this country render it so. The density of population contributes to the condition of things suggested above. With such a congested state of population as is found here, the greatest publicity is given to the most trivial things. An accident happens to-day through official carelessness, and to-morrow the thing is discussed in parliament. And so a work like ours, urged forward in the same manner that it has been in America, with more or less success, before we secure recognition on other lines, results in failure. To publicly present the Sabbath and other kindred truths, at the present stage of our work in this field, appears like the poorest policy we could adopt. By that

means the people whom the truth ought to reach are not reached, and the effort thus made defeats to a greater or less degree the circulation of our publications.

The canvassing work has made a beginning. It has been demonstrated that earnest, faithful, conscientious work in this line brings success. We do not say that our canvassers at present can sell books as readily here as they can in America and some other fields, for with the present knowledge of the territory, and present experience in the work, they evidently cannot. Judging, however, from the work thus far, we are warranted in saying that those who are aiming for success will steadily improve, and their work will show still better results.

Every reason that seems to make it inconsistent to urge our peculiar views publicly just at present in this country, constitutes a special reason why we should in every way possible hasten the circulation of our publications. It may take harder work on the start, greater faith in God, more earnest, persevering effort, to reach real success here, but these means are accessible; and those who come here to take up the work should be men who have learned how to gain victories through the strength of Christ, and who can gather courage out of discouragement. The man who comes here to canvass ought not to be in doubt as to what line of work he should take up, but should be possessed of the idea of succeeding, and of becoming as efficient in that line as it is possible to become here. This is important, not simply on his own account, but for the work's sake and for the benefit and encouragement of others who are studying the object lesson he gives from week to week.

OUR NEEDS.—We need more canvassers. I have already indicated the kind of men and women needed,—persons of faith, consecration, prayer, unflinching determination to succeed, and willing to act in harmony with the general plans of the work. We say the field is the world, and also that the field is one the world over; this being true, who can tell why that portion of Dist. No. 1 lying in the United States, with an area double the size of this country, but with only half as many souls who need the truth, should have 102 canvassers at work, and Great Britain only seventeen—just one sixth as many? Doubtless no Conference in America will feel as if it could spare any of its best men, those upon whom it can rely; and yet such are the ones who should be sent. As individuals, we are admonished to possess the spirit of sacrifice; for that principle is the foundation of our holy religion. Here is a grand opportunity for the State Conferences to manifest this spirit by sacrificing some of their best members for England's need; and, doubtless, ere long England, in turn, will sacrifice some of her sons for India and other dependencies of Great Britain.

There should be a few more to handle the health books, but they should be men who have had a training in that line of work, and who have had a practical experience in it as well. We hope and pray that America will spare twenty-five more at least, of the best canvassers in that country, for this field, and send them as soon as consistent.

THE PUBLISHING WORK.—In August, 1889, the Pacific Press Publishing Company assumed the responsibility of our publishing work in London. At that time it purchased the machinery, type, stock, etc., from the British mission, to the amount of \$5,844, taking the offices already rented by the mission. Since then our paper, *Present Truth*, has been printed by the Pacific Press, the mission paying the Press therefor from month to month. Fifteen months ago a large cylinder press was put in the office at 451 Holloway Road. This is capable of producing first-class work. Another good press will be a necessity if we are to do our own printing. As it stands at present, the paper takes precedence of everything else, and with but one press it necessarily occa-

sions much delay, loss of time, extra work, and consequently, additional expense in attempting to print to any extent other publications than the paper. With the present force employed, more work should be done than is being done, and this would be so if the facilities existed for doing it. Means are greatly needed to successfully prosecute the work after the facilities are secured. The house should be in a position to meet the demands of the Australian and African trade without serious delays, to say nothing of the needs here in the United Kingdom; but it is crippled for lack of means. Probably at the present time the United Kingdom, Africa, and Australia are selling over 500 copies of "Bible Readings" per week, and we hope this will be materially increased in the near future.

SHIP MISSION WORK.—This branch of our work is an important one in this field. Bro. Drew has been working for several years in this line in Liverpool. During the past year his sales have amounted to about twenty dollars per week. There are other important ports where the work should be taken hold of, but we have not the proper persons to do it. Can one or two good, reliable men be sent to this field for such work? What do you recommend relative to placing small libraries on ships in some cases free? If this is done, how will such books be paid for? We shall be glad to know what we can do in this direction.

THE CHURCHES.—Outside of London we have seven small churches, and two companies in Ireland that will be organized before long. These churches need help. With the proper labor put forth, we believe additions could be made to these small companies, which is very desirable. Our smallest church is in the city of Bath. Here three of our canvassers have been at work for several months, and they expect to deliver about 1,000 copies of "Bible Readings." The Bath church has assisted the canvassers, and their success, in turn, has been a great encouragement to the church. Other churches have aided in a similar manner. It seems desirable that a special effort shall be put forth in the city of Bath as early as this coming autumn and winter. I believe that the generality of people in this country will far more readily accept the doctrinal points of our faith, if they are presented with a very generous mixture of the practical truths of Christianity. We all have come to believe this more and more, and are shaping our labor accordingly. Then here are Birmingham, Hull, and Southampton, where a good many of our publications have gone. Something should be done in these places soon.

THE BIBLE WORK.—This as yet has been almost entirely confined to London. Sister Hurd spent a few weeks in Coleraine, Ireland, where Bro. Hope and Hutchinson held a tent-meeting in the summer. It has not, up to the present time, seemed advisable, with our small corps of workers, to open up this work in a new field. The success of the Bible work, generally speaking, depends more or less, after a time, upon being connected with a public meeting; and so we have reasoned that to attempt more in this direction than what we had on hand, would be impracticable and inconsistent. We are employing at present six Bible workers. There are two young ladies who we expect will enter the mission in a few weeks, and who we hope will make efficient workers. At no period since the work began here in London has it seemed more encouraging than during the past two months. One of the most encouraging features of the work is, that those who embrace the truth through this means usually adhere to it. So far not one who has accepted the truth here in London, and joined the church, has given up.

Will it not be possible to send to this field three or four more good Bible workers. Two, at least, should go to Bath this summer. At Bourne-mouth the canvassers think there are special openings for Bible readings. Something should be done to meet these demands before long.

From our experience in the north of Ireland, it seems to be an excellent field for canvassing and Bible work. In Scotland we have done nothing yet. Some may say, "Send out your workers from London." But the question then confronts us, "What about this field?" Is it important to build up the work here, or not?

I pray that God will especially guide in all the deliberations of the Conference, and that such plans will be laid as will promote the best interests of the cause.

D. A. ROBINSON.

Special Mention.

THE INDIAN SCHOOL WAR AT WASHINGTON.

WASHINGTON, D. C., JAN. 31.—*Special Correspondence:* The Indian troubles are not yet over. Quieted down at Pine Ridge, they have broken out afresh at Washington, and the battles here will be as fiercely contested as they were there; and if not as bloody, still many scalps will hang at the belt of the victors.

The arrival of the Sioux chiefs has been followed by another large delegation from all parts of the country. The second delegation are the true hostiles. All of them cry for blood, for scalps, and mean to have them if possible. Some are cranks who believe that the only good Indian is the dead one; some idolize the Indian, and would place all who have other views as deep down as possible in political graves. Democratic reporters haunt the boarding-house of the Indians and the Commissioner's office, seeking to find something "forninst the Government;" while the Catholics are very busily hunting for Morgan's scalp.

While talking at Pine Ridge with Fathers Jutz and Craft, they constantly referred to the Bureau of Catholic Indian Missions, and boasted of its power and influence, holding it as a threat over the heads of all who differed with them.

How many are there who know anything about this bureau and its object? It is a powerful organization for promoting Catholicism among Indians, and to this end it seeks to secure the largest possible number of Catholics in the Indian service; a large number of Indian agents, their clerks, and other employees are Catholics, and it has made a special point of securing the control of as many public schools as possible. Many of these schools are now entirely officered by Catholics, and are as absolutely parochial schools for the distinct propagation of Catholicism as if they were supported by church mission funds instead of by public funds. The Roman catechism is the basis of all instruction; the mass is celebrated, and especial pains are taken to drill the pupils in all the rites and ceremonies of the Catholic Church. This is the case in the Catholic school at Pine Ridge, and others, to my personal knowledge. In some cases, even the Government school itself is under the control of, and is run by, Catholics. The Government school at Devil's Lake, N. D., is taught by Catholic sisters, and is run the same as any other nunnery, although maintained at Uncle Sam's expense.

At the Government school at Grande Ronde, Oregon, no Government flag floats on the breeze, teaching union and loyalty; but in its place is the cross of Catholicism, teaching papal supremacy; and the boys and girls are kept at their desks two long hours every day studying the catechism and Catholic Church principles—or rather, lack of principle. The bureau has accomplished its greatest work, perhaps, in procuring immense sums of public money for the support of its mission schools. The growth of these appropriations is seen in the following exhibit, the amounts secured being as follows: 1886, \$118,343; 1887, \$194,635; 1888, \$221,169; 1889, \$347,672; 1890, \$356,957; 1891, they receive \$363,349, and had the effrontery to make dire threats because all of the cool \$423,000 they asked for was not instantly granted.

With a magnificent appropriation of over one third of a million dollars to use in proselyting,

in teaching the boys and girls that the pope, not the Government, was supreme; that the priests, not the agents, were to be obeyed; that the rules of the church, not the laws of the land, should control their actions in life,—with this gift from the tax-payers of the country in their hands, they turn and heap all manner of abuse upon the Commissioner, upon the Secretary of the Interior, and upon the President.

They scatter their venom everywhere. I have heard it from the lips of their priests on the frontier, from their sleek representatives in Eastern cities, and see it constantly in their church organs.

Such conduct would not be tolerated in a street beggar. Is it any less insolent because the receiver of alms is a church organization with a powerful lobby at its back in the nation's capital? This alms-seeking bureau is in close contact with the cardinal and all the hierarchy, and can summon to Washington very powerful support,—archbishops, bishops, priests, and laymen,—to wait upon the President, or to lobby with Senators and members of Congress, to carry through any scheme it has on hand; such as securing legislation, influencing appointments, or defeating measures which are regarded as in any way detrimental to the interests of Catholicism.

During the last administration, the Superintendent of Indian Schools, Mr. Riley, was a Catholic. The Commissioner of Indian Affairs, Mr. Oberly, was subservient to their interests. The chief of the educational division in the Indian Bureau, his first assistant, and one of his principal clerks were Catholics. In fact, the Indian Bureau was completely dominated by the Catholic Bureau. They had their own offices close at hand, and went in and out of all the offices as though they owned them. The Government schools were neglected, and the Catholic schools fostered in every possible way. This is shown by the fact that the attendance at the public schools in 1889 was less than in 1887, while the Catholic schools showed a large increase in 1889 over that of 1887.

When General T. J. Morgan assumed charge of the Indian Bureau, he found piled up in the Treasury \$93,000 which had been appropriated by Congress to build Government schools. This the Catholic influence had kept back in their effort to injure the public and help the Jesuit teachers. Morgan at once infused new life into the public undenominational schools by expending this balance and securing \$125,000 more for the same purpose. He also announced his intention of at once building up a system of non-partisan, non-sectarian Government Indian schools, modeled after our system of public schools. Immediately the Catholic Bureau became alarmed, and entered upon a most vigorous campaign to obstruct his work. The Catholic Congress assembled in Baltimore at the residence of the cardinal, appointed a strong delegation, with Bishop Ireland at its head, to wait upon President Harrison, and demand that he should recall the nomination of General Morgan. This he declined to do. The head of the Catholic Bureau then filed charges before the Senate Committee, accusing the Commissioner of falsehood, bigotry, and dishonor. A tremendous pressure was brought to bear upon individual Senators to induce them to vote against confirmation.

The attempt was made to combine the Democrats against him as a party measure, but without success; and an effort was also made to secure enough votes to defeat him from the Republican Senators. In the papers submitted to the Senate by the bureau, a violent attack was made upon the Government schools with a view to prevent an increase of appropriations for them; but Congress answered this by voting nearly half a million more than ever before for Indian education, raising the amount to nearly \$2,000,000. Defeated in their attack on Morgan, they have turned their efforts for some months upon the schools themselves at the agencies, and upon the local officers and employees at the agencies. The power of the Catholic priests, the employees of this Bureau of Catholic Missions, to injure the Government, is well shown in the local history of the agency schools; and their

hatred of the Government officials was clearly brought out in the late war. The bureau has its offices, large and well equipped, here in Washington, and a large force on hand ready for war. It is time that people in general should take an interest in their actions, and be ready to defend the public schools, even when located on Indian reservations. The principles involved are the same as though the schools were located in Chicago; but the bureau relies largely on the indifference of the people at large to anything associated with the Indian.—*G. E. Bailey, in Inter Ocean, Feb. 3*

CONDITION OF THE RUSSIAN PEASANTRY.

THE writers (for there are evidently more than one) of the articles on Russia which have appeared in the *Fortnightly Review* under the *nom de plume* of E. B. Lavin, have framed a terrible indictment against the government of that country, both from an economic and a moral standpoint. The last article, which is devoted to Russian finance, describes the racking of the peasantry; and after reading it, the conclusion likely to be arrived at is, that whatever the opposition to which the Jews in Russia may be subjected, their condition cannot be worse than that of the peasants, who are forced to yield not only their flocks and herds, their crops and labor, homes and homelife, but also at last their very life-blood, at the bidding of the czar.

There has been, it is true, a rapid development of industrial manufactures in the Russian Empire, and the manufactures have wonderfully prospered under the government's commercial policy; but there are other important points of view from which the economic position of a country may be studied, and the chief of these in the present case is the state of agriculture. The agricultural class in Russia is carrying on a desperate struggle against adverse conditions. The land has been rapidly losing its productiveness, and has been in many places thoroughly exhausted; yet in proportion as the profits have diminished, the taxes have been steadily increased. To pay these taxes, the peasant is compelled to borrow at a high rate of interest, and in some districts it has become a regular custom for whole communities to borrow money for this purpose at sixty per cent. interest, although we are told that 100 per cent. is the usual rate of interest, and that in many cases from 300 to 800 per cent. has been obtained! Many wretches who have borrowed money and repaid it several times over, have been obliged to sell their labor for the ensuing harvest, and others have been forced to toil for a number of years in the service of their "benefactor," who is called the "soul-dealer." These dealers scour the country in search of children, whom they buy from needy parents for a trifle, and forward to St. Petersburg, where they are resold for double and treble the money, to manufacturers and shopkeepers. Nothing even remotely approaching prosperity is visible in any corner of the empire. Mendicity is becoming the profession of hundreds of thousands. Moneyless, friendless, helpless, and almost hopeless, the peasantry are rising up every year in tens of thousands, and migrating to the south, to the west, anywhere, not knowing whither they are drifting, nor caring for the fate that may await them.

The moral effect of these hard conditions upon the peasants of the young generation is admitted, even by Russian newspapers, to be truly horrible.

Sons persecute their fathers, and drunken fathers dissipate their property and abandon their families to despair. "This," one Russian official says in his report, "is not a proletariat; it is a return to savagery. No trace of anything human has remained."—*Philadelphia Record.*

—There was not a man in all the earth who had more to do than Daniel, the Secretary of State, and yet we find him three times a day bowing before God in prayer. There are men in our day who say they are too busy to be religious.—*Talmage.*

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 31, 1891.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.

EDITORIAL CONTRIBUTORS:
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
L. R. CONRADI, W. A. COLCORD.

CLOSE OF THE CONFERENCE.

By putting in an extra meeting on the afternoon of March 25, from four to six o'clock, the Conference finished the business of the session, and adjourned *sine die* on the hour last named.

The business of the closing days of the Conference was carried out on the lines indicated in previous reports.

March 19, Elder W. C. White gave an instructive and interesting address on South America, setting forth the openings for the introduction of the closing gospel truth, now appearing by the changed conditions beginning to exist in many of those countries, and the obligations resting upon us in reference to this field, under the great commission to go into all the world and preach the gospel to every creature.

Immediately following Bro. White's remarks, Miss Cora Osborne, who is now conducting classes in Spanish in Battle Creek, spoke in reference to Mexico. This sister, who has recently adopted the views of S. D. Adventists, has had some years' experience in mission school work in the city of Mexico. She related many interesting items of experience connected with her work there, showing how the light of truth, if judiciously presented, will gradually dispel the deepest darkness of superstition and error.

At the twentieth meeting, March 23, the report of the Committee on Nominations was reached, and the following officers of the Conference were chosen for the next two years:—

For *President*, O. A. Olsen; *Corresponding Secretary*, W. A. Colcord; *Recording Secretary*, W. H. Edwards; *Foreign Mission Secretary*, W. C. White; *Educational Secretary*, W. W. Prescott; *Treasurer*, Harmon Lindsay; *Executive Committee*, O. A. Olsen, S. N. Haskell, W. C. White, R. M. Kilgore, W. W. Prescott, A. T. Robinson, Dan. T. Jones, J. N. Loughborough, R. A. Underwood.

Committees were provided for as follows:—

Committee on Foreign Missions.—U. Smith, E. B. Miller, W. H. Wakeham, L. McCoy, L. C. Chadwick, H. Lindsay.

Book Committee.—O. A. Olsen, W. W. Prescott, W. C. White, U. Smith, E. J. Waggoner, A. T. Jones, M. C. Wilcox, C. Eldridge, C. H. Jones, F. E. Belden, W. N. Glenn, W. A. Colcord, L. C. Chadwick.

Trustees of James White Memorial Home.—J. H. Kellogg, A. R. Henry, J. Fargo, L. McCoy, G. E. Tyszkiewicz, J. R. Palmer, L. C. Chadwick.

Managers of Union College.—W. W. Prescott, A. R. Henry, W. C. Sisley, J. P. Gardiner, J. H. Morrison, Z. Nicola, A. J. Breed.

Managers of Northwestern School (at Walla Walla, Washington).—H. W. Decker, Aaron Miller, J. E. Graham, T. H. Starbuck, T. L. Ragsdale, G. Holbrook, Dan. T. Jones.

Managers of Central Bible School (Chicago).—W. W. Prescott, W. C. White, J. N. Loughborough, Allen Moon, Geo. B. Starr.

Committee on Transportation.—A. T. Robinson, T. A. Kilgore, A. R. Henry, Allen Moon, C. H. Jones, H. W. Decker.

Labor Bureau.—C. Eldridge, A. R. Henry, W. H. Edwards.

In the International Sabbath-school Association, the following persons were appointed as the *Executive Committee*: C. H. Jones, J. H. Durland, E. J. Waggoner, W. C. White, M. C. Wilcox, E. B. Mil-

ler, Roderick S. Owen, A. E. Place, W. H. Wakeham.

The *Executive Committee* of the International Tract and Missionary Society was made to consist of the following brethren: L. C. Chadwick, L. McCoy, O. A. Olsen, D. T. Jones, S. N. Haskell, W. C. White, A. O. Tait, C. Eldridge, J. N. Loughborough.

The Committee on Distribution of Labor completed its report by making the following recommendations as to the location of laborers, which were adopted: J. H. Durland, to California; R. D. Hottel, to Atlantic Conference; O. A. Olsen and E. J. Waggoner, to visit Europe, and hold Biblical institutes in England and Scandinavia; Luther Warren, to New York; G. B. Starr, to spend the summer in Bible work in Michigan; M. G. Huffman, to Illinois; S. J. Hersum, to Atlantic Conference; M. Stremann, to Scandinavian field in Iowa; E. W. Farnsworth, to Dist. No. 1; Allen Moon, to Chicago. Other vacancies and appointments were referred to the General Conference Committee and Foreign Mission Board.

The business of the Conference was well arranged, and passed off like clock-work. The committees worked hard and prayerfully. A large amount of business was transacted, but all the proceedings were most pleasant and harmonious. Evident tokens were given on several occasions during the Conference, of the Lord's special interposition to remove difficulties and open the way before his cause. These blessings were sources of encouragement and confidence in the work.

In addition to all this, many are able to testify that they enjoyed a rich personal religious experience, both before and during the meeting; by which they are enabled to look back upon the occasion as one of important instruction in Bible themes, and of great spiritual profit.

And so the Conference has closed in a manner, so far as we have been able to learn, satisfactory to all; and the brethren have gone forth to their various fields of labor, strong in faith as to the future progress and triumph of this work, and firm in the conviction that we now stand on the very verge of the promised outpouring of the Spirit, the latter rain, through which the message will close in power, and be cut short in righteousness. To which all hearts respond, May it be even so.

IN THE QUESTION CHAIR.

The "Testimonies."

J. M. VAN KIRK, Ruthven, Iowa, asks:—

"1. Does the Seventh-day Adventist Church believe the so-called 'Testimonies' and writings of Mrs. E. G. White to be revelations from God?"

"2. If the foregoing question be answered in the affirmative, then I inquire: Upon what grounds do you accept her writings to be revelations from God?"

"3. Has Mrs. E. G. White ever performed any miracle in support of her claims?"

Answer.—(1.) The Seventh-day Adventist Church regard the "Testimonies" and writings of sister White as having come through one of the "gifts of the Spirit" (1 Cor. 12: 1, 4, etc.; Eph. 4: 8, 11), which were especially "set" in the church (1 Cor. 12: 28), and were to continue to the end. Acts 2: 17-20; 1 Cor. 1: 6, 7. Among these gifts is the "spirit of prophecy," the operation of which is to bring a person so fully under the influence of the Holy Spirit, that to such person are given, through "open vision" (1 Sam. 3: 1) or some equivalent operation, views of the spiritual world, revelations of the spiritual condition of the church or individuals, of present and future dangers and duties, and of things to come. John 16: 13. This feature of the gifts, if we rightly apprehend certain prophecies, was to become especially prominent in the days which immediately precede the second advent of Christ. 1 Thess. 5: 1-4, 19-23; Rev. 12: 17; 19: 10. When one meets some manifestation of this kind which he believes to be a genuine operation of the Spirit of

God, we leave any one to judge how far he must receive what comes in this manner to be a revelation from God.

(2.) The second question is quite fully answered in the foregoing. We believe the writings of sister White to be a revelation from God, because we believe them to be one of the gifts above referred to. And we believe them to be one of the gifts, because they bear all the marks and characteristics which are set forth in the Scriptures by which a work of this kind is shown to be genuine. When Paul, in 1 Thess. 5: 19, 20, says, "Quench not the Spirit," and "Despise not prophesyings," he adds, "Prove all things" (that is, test all which claims to be the gift of prophecy by the work of the Spirit), and "hold fast that which is good," rejecting, of course, all manifestations which are false and bad, as we see them illustrated in Mormonism and modern Spiritualism, because these, although they show marks of the preternatural, all lead away from God and the Bible, and thus reveal their true character. (See Deut. 13: 1-3.)

(3.) This question strikes us as betraying quite a misapprehension of the subject of the "gifts." Spiritual gifts do not appeal to the evidence of miracles in their support; for one of the gifts themselves is the "working of miracles." In other words, the gifts are their own evidence. Suppose one has "the gift of healing" (1 Cor. 12: 9), and God works through such an one to relieve a sufferer from infirmity and disease; would it not be a strange demand for some one then to ask him to work a miracle to prove that he had healed the person? The healing would be its own evidence. So when one claims to have had revelations through the Spirit of God, the working of a miracle would not establish his claims, for there are false miracles; but we must judge of it by other evidences. We do not find that either Daniel or John ever worked a miracle to prove that any vision which they claimed to have, was genuine. In the case of the gift of prophecy, we look first at the character and position of the one who makes the claim; secondly, at the tendency of what is taught, that is, whether it leads to truth and purity, and the cultivation of the heavenly graces, or away from these things and away from God; and, thirdly, whether there is anything in what is already revealed, or in facts themselves, to contradict what is set forth. And if in all these respects it bears the test, then we believe it is to be received.

FROM AUSTRALIA.

We have been much cheered by the good reports received through the REVIEW from time to time, of the work in the United States; especially is this the case in the news brought us by the last boat, containing some accounts of the meetings during the week of prayer. It is no small comfort to us to know that there are many of our brethren who are earnestly seeking God in prayer, and for one I have been very sensible of the fact, since coming to Australia, that the prayers of the righteous avail much. When we look at the feeble efforts which we put forth, and at our many imperfections, it is remarkable indeed that anything is accomplished, and is a sure evidence that God is at work in answer to prayer; and if so, some one is praying; and I take the success which attends our work in Australia to be, in a great measure at least, the direct result of prevailing prayer. I have always felt so from the very first of my connection with the work, and therefore while it is said that the "Devil trembles when he sees the weakest saint upon his knees," we feel to rejoice to know that God's people are unitedly praying in our behalf. And we hope that those who have remembered our work in prayer will notice this fact, and not be discouraged, but continue to uphold us at the throne of grace.

Perhaps the most noticeable feature of our work is that of book selling by agents. We find that this is quite practicable, and we have also found a goodly number of energetic, devoted young men and women

who have been willing to engage heartily in this work, and God has blessed them in it, and practical fruits of their work begin to appear. From different parts of the colony we are continually hearing of those who have become interested in the truth through the reading-matter presented by our canvassers. One of our workers, who is re-canvassing territory for "Volume IV.," writes as follows:—

"Throughout the difficulties of our canvassing lately, we have been much cheered by coming in contact with many who are seeking more light, several of whom have had these desires awakened by reading the books already placed in their hands by other canvassers. One of these has, as you will see, taken his stand; others I am corresponding with, and believe they will follow. In one instance a whole family—father, mother, and three daughters—are earnestly inquiring. A noted Spiritist in Geelong has gone so far as to attend our lectures, and is also corresponding. The Salvation Army captain at Queenscliff has adopted all the principles and practice of health reform, accepted the truth as touching the state of the dead, and is studying the prophetic books with much interest. I have given several Bible readings to him and some of his neighbors, on these subjects, at their urgent request. These things have brought us much joy and fresh courage for the work."

Quite a number have accepted the truth, among them lately a captain of the Salvation Army, who has not only embraced the whole truth, but has joined our tent work in Geelong, and is now seeking to present the truth, in which he rejoices. A letter received from a miner yesterday, contains, among other words of a like character, the following:—

"I cannot help writing a few lines, being so deeply convinced of the truth through reading your *Bible Echo* and various books. For some time I have been a professing Christian in the Salvation Army, but through reading my Bible I cannot fall in with the doctrines of the churches or Army in regard to many points, such as the immortality of the soul, the millennium, and the Sabbath day. Now, sir, what must I do? Can I continue to worship God in spirit and truth where I hear so much that is contrary to the teaching of the blessed truth? I am fully convinced that the Sabbath is God's holy day, and unchangeable." And in inquiring in regard to his duty under the circumstances, he says, "I do wish you would pitch your tent here again, because there are many who now see the light differently from what they did at that time."

Our tent-meetings are likely to result in adding somewhat to our membership this season, although they have not been successful in every instance, and that success is being gained in spite of the strongest opposition; and as the meetings are still in progress, we cannot at present forecast the result. The tent in Tasmania quite a good little company are already keeping the Sabbath, and a dozen or more have embraced the truth at Burwood, near Sydney. Bro. Foster has lately opened tent-meetings in Geelong, where he is assisted a portion of the time by Bro. Baker, and by Bro. Collins, lately of the Salvation Army. This is the second time the tent has been pitched in Geelong, and there is much prejudice existing there; but so far, we believe, the attendance is good, and we hope that a church will be built up. A few had embraced the truth before the tent was pitched.

We experience here the same spirit of opposition which prevails everywhere, and I think it is even more intense; for there seems to be an impression through the churches which have arrived at an influential point of strength, that they have a monopoly of the religious work in the colonies, and that the other sects are not to be tolerated or encouraged. Our ministers are often told that we have no business in that place, and the cutting nature of the truth serves to stir up a deep feeling of animosity. We believe that there are many honest souls yet to be reached, and we trust and pray that God will help us to reach them.

G. C. T.

"In the day of prosperity, we have many refuse to resort to; in the day of adversity, only one."

GATHERING OF THE ELECT. 18

Sermon by Elder S. N. Haskell, in Battle Creek, Sabbath, March 7, 1891.

I WILL call your attention to words found in Mark 13:26, 27: "And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

There are no meaningless expressions inspired by the Spirit of God. We open the Bible and read with a far different feeling than we have while reading any other book, because there is a meaning in every sentence that the Lord used; and even more than that: there is an infinity in every expression. It bears the mark of the divine, infinite God, so that not only can we see beauty in the truths of divine revelation, but as the mind will enlarge and grasp more of the infinite through a never-ending eternity, we shall continue to see that there are new beauties and heights and depths in every expression that God has used; and notwithstanding this, some of the most important truths lie upon the very surface of the Scripture. The marvel is that such simple expressions contain such wonderful truths. There is one point in this scripture to which I wish especially to call your attention; it is in the 27th verse, where there are three expressions used to convey the same meaning. After stating that he will gather together his elect, he gives three forms of expression to show that the saints will be gathered when he comes in the clouds of heaven: first, he says "from the four winds," and that would be from all over the world; secondly, as though to make it more impressive, he adds, "from the uttermost part of the earth;" thirdly, as a climax, "to the uttermost part of heaven." The atmospheric heavens is the only limit. It is evident, therefore, that when the Lord appears in the clouds of heaven, there will be some of the elect to be saved from every part of this world. This is a most precious thought. They will not come from any one nation, or any one people, or half a dozen specially favored nations or peoples, but they will come from all portions of this earth, from every people, tribe, and tongue. It will be a most glorious company indeed.

It may be said that this refers to those who are asleep in the dust of the earth,—that they are the ones here referred to. Doubtless it is true that representatives of Christ's followers have fallen asleep in all portions of the earth, and this would show that the gospel must have been previously preached to them. There is no question concerning that; but who dares say that there will not be some alive in all portions of the world, who will exclaim, "Lo, this is our God; we have waited for him"? From other expressions to which I will call your attention this morning, it is evident that this is the case.

I will first notice why it is that God sometimes repeats the same idea, in different forms of expression, as in the verse which we have just read. In the forty-first chapter of Genesis, thirty-second verse, in reference to the two dreams that Pharaoh had, the Spirit of God gives a reason why he did this: "And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass." It was established in heaven that that thing would be so, and he would have his people understand and be impressed with the fact. As though darkness and unbelief would rest upon the mind of Pharaoh, that he could not believe the thing would be so, the Lord gave him two dreams, similar in nature, teaching the same truth. And Joseph said it was because the thing was established.

And so here in these expressions in my text, God would have us understand that the great God has surely settled it in heaven, that he will gather his people from every portion of this earth, when he appears the second time in the clouds of heaven.

From other scriptures we are led to the conclusion that there will be living individuals, as well as those who are dead, that will be gathered from all parts of the earth, at the second advent of our Lord Jesus Christ. And when I say from all parts of the earth, I do not mean now and then a man from the different nations, but I mean from all parts of the world, from every place; and into those places which to us it might appear the most improbable, even there the rays of light will enter, and God will be glorified by gathering saints for the heavenly garner. God does not work on the principle of human wisdom, but takes the "things which are not to bring to nought things that are."

I turn first to Matt. 24:14, and I find here a familiar scripture (and probably all the scriptures that I shall refer to this morning are familiar to you all): "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The surest sign of the near coming of the Son of man is the preaching of the gospel of the kingdom in all the world. He connects that event with his second coming. You notice that this is in answer to the question of the disciples in the third verse: "What shall be the sign of thy coming, and of the end of the world?" He goes on to tell them not to be deceived; and in the sixth verse he says: "And ye shall hear of wars and rumors of wars, see that ye be not troubled: for all these things must come to pass, but the end is not yet." Then he is referring to the end of this state of things,—the end of the world, the second coming of Christ. Then in the fourteenth verse he says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." This, the last sign, the surest sign, is the preaching of the gospel of the kingdom in all the world for a witness. When this is done, the end is come.

We look at the National Reform movement at the present time, and in every land and every nation some question concerning the Sunday law is before the people, the same as here in this country. It is not a question that Adventists have raised; it is a question that has been raised by the people. They raised it, and it is to a greater or less extent among all civilized nations and peoples. Therefore we would look to this most naturally as being an evidence of the closing scenes of this world's history; for it is a point upon which Satan will marshal his host, and bring to bear the final conflict upon the people of God. But we should never forget that the angels of God are holding the four winds for his servants to be sealed; and we cannot tell how long God will hold these elements in check. But one thing is certain, the great, important work in the world is the preaching of the everlasting gospel. This is why nations are spared, why God has put hooks in their jaws; but when his work is accomplished, then his unmingled wrath will be poured on the inhabitants of the earth.

Another familiar text you will find in Rev. 14:6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This verse needs no comment; it states that the everlasting gospel will be proclaimed unto every nation, and kindred, and tongue, and people. It will go to earth's remotest bounds. The second and third angels followed this, which shows it to be a special work. Taken together, they constitute one solemn warning of the great day of God to the inhabitants of the earth.

I wish now to call your attention to an expression in Col. 1:5, 6, and I do it more especially to answer a query that very naturally would arise; and that is, If the gospel went to all the earth in the days of the apostles (which this scripture clearly shows), then is not that a fulfillment of the scripture? why do we talk about the special message of the gospel going to all the world in the closing

scenes of the world's history, as present truth? The verses are as follows: "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and know the grace of God in truth." You notice the chronology of the epistle to the Colossians; it is A. D. 64. The chronology of the text in Revelation is A. D. 96—thirty-two years later; and not only that, but the prophet has his eye upon the day of judgment down to the end, in the conclusion of this world's history. In vision, he sees that the same work of the gospel that was begun and carried forward in the days of the early disciples, will be again carried forward, in the same manner, in the closing scenes of this world's history. And the work of present truth is simply bringing us back again to where the apostles stood when the Saviour left them upon this earth, and said: "Go ye into all the world and preach the gospel to every creature." We have not anything new in that respect. The truth is the same, but God proposes to bring his people back again upon the old original foundation laid by Jesus Christ, he himself being the chief corner-stone. And the same power, the same vitality, the same light and glory, that were connected with the work of the apostles, will clothe the work of preaching the gospel in the closing days of human probation. It is the same thing acted right over again. And these expressions I have quoted, show this to be the case.

But how extensively was the gospel preached in the days of the apostles? How far did the light shine in the world at that time? From this text in Colossians, we learn that it had gone into all the world, as it had come to Colosse. Then all the world must have heard it. Perhaps some will say that we should read it, "in the then known world," and the then known world was the Roman kingdom. But the world was as large then as now; and from the land of Shinar, the third generation from Noah, "the Lord scattered them abroad . . . upon the face of all the earth." Gen. 11:1-9. There is scriptural evidence that from a very early date the earth was inhabited. In Isa. 49:12 we read: "Behold, these shall come from far: and, lo, these from the North and from the West; and these from the land of Simim." The Arabians know China as the land of Simim; and if that be true, then here is a special mention of China by Isaiah the prophet, 700 B. C.; and from that nation some will be saved in the kingdom of God. India, also, is mentioned in the book of Esther 500 years before Christ. Egypt existed in the days of Abraham. The conclusion we come to is that the world was as extensively settled long before the first advent as it now is, if not as densely populated.

There is another expression I will also read, in the twenty-third verse of Colossians 1, which, if possible, is still more specific: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Traditions of the heathen show that sometime in the past they have heard the gospel. It is only to limit expressions and deny facts, to arrive at any other conclusion than that the gospel was preached to every creature, and extended over the earth, in the days of the apostles. Then in the closing of this world's history, in the last generation, the same gospel will be proclaimed right over again. From the days of the apostles there was a receding from the purity of the gospel, and mankind lost sight of some of its precious truths, until we reach the twelfth century, called the Dark Ages. Since then, God by his reformers has been bringing his people back to the truths of the gospel in its completeness, and when we reach the last generation of men, we shall find that all these rays of light which have been lost will be restored, and God will again send forth the gospel in its original purity

and completeness to all the nations of the earth. This will be the final triumph of the grace of Christ in this world's history.

There are many other expressions that we might read which teach the same thing, but I will simply select a few of them. Rev. 18:1: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." This refers to the conclusion of the work of the gospel, when the power of God attends the truth in a more marked manner than it has in the past. Then the earth was lightened with his glory. That takes in the whole earth.

In the Old Testament we find expressions similar to those in Revelation which I have already read. I turn to Ps. 50:1: "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof." As extensively as the sun shines upon the earth, will the rays of divine light shine and cause joy and peace to the believer. By reading the third and fourth verses, you will see what point of time the prophet had his mind upon when he penned these words: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people."

Thus he brings before the people of the earth a knowledge of his truth and his gospel, that he may judge them and none be without excuse; for in the day of final judgment every man and woman will come up with a knowledge of the gospel. It will not be confined to any one class of people; but to all, from the king upon the throne to the occupant of the humblest cot, the precious rays of light will be given. You will find an expression in Ps. 49:1, 2, upon this point: "Hear this, all ye people: give ear, all ye inhabitants of the world: both low and high, rich and poor, together." Then the highest and the humblest, the richest and the poorest,—all will have an opportunity to believe in the light that God has given to mankind. God is no respecter of persons or of nations. He is not partial to any one class of people; but he sends the consolations of his grace and the blessed hope of the gospel to every class of people that can be found in this world. The same thought is expressed in Rev. 10:11: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Upon this point, both the Old and the New Testament are in harmony.

We now come to an expression found in Isaiah 66. From the fifteenth verse we learn the time of which the prophet is speaking: "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." This certainly refers to the second coming of Christ. Now notice the nineteenth verse: "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." It may be said that we do not know these lands.—Tarshish, Pul, Lud, etc. We may not know them by those names, for they have changed; but the lands exist, and people exist in those lands. Suppose that we were to continue centuries in this present state of things, and that the prophet should point out the United States of America, and should name it United States of America because we are familiar with that name. By and by the name would perhaps change; but would not the land be here just the same, and people remain in the land just as now?—Certainly. In the days when the prophets wrote, they were known by these names. He also states: "The isles afar off, that have not heard." There are also islands in the world where missionaries have not entered in

the nineteenth century. On my route from C to Australia, while passing through the T Strait, there was a man upon the boat who had exploring the islands; and he said that he visited islands that were inhabited, to which no missionary had ever gone, and that the inhabitants far ahead of many Europeans in some respects. They have a higher regard for chastity and morality as commonly understood. They punish with death for any violation of what they consider to be moral, and pure; and he also stated how ready they are to reciprocate any acts of kindness. Then God will never send the gospel message to these people? There will not be one phase of the work of God that has ever existed to save man since the fall, but God will bring into the closing work of the third angel's message.

Another reference is found in Isa. 24:13: "When thus it shall be in the midst of the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when vintage is done. They shall lift up their voice, and shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires [margin, valleys], even the name of the Lord God of Israel in the isles of the sea. For the uttermost part of the earth have we heard songs of glory to the righteous." The prophet has songs from the uttermost part of the earth. The people sung praise to His name from the uttermost part of the earth, and from the isles of the sea. Then the gospel must go there, and go with all its converting power. It will not be a mere dry theory, but there will be a saving power connected with it.

Another expression is found in Isa. 42:10: "Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein: the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages of Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains." I used to read this text and suppose that, like many other expressions in the Bible, was simply figurative, until I found that there were people in the tops of mountains, holes in the rocks, where people lived. There are what are called cave dwellers in India, and there are people that literally dwell in rocks, in the tops of mountains. How is the truth ever going to reach them? An answer to this is found, with mention of the agencies God is going to use, in Jer. 16:16: "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." That is how they will be found. My dear friends, God will move upon people, and individuals will go to find those in the most obscure places and carry them the blessed light of the gospel. And all this will be in the closing scene of this world's history.

I will not read more scripture upon this point although I have selected but a few from the many I have read sufficient, however, to show that the gospel in its closing work must go to every portion of this earth's surface, and bring forth fruit that will be gathered in the heavenly garner.

O what a glorious company will appear as they come up from all parts of the earth, from every nationality, from every tongue, and from every people when the heavens reveal the Son of God seated upon the great white cloud; when his voice is heard they will bring from the grave those that sleep, and they will translate the living! They will come from every isolated spot of the earth, from the caves and dens, the hill-tops and valleys, to meet the Lord in the air. More than this; this people, while on earth, will praise God because of the power of the truth that is felt in their hearts.

We then inquire, What is it to preach the gospel to these people? Brethren, stop and think a moment. I want to assure you that it is not merely the preaching of theory. You may have a theory of

the truth, and not have the gospel. We may have a correct theory of the commandments of God, and every ray of light that is brought out in the Bible, and preach that theory, and not preach the gospel; but if you preach the gospel, you will preach the theory, and you will have something else with it. And what is this? Paul tells us in the first chapter of Romans: "It is the power of God unto salvation to every one that believeth." To preach, then, the mere theory is no more preaching the gospel than the Salvation Army preaches the gospel when they simply say, "Believe, believe, be happy, and be saved." Do they preach the gospel?—They preach an element in the gospel, but that is not preaching the gospel. There is a power that goes with the gospel, and that power will affect hearts that we come in contact with: it will bring peace and joy in the Holy Ghost. You remember there was a man once that thought he could purchase it, and he offered a large sum of money if Peter would only impart to him the power. But because he even thought he could get that power by purchasing it, Peter said to him: "Thou hast neither part nor lot in this matter." Then the power is not in us: we do not naturally possess the power; education does not give the power; its origin is not in intellectual wisdom; but the power itself comes from God. It is the clothing of the word with the vitalizing element of the Spirit of God that we so freely take into our own hearts by receiving the word. Christ said: "The words that I speak unto you, they are spirit and they are life." And when such individuals go forth in the strength of the Saviour, there will be a power that will touch hearts wherever they go.

In 1844 there was a man by the name of Timothy Cole. Those who saw him have told me that he so felt the power of the truth he believed, that as he walked up the aisle, the people would fix their gaze upon him, and tears would come into their eyes. It was not Timothy Cole that affected the people; it was the Spirit of God. My dear brethren and sisters, we want more of this Spirit. If there ever was a people that should seek God with all their hearts, it is those that believe in the near coming of our Lord and Saviour Jesus Christ. We should place before us more than an ordinary standard of religion. Our mark should be higher,—nothing short of the life and teachings of Christ Jesus. If we see more rays of light, our experience and devotion and consecration should increase proportionately. We should be the most devoted people upon the face of the earth. We should be where we can prevail with God, where we can hold communion with him. We cannot impart to others what we do not have ourselves. In 2 Cor. 1:3 we read: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." Now, how can we comfort others? Is it by the education we may have, or a training we can obtain outside of the Spirit of God?—Oh, no; the comfort itself must come from God. Only through the experience we have received from God, can we communicate consolation to others.

We notice also the fourth, fifth, and sixth verses: "Who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted it is for your consolation and salvation." Now, this is preaching the gospel: the very fountain of it is our Lord Jesus Christ. There are most precious blessings in him. I am thankful that we can have a living connection with Heaven. Faith is the great connecting link with our Saviour, to bring into our hearts these precious blessings, and we can carry them with us, and others will feel that we have tasted of something that the world knows nothing about. May the Lord grant us his blessings, and give us largely of his Holy Spirit; and when the gathering day comes, and the saints are gathered from every isle of the sea, and from the uttermost part of heaven, as our Lord comes, it will be one grand family that come together, sanctified by the grace of our Lord Jesus Christ. May the Lord guide us by his counsel, and bring us off triumphant, to inherit the kingdom that is reserved for his people; for "then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

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.

"WELL DONE."

BY E. J. JOHNSON.
(Hart's Road, Fla.)

How can I, Lord, to thee express
My heart's unbounded thankfulness
That thou upon my blinded sight
Didst cause to shine thy wondrous light,
Turning to day my soul's midnight?

What can I render unto thee
For all thy benefits to me?
'Tis not enough to watch and pray,
And sing thy praises day by day.
I cannot hope to hear thee say—

"Well done," unless some deeds of love
Recorded stand for me above.
Whom have I clothed? whom have I fed?
Have I the imprisoned visited,
Or watched beside the sufferer's bed?

What acts of heaven-born charity
Hast thou accredited to me?
Do I my race with patience run?
Are any battles fought and won,
Or any crosses for thee borne?

If at the last it shall appear
The talent thou didst lend me here
Has been put out to usury,
And the clear light vouchsafed to me
I have reflected faithfully,

I'll know with joy unspeakable
My offerings were acceptable;
And when thou givest me the crown
By thy rich grace and mercy won,
Thou'lt say, "My child, well done, well done."

IOWA.

DISTRICT No. 10.—In company with Bro. S. M. Holly, director of this district, I have been laboring among the churches since Christmas. The general interests of the cause of present truth have been considered. More than 100 meetings have been held, nearly the same number of visits have been made, and about sixty subscriptions have been taken for our periodicals. There have been forty-three accessions to the churches, several by letter; nineteen obedient souls have been buried in the watery baptismal grave, in the likeness of Jesus' death, and seventeen more expressed their determination to serve the Lord, but at the time were not prepared to be baptized and unite with the church.

Several have decided to engage in some branch of the work; some are already in the field canvassing, with encouraging results. The health and temperance work has received a new impetus. The blessing of the Lord has been felt by many in a marked degree, and the results are far beyond what our faith would seem to claim. The brethren and sisters generally have heartily co-operated, laboring as the Spirit of the Lord seemed to lead; and now, with hearts overflowing with gratitude they praise the Lord for what he has wrought.

The little which has been accomplished in this field which is already ripe for the harvest, is indicative of a far greater work which can and will be done when our faith shall have increased still more. Personally, I thank the Lord for what he has done for me, and for the privilege of laboring with and for his dear people in this part of his vineyard. I still hope to have the prayers of all the faithful.
Adel, Iowa, March 20. A. ALLEN JOHN.

FLORIDA.

We enjoyed a most excellent and profitable meeting at Bro. Nahum Orcutt's, March 14. Several who have recently accepted the truth (mainly from reading) were present, and while our beloved Bro. Orcutt set before us the duties and dangers of our time, the good Spirit of the Lord came into our midst, testifying to the truths that were so earnestly presented. Tears evinced that hearts were touched, and all felt to thank God for the bright light of truth, and take courage in the Lord. Bro. and sister Orcutt are going down the declivity of life, and are more or less depressed under the power of disease, but their faith, courage, and hope in God are abiding. Those who have their feet planted upon truth, "the Rock of Ages," need never de-

spair. I have appointments for meetings next Sabbath and Sunday in an adjoining settlement, where our new converts to the truth reside. It is thought there is some outside interest there. All would be glad to meet with Bro. L. H. Crisler here, and I believe good results would follow a few meetings.

The Lord is giving me favor among the Methodists. I have attended their revival services by the special request of the minister in charge, taking part by singing and praying. I have tried so to relate myself to God that he can trust me with a good degree of his Holy Spirit; and as I have seen the tears flow when I have been rendering some touching song sermon, I am encouraged to go on in the good work. As I seek the Lord in secret, I find him very precious. His name I love, and his praises I would sing. I am feeling more anxious than ever before to go out and labor unselfishly in his cause. I find that in all we do there is much of self, and little of that disinterested love that prompted the dear Saviour to die for us. The times demand that every talent be wholly given up to God, to be used as seems good to him. Beloved brethren, I feel that I have given all for Christ. He is my all.
C. P. WHITFORD.

MICHIGAN.

AMONG THE CHURCHES.—Since the Michigan Conference in October, I have been laboring with the churches in Dist. No. 8. Nov. 7, I went to Edenville and began meetings. Our brethren and sisters there had not had any preaching for a long time, and many of them were much discouraged, as Satan had not been idle. Elder Ostrander and Bro. E. S. Griggs were with me a few days, and we felt sure that the Lord was anxious to come near to his dear people at Edenville; but O how much we need to know more of the power of Jesus to keep us from falling! We could see the cloud was rising, and that light was beginning to come in, and we felt that there were better days in store for the Edenville church. From there I went to Freeland and Williamstown, the latter being a part of the Freeland church. There also we had many evidences of the Lord's willingness to help. Much of his tender Spirit came into our hearts, and his people expressed a great desire to come up on a higher plane. Bro. Ostrander and Griggs were with me there also a few days, and we all felt much encouraged as we saw so plainly the leadings of the Spirit of the Lord in the work. There being other parts of the district that had not received help for a long time, we thought best to close our meetings there for awhile.

Feb. 27 I went to St. Louis, intending, after a week's stay, to go to Sumner, Gratiot Co.; but there seemed to be such a hungering to hear the word that I decided to return to St. Louis after filling my appointment at Sumner, March 5, 6, which I did. The Lord came very near, and our brethren and sisters were much encouraged, and expressed a deep desire to keep pace with the advancing light of the message. I was at St. Louis nearly three weeks, and held three meetings at Alma. In all of these places there is need of more work being done, and I find many openings for labor in Dist. No. 8. Brethren, let us pray, not only for laborers, but also for more of the converting power of the Spirit of the Lord, that those brought to a knowledge of the theory of the truth may know its saving power. I thank the Lord for his exceeding great and precious promises.
March 26. J. C. HARRIS.

NEWS FROM THE "PITCAIRN."

SINCE writing my last from here, we have, contrary to our first expectations, remained in the place till the present date, but expect to leave soon. When I last wrote, we had obtained permission to hold meetings. At the first meeting a large crowd assembled, and some came to disturb the meeting. A French officer disturbed our meeting by yelling out something in opposition to what I was saying, but others, indignant at such disturbance, cried out, "Put him out." As the evening was very hot and the crowd of natives who were present but could not get into the room were very noisy (not, however, intending any harm), we thought it best to close the meeting when it was about half done. So we dismissed by announcing that we would hold a meeting on the vessel the next night. There was a great deal of indignation among the better class of people, against the disturbers of the meeting, and one of the men got a good thrashing from the people.

before he got home, and the French soldier got a month in the guard-house. These things all helped us, and so we were encouraged over the matter, and felt that it was a good advertisement for our future meetings. The first meeting on our vessel was well attended, but at the meetings since then the audience has not been so large. At times we have felt almost disheartened, and have questioned whether we were not making a mistake in remaining here under the circumstances. But we were becoming acquainted with new ones all the time, and selling quite a number of books, thus breaking down the prejudice, which was very strong. The best class of English-speaking people are nearly all friends to us, and some of the French people invite us to their houses. These things led us to continue our efforts, and our daily prayer was that God would raise up some one to stand as a representative of his truth in the island when we should leave. The natives were all very friendly, and whenever we met them they treated us with the greatest respect. Until the French got possession of the island, about forty or fifty years ago, all the people kept the true Sabbath, and for this reason the natives seemed drawn toward us. When the missionaries from England came here, nearly 100 years ago, they came by way of Australia, on the other side of the day line, and did not change the reckoning of the days, and so were literally "keeping Saturday for Sunday." But when the French, who were Catholics, got possession here, they soon ordered a change back to Sunday.

The natives are kind-hearted people, but are badly demoralized on account of the influence of the French. Being simple-minded, and having perfect faith in those who gain their confidence, they are generally just what their teachers make them. The habit of wine and liquor drinking, which is practiced by all the Europeans, both ministers and people, has had its evil effects on them, as well as the licentious ways of the French soldiers garrisoned here. But we felt that if the truth in its purity could be preached to them, they were capable of being made as good Christians as any class of people. But the question was, How can we reach them? We saw that it was impossible to stay long enough to learn the tongue sufficiently to preach to the natives, and we began to think that the best thing was to send some one here from home, to go into business, learn the language, and then teach the people. But this would take a good while, and perhaps no one could be found to come. Just at that time the way opened in a manner that showed the work to be of God.

Bro. Read was one day visiting the French minister, and showing him "Eden to Eden," when one of the native ministers (a Mr. D.) from the country a few miles away came in, and seeing the book, showed an interest in it, and desired to buy one. A day or two later, Bro. Read went to his place in the country and delivered the book, and also sold him a copy of "Thoughts." Since then he has bought other books, and has had Bible readings held with him. Last Sabbath, he and his family and one of the deacons of his church kept the Sabbath of the Lord. He is not a pure native, but is a half-caste, his father being from the United States. He seems as hungry for the truth as a child is for daily food, and only wants to know that a thing is according to the Bible to accept it. He has a congregation of about 200 natives, many of whom are deeply interested in the truth. No sooner did Mr. D. see the truth than he began to preach it to his flock. This led the French minister who is over him, to administer a rebuke, and threaten to withhold his credentials if he preached such doctrines; but he goes right forward, and does as he believes the Bible teaches. He speaks the English very well, but not perfectly. His wife is a real native, and cannot speak any English. We took his photograph, and will send it to the REVIEW Office. It shows him to be rather a good looking, intelligent man. His wife, whose picture we took at the same time, is as dark complexioned as any of the Tahitians.

The king of Tahiti, Pomare V., lives here in Papeete, but has a country residence near Mr. D.'s, and attends his church. As soon as Mr. D. became interested in our books, he began to talk over their contents with the king, borrowing one of our prophetic charts with which to explain the prophecies of Daniel to him. Through Mr. D., the king sent us an invitation to visit his home, which we did a few days ago. We had a very pleasant visit, Mr. D. acting as interpreter. One of the princes, and the queen of Borabora (one of the islands of

this group) were present. The latter was as shy and bashful as a country school girl. The king at present is scarcely more than a king in name, the control of the island being in the hands of the French. The former receives from the French Government \$12,000 yearly, and lives in the luxurious way of the royal families of other nations. As the king had made a request for some reading-matter, we made him a present of one of our books, with which he was much pleased. Seeing one of the prophetic charts, he decided to buy one, which we ordered from the Pacific Press for him. He wishes to frame it and hang it up in his house. He then made us a present of his photograph, and also photographs of the members of the royal family as far back as Pomare I. The prince's mother gave our ladies some beautiful wreaths. They were all much pleased with the songs which we sung from our hymn book. The king's mother, who died several years ago, was the Queen Pomare who showed such kindness to the Pitcairn people when they came to this island in 1831. She was a good woman, and much beloved by her people. Her tomb, which stands a few rods from Mr. D.'s church, is built of coral, and presents a very unique appearance. We felt glad to be privileged to give the truth to this family, though we can scarcely hope that they will accept it. The king has promised to visit us, with the other members of his family, in a few days.

As a description of this island, and an account of the introduction of Christianity here may be of interest, I will give a brief account of both. Tahiti occupies a central position in the Pacific Ocean. The island is a beautiful one, high mountains with very steep peaks forming the center, in fact, covering most of the island, and extending to the sea, or as is oftener the case, to a belt of land that surrounds the whole island. This belt of land varies from a quarter of a mile to several miles in width, and is covered with all manner of tropical trees, plants, and vegetables, including cocoa-nuts, bananas, fei, oranges, bread-fruit, limes, alligator-pears, guavas, and many other things too numerous to mention. The mountains are covered to their very peaks with rank vegetation. The high peaks, which rise to the height of over 7,000 feet, are covered with clouds; and innumerable rills, fed by these floating clouds, pour down the mountain side, forming large streams which flow into the sea. The island is almost entirely surrounded by a coral reef, which varies from one mile to a much greater distance from the shore. Behind this reef there is good anchorage for vessels, though entrance to the harbor through the narrow passage is quite dangerous. The largest town of this island is Papeete, which contains a population of from 1,000 to 2,000. The largest part of these are natives, though there are quite a number of French and half-castes, from fifty to 100 English-speaking people, a few Germans, and a considerable number of Chinese, who are principally engaged in the mercantile business. The French have controlled the island for forty or fifty years, and have a garrison of soldiers here, and most of the time one or two men-of-war in the harbor.

The weather is exceedingly warm, from which we have suffered considerably. This is the hot season of the year, and it is only by the aid of awnings over the entire deck that we secure any comfort whatever. We generally sleep on deck, as our cabin, which is below deck, is so very uncomfortable because of the heat. The natives of this island are, in appearance, probably the finest in Polynesia. The color of their skin varies from a light olive to a dark brown. It was from this island that the mutineers of the "Bounty" sailed with their Tahitian wives for Pitcairn Island in 1799.

Before the introduction of Christianity into the island, all the natives were idolaters. In the year 1796, the London Missionary Society sent out from London thirty missionaries, in the ship "Duff," a vessel purchased by the society for a missionary vessel. These missionaries landed at a place called Matavai Bay, a few miles away from here, in February of the next year; but though they entered at once on their duty, it was sixteen years before a single native professed conversion to the Christian religion. During this time the missionaries suffered much, some being killed by the natives, and at times the path looked dark and gloomy. But when the ice was broken, a wonderful work was done. A large church building (about 600 feet long) was erected, and King Pomare professed conversion to the Christian religion. Wherever the missionaries went, around the island or on the

neighboring islands, success attended their labors. Among these missionaries were Mr. Nott and Mr. Henry. The former translated the Bible into the Tahitian language, which is the Bible now in use on the island. A few days ago, while walking on the beach near the burial place of the royal family, I saw the grave and tombstone of this devoted servant of God, who died in 1844. The son of Mr. Henry is still living on this island.

When we consider the depths of superstition and wickedness into which the people of this island were formerly sunken, we cannot be too thankful that these men of God endured great suffering, and risked their lives to bring the knowledge of the true God to this people. Were it not that these men had done this work, the people of this island might to this day be worshiping degrading images, and offering hundreds of human sacrifices, as formerly. At the present time all traces of former idolatrous practices have vanished, and all the people can read the Bible in their native tongue. For this reason our work is made much easier than if we had to go among idolaters, and labor for years, as did the old missionaries. None of our people should be so bigoted as to get the idea that missionaries in past years have not worked in the providence of God to enlighten the people so that they can be reached by the present truth. Even at the present time missionaries are working in other lands to bring the knowledge of the true God to those who have been till the present time without that knowledge. Such laborers should have our hearty sympathy, and we should do all in our power to help them in their work. Were it not for such men, the work of warning the world of Christ's second coming would be tenfold greater than it is.

The island of Moorea (formerly called Eimeo) is about ten miles from here, in plain sight, and has the same general appearance as this one, though the peaks are not so high. Christianity was introduced into that island about the same time as here. We have received a very kind letter from the missionary there, in answer to one that I wrote to him. We expect to call there on our way to other islands. After calling at that place, we will proceed to Raiatea, one of the islands of this group, but called, on account of their position, the leeward islands. The other islands of the group are within twenty-five miles of Raiatea, and are named, Huaheine, Borabora, Maupiti, and Tahaa, besides other small, uninhabited islands. Raiatea is the island where John Williams did such a great work in the early part of this century. Those who wish to know more of the island should send to our offices of publication and get the book called, "Life of John Williams." On account of the great danger of sailing among the islands of the Hervey group, to the southwest, and the Tonga and Samoa Islands, during the months of February and March, which are the months when dreadful hurricanes are frequent, we may decide to remain at Raiatea, and labor among the islands in that group till the dangerous season for navigation is past. But if we cannot profitably spend our time there, we will go to Ruruta and the Hervey Islands, in spite of the dangers from hurricanes. Nearly all seamen advise us not to venture into such dangers, but wait till March is past. If we remain there, we have some prospects of getting a small book of Bible readings translated into the Tahitian language. On many of the islands in this part of the Pacific, the Tahitian language is spoken; and if we can get a book in that language, it will sell rapidly, as the natives have no books in their language except the Bible. We may not be successful, but will work to that end.

LATER.—Since writing the above, we have found two ladies who have been attending our meetings and have decided to obey the truth. They are half-castes, their father having been an American. One of them was the interpreter of the queen of Huaheine, and with the queen was banished from that island by the French, for protesting against their occupancy of the island. Some of the queen's supporters were sent to New Caledonia, which is the penal colony of the French. This lady will return to Huaheine if she gets her freedom, and will then take her children, whom she left with her mother, and return to her husband on the Hawaiian Islands. She has written a letter to send by us to her mother, recommending that the latter buy our books and investigate the truth. Her mother is in good circumstances, and owns one of the finest collections of shells ever gathered, being valued at \$6,500.

We are more and more satisfied that our books will do a greater work than can be done by the living preacher. Those who in the past have read our books in this and other islands, are the ones who are the most favorable to the present truth. We have sold quite a number of books here, besides giving away a good many books and tracts, in both the English and the French language, besides a few in the German.

And now we say to our brethren and sisters in America, Continue your prayers to God for the success of this enterprise. God will hear every prayer from an honest heart, and will, in his own good time, answer it. It is only once in a great while that we can hear from our friends at home, separated, as we are, by thousands of miles of rolling billows; but we are cheered by the assurances that have already reached us, that daily prayers are offered by many for our success and safety.

Papaete, Tahiti, Jan. 30. E. H. GATES.

TRACT SOCIETY WORK IN THE SOUTH.

Our Southern District Tract Society was organized Oct. 26, 1890, but for various reasons the work was not commenced until Nov. 9. At that time we had ten local societies in the district; one or two others have been organized since.

Being unacquainted with the field, my first work was to become acquainted, through correspondence, with the Sabbath-keepers here, and awaken them to the importance of the work and our responsibility as light-bearers. Two hundred letters have been written, many of them to isolated members, who in some cases have not seen a Sabbath-keeper, much less a minister, for two years. These faithful souls have been striving to live the truth alone as regards human aid, and a letter from one of like faith is, as one of these sisters said, "joyfully received."

Two hundred and thirty-two periodicals, mostly *Signs*, have been sent out to persons not of our faith, but who seem to be interested in the truths of the Bible. Fifty-seven letters have been written to these persons, calling their attention to the papers. When answers are received, if favorable, the paper is continued, while the names of those who do not reply are dropped, and others are taken up. Through the help of the canvassers and other workers, the names of many prominent men have been obtained, 227 of which have been sent to the Chicago office for *Sentinel* work.

The tract society work in this field has been carried on in an unorganized condition so long that it will require much care and labor to bring it to the condition we desire to see it assume. Our aim is to have tract societies organized, and where it is possible, weekly meetings held for the mutual benefit and instruction of the members, thus keeping them active in the work. In some cases weekly meetings are not practicable, as the members are so scattered; but where this plan has been adopted, new life has been the result, and the members are anxious for every ray of light, that they may be able to carry forward the message with the spirit and the understanding. Reporting is new business to many of us here, but we hope by patience and perseverance to obtain reports from at least some of our members, and will in the near future send a summary for publication, that those who are interested in our field may know what is being done.

Our field is large, work is abundant, and opportunities are unlimited for consecrated men and women to carry the truth to those who are hungering and thirsting for that which the world can never give.

LYSLE REYNOLDS, Sec. S. D. T. S.

CANVASSING IN KANSAS AND ARKANSAS.

NOTWITHSTANDING the failure of crops, the canvassing work in Kansas during the past year has been, under the blessing of God, more prosperous in many respects than ever before. Many have become interested by reading the printed page, and more than a score have accepted the truth. Our canvassers have labored faithfully, under many discouragements, yet realizing the constant help and blessing of God. To Him be all the praise!

The General Conference, after a consideration of the field, have decided to unite the States of Kansas and Arkansas as one canvassing territory, under the supervision of the Kansas State agent. Arkansas is a very promising field, and the canvassers already there are doing well; and in view of this, it is thought best to make that our field of labor the coming season. I will spend the next few weeks in

becoming acquainted with that State, and I hope that those who can will begin at once to prepare to go, and report to me as soon as possible, at 821 W. Fifth St., Topeka, Kans.

There are many persons throughout our Conference who ought to be engaged in the canvassing work, and we expect quite a number of new canvassers this spring.

A State meeting will be held at Springdale, Ark., April 22-28; at Ottawa, Kans., May 1-10. Some instructions will be given in the canvassing work at each of these places, and we hope that those who have had no experience in canvassing, and who expect to enter the work, will make an effort to attend one of them.

N. P. DIXON, State Agt.

PENNSYLVANIA TRACT SOCIETY.

For Quarter Ending Dec. 31, 1890.

No. of members.....	479
“ reports returned.....	213
“ members added.....	7
“ “ dismissed.....	11
“ letters written.....	264
“ “ received.....	119
“ missionary visits.....	4,145
“ Bible readings held.....	333
“ persons attending readings.....	820
“ periodical subscriptions (one year).....	22
“ “ “ (less than a year).....	12
“ periodicals distributed.....	2,800
“ pages books and tracts sold.....	322,058
“ “ “ “ “ loaned.....	39,499
“ “ “ “ “ given away.....	50,539

Cash received on fourth Sabbath donations, \$51.80; on first day offerings, \$105.80; on Christmas offerings, \$716.20.

W. M. LEE, Sec.

Special Notices.

CANVASSERS' INSTITUTE FOR THE MARITIME PROVINCES.

AN institute for the training of canvassers will be held at Truro, N. S., May 5-17, 1891. Particulars will be given next week. Let all interested commence planning to attend.

F. W. MORSE, Provincial Agt.

NOTICE FOR KANSAS.

ACCORDING to notice previously given, there will be a meeting held at Ottawa from April 30 to May 10, for the benefit of the workers in the State. We expect all the ministers, licentiates, and Bible workers in the State to be present to receive the benefit of the instruction given; and as the tent season will immediately follow, it will be necessary for all to come prepared to go from the meeting to their field of labor. An invitation is extended to the canvassers and officers of churches to meet with us and share in the instructions, which will be free to all.

C. A. HALL, Pres. Kans. Conf.

TO ARKANSAS.

DEAR BRETHREN: As I leave the work in Arkansas to go to other fields, you will ever have a warm place in my heart, and remembrance in my prayers. I have every reason to believe that you will find in Bro. C. Mc Reynolds, who is now to take my place in the work there, an efficient laborer, who in the hand of God will greatly advance his cause. Let all who possibly can, attend the general meeting to be held at Springdale, April 22-26. Become acquainted with the president of your Conference; get your hearts more fully imbued with the Spirit of God, and give him your prayers and hearty support. Read 1 Cor. 16:13, 14; also 2 Cor. 13:11.

J. G. WOOD.

STATE MEETINGS FOR GENERAL CONFERENCE DISTRICT NO. 5.

HAVING been chosen by the recent Conference superintendent of General Conference Dist. No. 5, I will attend the State meetings announced by Elder J. N. Loughborough in the REVIEW of March 17, for that district. This series of meetings begins with the Colorado Conference, at Denver, April 7. From each of these meetings the laborers will go out into active labor during the season. How important that all should bear the credentials of the King in whose name we go! I hope to see a full attendance of the laborers in each Conference, and

as many more as consistent. The Texas meeting is their spring camp-meeting. Let all come to be used by God as he may direct. Doubtless the presidents of these various Conferences will speak of any special features of their meetings, in the REVIEW.

R. A. UNDERWOOD.

SOUTH DAKOTA NOTICE!

THERE will be a general meeting at Vilas, May 1-7, commencing Friday evening. At this time plans will be laid for future work, instruction in canvassing will be given, and decisions of the General Conference will be considered. We hope to see a good attendance, and especially all the laborers in the Conference. Bro. F. L. Mead will be there to instruct in the canvassing work, and Elder O. A. Johnson will be present, and will at that time enter upon his duties as president of the Conference. As the writer has been recommended by the General Conference to make Nebraska his field of labor, he will close his labors for this Conference at this meeting. We would like to see a general attendance, as we are confident that it will be a profitable occasion. The Vilas church is not large, so all who come should bring bedding, if possible. Provision will be made for all. Let us come with hearts prepared to receive God's blessing.

W. B. WHITE.

NOTICE FOR OHIO.

OWING to the action of the recent General Conference, recommending that within the year a Bible school be held in each district, to continue from four to six weeks, at which it is expected each laborer will be present, and feeling anxious that those interested begin early to plan to attend, we have decided to omit the usual State meeting, believing that the time and means thus expended could be used to better advantage to the work and workers by attending the Bible school. There will be a meeting of the committee sometime in April, to lay out the work for the coming season. All those wishing meetings or knowing of good openings for tent-meetings should write immediately to the president, giving full particulars. The place of holding our next camp-meeting will also be considered at this meeting, and those wishing the meeting held at their place should write full particulars of the location of the ground, rent required, if any, distance from city, facilities of reaching it, water supply, what the citizens will do toward defraying expenses, etc., etc. This will require your immediate attention, as the committee will meet about the middle of the month.

OHIO CONF. COM.

ILLINOIS ATTENTION!

WE are glad to announce a canvassers' institute to be held in the Chicago mission building, at 28 College Place, Chicago Ill., beginning May 1, and continuing not less than twelve nor more than fourteen days. At our late State agents' convention, it was the universal verdict of the delegates present, that institutes were almost a necessity for beginners, and a great benefit to all canvassers, and we confidently expect our workers to respond heartily to this call to become better fitted for the Master's work.

It will be of interest to state that our new Conference president, Elder J. N. Loughborough, will be with us, and will conduct religious exercises each day, and thus present instruction which we as workers stand in need of. Also that Bro. J. E. Froom, General Agent for Dist. No. 3, will be present during the entire drill.

Arrangements have been made to give free entertainment to all who will agree to engage in canvassing for six months. Those of little or no experience should come to Chicago on Friday, May 1, as class work will begin promptly Sunday morning. The experienced workers may use their own discretion about attending the first few days of the institute; but we hope that all will be on hand by the 9th of May, and remain till the close of the instruction.

Illinois canvassers have the reputation of being diligent in the field. Now let us be prompt and earnest in seeking to attain to a higher standard, that we may do more efficient work for God.

All who contemplate attending the institute will please correspond with me before coming. Address me at 28 College Place, Chicago, Ill.

A. J. OLSEN, State Agt.

The Sabbath-School.

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

EPISTLE TO THE PHILIPPIANS.

LESSON II.—SHARING THE CONSOLATION OF CHRIST.

(Sabbath, April 11.)

1. Relate the circumstances under which the gospel was first preached in Philippi.
2. Where do we find the record?
3. What shameful and cruel treatment did the preachers receive?
4. What did they do under these circumstances?
5. As they sang songs at midnight in the prison, what took place? Acts 16:26.
6. When the jailer saw the prison doors open, what was he about to do? Verse 27.
7. How was he checked? Verse 28.
8. What did he then do? Verses 29, 30.
9. What was the reply? Verse 31.
10. Is this sufficient for salvation? Acts 4:12; Rom. 10:8-10. (See note 1.)
11. What does belief on the Lord Jesus Christ involve? Eph. 2:10; 1 John 2:6.
12. What was the result of the preaching of Paul and Silas to the jailer? Acts 16:32-34.
13. What characteristic of a true believer did the jailer manifest? Ans.—He rejoiced. (See Rom. 5:1, 2, 11.)
14. When it was morning, what did the magistrates do? Acts 16:35.
15. How did Paul then assert his rights? Verses 36, 37.
16. What may we learn from this? (See note 2.)
17. How did the magistrates acknowledge the injustice of the course which they had pursued? Verses 38, 39.
18. When Paul and Silas were liberated, what did they do? Verse 40; note 3.
19. In so doing, what words of Paul were they fulfilling? 2 Cor. 1:3-6.

NOTES.

1. "Believe on the Lord Jesus Christ, and thou shalt be saved." This is the language of inspiration, and must be accepted as a perfect answer to the jailer's appeal for knowledge. We must accept perfect belief on the Lord Jesus Christ as the all-sufficient means of salvation. The reason why so many speak disparagingly of simple belief, saying, "It is all right to believe, but we must do something, as well," is because they fail to realize the wonderful comprehensiveness of Bible belief. *Believing*, in the Bible sense, is *doing*. When Christ was asked by the Jews what they should do in order to work the works of God, he replied, "This is the work of God, that ye believe on Him whom he hath sent." John 6:29. This shows that there is no danger of antinomianism in real faith. Paul says that faith establishes the law. Rom. 3:31. That means that it is faith that does the law, and that the law is "made void," that is, broken, only by those who do not have faith. "Faith is the substance of things hoped for." That is, everything good that we long for, we get in faith. It is that which brings strength out of weakness, and light out of darkness, and works of righteousness in the place of disobedience. Let no one decry faith in Christ, but let all seek to know what it is in truth.

2. Paul and Silas had been set upon by a mob, and the magistrates, in obedience to the dictates of the mob, had beaten them, without trial, and had thrust them into prison. Roman justice never allowed a man to be punished without trial and condemnation, and it would have been an unlawful thing to scourge Paul and Silas, who were Roman citizens (Acts 16:37), even if they had been justly condemned. So when the magistrates, having come to their senses, and knowing that the prisoners had done nothing worthy of punishment, indifferently sent messengers telling the jailer to set them at liberty, Paul stood upon his rights as a Roman citizen, and let the magistrates feel in what a compromising situation they had placed themselves. He could not have pleaded his Roman citizenship the night before, and thus avoided the indignity, because a mob is deaf. But now he could make the magistrates sensible that they were

within his power. He had no idea of using his power to report them to Rome and have them deposed, and perhaps beheaded; but there can be no doubt that he designed to take advantage of the situation, to teach the magistrates a lesson, and perhaps to secure immunity to some extent to the disciples. From this we may learn that it is lawful at all times to avail ourselves as far as possible of any natural or civil right that we may possess, in order to check the violence of persecution.

3. "And when they had seen the brethren, they comforted them, and departed." What a wonderful lesson is in this statement! One would naturally think that Paul and Silas, after the shameful and cruel treatment that they had received, were the ones to be comforted. But no; they had received their comfort already. They had been sharers in the sufferings of Christ, and he had borne their sorrow for them. The happiest men in Macedonia that night were Paul and Silas. And as God had given them comfort, they, as good stewards of the manifold grace of God (1 Pet. 4:10), ministered the same comfort to others. From this we may learn that the proper way to use trials is not to mourn over them, burdening others in our efforts to obtain sympathy, but to take the increase of grace which God always gives in tribulation, to those who will receive it, and thereby be able to testify to others with greater confidence, of the goodness of God.

News of the Week.

FOR WEEK ENDING MARCH 28.

DOMESTIC.

- La grippe* is epidemic in New York City.
- In 1890 there were 4,000 strikes in the world.
- Black diphtheria has broken out in Bridgeport, Conn.
- The surplus in the National Treasury, Monday, was about \$13,000,000.
- La grippe* is epidemic in an acute form at Pittsburg; 4,000 cases have been reported.
- Business in Chicago is being seriously interfered with by a telling visit of *la grippe*.
- A fierce snow-storm in the Texas Pan-handle will result, it is reported, in heavy losses to cattle men.
- Charles F. Chickering, the piano manufacturer, died Monday evening at his home in New York City.
- Mrs. Margaret Custer-Calhoun, the only sister of General Custer, has accepted the office of State Librarian of Michigan.
- It is proposed to establish a naval war college on Coasters' Island, near Newport, R. I., under control of the Navy Department.
- Warren Barret, the oldest man in Minnesota, died Tuesday night at Gilmantown, aged 102 years. He was born in Vermont in 1789.
- Reports that Italians employed on the Pittsburg, Ohio Valley, and Cincinnati Railroad were drilling under arms, were fully verified Tuesday.
- John F. Swift, United States Minister to Japan, died recently at Tokio. He was a lawyer, author, orator, and active Republican on the Pacific slope.
- The first class of trained male nurses, eighteen in number, was graduated from the Bellevue Hospital Training School, New York, March 11.
- Eva Brannock, a faith curer at Pittsburg, Pa., is said to have just finished a fast of forty days, having during that time consumed nothing but water.
- In the death of Gen. Joseph E. Johnston, the last of the six full generals of the late Southern Confederacy—except Beauregard, the lottery schemer—passes away.
- Snow fell in Nebraska to the depth of twenty inches on the level Wednesday. Railroad traffic was greatly impeded. Severe snow-storms were also reported from Kansas.
- The treasurer of the Sherman statue fund at New York, was instructed to announce, Tuesday, that \$44,786, or enough to complete the statue, has been received.
- The increase in the death-rate the past week at Pittsburg, due to *la grippe*, was over fifty per cent. Doctors are greatly overworked, and undertakers are unable to supply hearses.
- It was reported Monday, that a cracker trust, embracing every cracker manufacturing firm of importance in the country, and capitalized for \$4,000,000, had been formed at Wheeling, W. Va.
- The senate of Michigan has passed to a third reading a bill granting municipal suffrage to women; and the legislative council of Arizona has passed a woman suffrage bill by a vote of ten to two.

—A total enrollment of about 2,500 students will be shown for the present year at the University of Michigan, this being the largest number of students attending any American university or college.

—At Lyons, Kans., four miners were precipitated down a shaft 500 feet deep, by an accident to the machinery. A heavy oak beam fell upon them from the top of the shaft. They were crushed into a shapeless mass.

—The Missouri Legislature has passed an anti-trust bill making it a misdemeanor, punishable by a fine of \$100 a day for each day that a company or corporation is a member of a trust which has in view the raising of prices.

—Thomas Colt, a thirteen-year-old boy, was recently taken to the alms-house at New Haven, Conn., violently insane. His mental derangement was caused by cigarette smoking. While raving, he continually shouted for cigarettes.

—P. T. Barnum some years ago gave to the Historical and Scientific Society of Bridgeport, Conn., a building lot valued at \$50,000. On March 14 he closed a contract for the erection of a suitable building for the said society, at the cost of \$125,000.

—Orders were issued, Thursday, from General Merritt's head-quarters, at St. Louis, to begin enlisting Indians in the regular army. The Indians are to be enlisted for five years, and are to receive the same pay as the whites and negroes now in service.

—Senator Peffer, of Kansas, has had each of his eight children, three of whom are girls, learn a trade. Type-setting seems to have been most popular with them, although one daughter has fitted herself to become an amanuensis, and one son is a locomotive engineer.

—Funeral services over the remains of Lawrence Barrett, the actor, were held Monday in the parlors of the Windsor Hotel at New York, the Rev. Thomas Sherman officiating. The body was then placed in a funeral car, en route for Boston, and the last rites will be performed to-day at Cohasset, Mass.

—In reply to a communication from the United States, Michael Basso, an Italian interpreter at Toronto, Ont., says that Canada can be depended upon to supply 4,000 armed Italians to avenge the men killed in the New Orleans jail in the event of the Italian Government failing to secure redress from the United States Government.

FOREIGN.

- The worst snow-storm for years in England was reported March 10.
- Prince Napoleon of France died at Rome on the evening of March 17.
- Many negroes are returning from Brazil to the Lagos country, West Africa, the land of their fathers.
- Portions of Australia are afflicted with a plague of locusts, which cover the fences and roads to a depth of three or four inches.
- The governments of Great Britain and Spain have accepted the invitation to make a display at the World's Columbian Exposition.
- An Allahabad paper estimates that the treasure lying idle in India in the shape of hoards or ornaments amounts to \$1,350,000,000.
- Dispatches from St. Petersburg convey information pointing to the conclusion of a formal treaty of alliance between France and Russia.
- Princess Kaiulani, of Hawaii, who is being educated in England, has been officially notified that she has been chosen to succeed Queen Liliuokalani.
- The National Congress of India, a gathering of natives of India to promote national reforms, has resolved that the age of marriage should be raised to twelve years in the case of girls, and eighteen years in the case of boys.
- A bill has passed parliament vesting the corporation of Stratford-on-Avon as trustees of Shakespeare's birth-place and other memorial places, with power to purchase Anne Hathaway's cottage and Wilmcote cottage, which belonged to Shakespeare's mother.
- A private letter received in Montreal from a Government official at St. John, Newfoundland, says that a movement is now on foot, not for reciprocity, but for admission into the American Union, and that a delegation is now preparing to visit Washington.
- It is reported that great excitement prevails in Newfoundland over the fact that the fisheries question in part is to be submitted to arbitration, and that the British Government intends to coerce Newfoundland into carrying out the *modus vivendi* with France.
- The British steamship "Utopia," from Italian ports to New York, with 700 Italian emigrants aboard, collided, March 17, with the British iron-clad "Rodney," anchored in Gibraltar Bay, and sank soon afterward off Ragged Staff. More than 500 passengers are said to have perished.
- A telegram from Washington says that the controversy between France and Newfoundland relative to the lobster fisheries has become so grave that even conservative members of parliament have suggested that possibly it may be better for the government of Great

tain if the people of Newfoundland shall put the British governor, who is a representative of the queen, on the first mail steamer, and be permitted to declare their independence of Great Britain, and seek for an alliance with the United States.

RELIGIOUS.

—St. Peter's church at Rome has a seating capacity of 55,000.
—The Universities' Mission in Central Africa, which now has 2,000 adherents, is rejoicing in the ordination of its first native priest.
—The police commission at Denver has given orders to the chief of police to see that saloons and gambling-houses are closed on Sunday.
—At Milwaukee, Monday, at a meeting of ministers, strong resolutions were adopted protesting against the opening of the World's Fair on Sunday.
—The Tennessee House of Representatives has passed a bill prohibiting the running of freight and excursion trains on Sunday, with the exception of those carrying live-stock.
—In Berlin and other cities, Socialists have withdrawn their children from the schools as a protest against the anti-socialistic doctrines taught by the teachers, in accordance with the expressed wishes of the kaiser.

—Some high officials of the Greek Church in Russia have advised the czar to banish all foreign missionaries, and to suppress foreign worship except in the Baltic provinces, where the Lutheran religion is barely tolerated.

—A dispatch from Salt Lake City, Utah, confirms the report that J. W. Young, son of Brigham Young, has made a contract for building 1,500 miles of railroad in Mexico, taking in payment 2,500,000 acres of land, on which he will locate a Mormon colony.

Appointments.

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

APPOINTMENTS FOR INDIANA.

Table with 2 columns: Location and Date. Locations include Wolf Lake, Radnor, Montezuma, New Lebanon, Dugger. Dates range from April 2-9 to May 1-11.

D. H. OBERHOLTZER.

THE quarterly meeting for Dist. No. 2, Kansas, will be held with the Clyde church, April 11, 12. First meeting Friday evening. Make preparations, brethren, to come to this meeting and share in its rich blessings.

C. W. OLSON, Director.

THE Lord willing, I will meet with the following churches in Eastern Massachusetts, in quarterly meetings:—

Table with 2 columns: Location and Date. Locations include New Bedford, Boston. Dates include April 4-6, 10-12.

H. J. FARMAN.

BUSINESS NOTICES.

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

WANTED.—A situation as stenographer and typewritist. Employee for three years at the Battle Creek Sanitarium. Address B. E. Crawford, Elroy, Wis.

LABOR BUREAU.

WANTED.—A first-class S. D. A. machinist. A steady job to the right man. Address W. T. Davis & Co., Battle Creek, Mich.

NOTICE!

OPENING for a first-class Sabbath-keeping dentist, at Cadillac, Mich., if taken soon. Mrs. H. M. HUTCHINSON.

DISCONTINUE PAPERS.

BRO. LOUIS PIESKER, of the National Soldier's Home, Milwaukee, Wis., requests those who have been kindly sending him papers for distribution, not to send any more, as he is soon to leave that place, and go into the country to live.

THE TITHING SYSTEM,

OR GOD'S PLAN FOR SUPPORTING GOSPEL LABOR.

A forcible argument, showing the obligation of the tithing system in the gospel dispensation, and an application of its principles to the present time. By G. I. Butler. 112 pp., 12mo, 10 cents. Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

Obituary Notices.

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

POPLEWELL.—Died March 3, 1891, near Albany, Mo., of inflammation of the stomach, Harley, son of sister E. G. Poplewell, aged 15 years and 5 months. Bro. Harley professed faith in Christ for the pardon of his sins, and we expect to meet him on the resurrection morn. Remarks by the writer, from Prov. 23: 26. WM. H. WHITE.

THORN.—Died March 5, 1891, of heart-disease, in the town of Herscy, Aroostook Co., Me., our dear father, Jos. F. Thorn, aged 45 years, 1 month, and 9 days. He was a great sufferer for years before he died, but he bore it all with Christian patience. He belonged to the S. D. A. Church, and was faithful to the day of his death. He leaves a wife and four children (one son and three daughters), besides four sisters and two brothers, to mourn his loss. We believe that he sleeps in Jesus, and that if we are faithful we shall meet where parting will be no more. MRS. M. E. TRASK.

WRIGHT.—James Enoch Wright, youngest son of E. B. and Nora Wright, was born in Willow Hill, Jasper Co., Ill., Nov. 20, 1889; died at our new and now lonely home four miles west of Parkersburgh, Richland Co., Ill., Feb. 26, 1891, being 1 year, 3 months, and 6 days old. Little Enoch was a great sufferer for three months, having an abscess of the lungs, which resulted in consumption. The loss is a heavy blow to the little family. A few days before his death he seemed to rally, and we thought he was recovering; but soon we realized that the enemy Death had come to claim our darling as his victim. But we are not without hope; we know that when the trump of God shall sound, the bands of death will be broken, and little Enoch will be victorious over death and the grave. E. B. AND NORA WRIGHT.

JOHNSON.—Died at the home of his daughter, in Beldenville, Wis., Bro. L. Johnson, aged 82 years, 11 months, and 11 days. Bro. Johnson was born in Christiania, Norway, but came to America in 1842. He settled in Wisconsin in 1880, where he has since resided, having a home with his daughter, sister Asa Fox, of Beldenville, the past three years. He accepted the truth ten years ago, through reading, and it was his comfort and consolation through the wearisome days of his declining years. He suffered no pain nor disease, but like a shock of corn fully ripe, death claimed him. We lay him to rest in the full assurance of faith, believing that those who sleep in Jesus, God will bring with him. He leaves a wife, three daughters, and two sons to mourn their loss. Funeral services were conducted by the writer. C. F. STILWELL.

WEBBER.—Died in Petoskey, Mich., Feb. 17, 1891, sister Lusana Webber, aged 82 years, 6 months, and 14 days. Deceased was born in Windham County, Vt., where she was converted at the age of sixteen years, and joined the Baptist Church. She became, in due time, the wife of Daniel Webber (now deceased), and removed to Michigan, where she embraced the Adventist faith in 1857, under the labors of Elders Bates, Sperry, and Ingraham, and was, during the remainder of her life, a faithful member of the S. D. Adventist church at Burlington, Mich. After the death of her husband at Union City, four years ago, she went to live with her only daughter at Petoskey, where she was a joy and comfort to all who became associated with her. Indeed her influence had a mellowing and subduing effect at all times when perplexities or disappointments came to those about her, and every one seemed to regard it a privilege to visit with "mother" Webber. A son living in Colorado, and a daughter in Petoskey, Mich., are the only ones left to mourn the loss of a devoted and godly mother. Funeral services by the writer, at Union City, Feb. 19, 2 Tim. 4: 6-8 being made the basis of remarks to many sorrowing friends. J. O. COLLIS.

HENDERSON.—Died at the sanitarium in Battle Creek, Mich., March 10, 1891, of valvular disease of the heart, our son, William G. Henderson, aged 20 years, 4 months, and 22 days. The disease is supposed to have originated from rheumatism, which for several years has been gradually contracting the valves of the heart, thus obstructing circulation; and although apparently well a few moments before, his death came suddenly and at an unexpected moment. Willie was born near, and spent the greater portion of his life in, Goodland, Ind. He was well known in public and private, and did not have an enemy. From early childhood he had been taught to believe in Christ as his only means of salvation, and always was opposed to every form of evil. His obsequies were attended by the community at large, his class-mates decorating the bier with beautiful floral offerings. The M. E. minister of the place officiated. The church would not hold the people who attended, although the services were held in the midst of business hours. Our grief is assuaged in the hope of meeting him again at the soon coming of our Saviour, when all will be clothed in immortality, and parting will be no more. MR. AND MRS. J. P. HENDERSON.

ELMER.—Sarah C. Elmer died suddenly of heart-disease, in Columbus, Wis., March 5, 1891. Sarah C. Horton was born in Burlington, N. Y., April 17, 1824; was married to Thomas B. Elmer Oct. 22, 1842. She was the mother of eight children, four of whom survive her. Sister Elmer was a loving, faithful, unselfish wife and mother, and will be long and sadly missed by her family and neighbors, who have known her only to respect and admire her consistent Christian walk. Her religious convictions were deep and sincere, beginning about a year before her marriage, at which time she united with the Baptist Church. She remained with them only a few years, then left them to unite with the Methodists, of which society her husband was a member. As there was no church of Seventh-day Adventists near her, and she was alone in the city, some of our brethren advised her to remain with the Methodists until such time as she could unite with our people, whose views she embraced about seven years ago. We felt as we looked upon her cold form, that we could safely say, "It is well with her." She has patiently borne the ills of life, and many times the way has been rough and the cross heavy; but she has tried ever to

smile when tears were struggling for the mastery, and meekly to follow in the footsteps of her Saviour. We feel that she has fought a good fight, and kept the faith, and that for her is laid up a crown of righteousness. May the Lord grant that her family may seek a preparation to meet her in that day when the Life-giver shall burst the bars of her prison-house, and she will come forth exclaiming, "O death, where is thy sting? O grave, where is thy victory?" Kind and appropriate remarks were made by Elder Wolverton (M. E.) on the occasion of her funeral, from Amos 5: 8. J. E. G.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route." Corrected Nov. 30, 1890.

Table with columns for EAST, WEST, Stations, and various train types (Mall, Day Express, N. Shore Limited, N. Y. Express, etc.). Lists routes to Chicago, Kalamazoo, Battle Creek, etc.

*Daily. †Daily except Sunday. ‡Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.15 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday. Accommodation train for Niles and all intermediate points, leaves Battle Creek at 8.00 a. m., arriving at Niles at 10.05 a. m., daily except Sunday. Trains on Battle Creek Division depart at 8.08 a. m. and 4.55 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday.

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



Chicago & Grand Trunk R. R.

Time Table, in Effect Dec. 7, 1890.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Lists routes to Boston, New York, Buffalo, Niagara Falls, Montreal, Toronto, Detroit, Port Huron, Lansing, Durand, Charlotte, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago.

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

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



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The Review and Herald.

BATTLE CREEK, MICH., MARCH 31, 1891.

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More good news from the "Pitcairn." See report in our Progress department.

We devote two pages to the Mission Field department this week, to make room for interesting reports which our readers will be glad to see.

The good impressions made by the late General Conference were plainly visible in the good social meeting in the Tabernacle Sabbath afternoon, the 28th. The time was all filled up with short, pointed testimonies of a confident, cheerful, and hopeful character.

We notice by the *Bible Echo* of Feb. 1, that the Echo Publishing Company have made arrangements with the New Zealand Tract Society to act in the relation of a branch office for that colony, in publishing and circulating the *Bible Echo* and *Good Health*. The arrangement we trust will promote the growth of the work in Australia and New Zealand, as is anticipated.

The Tabernacle pulpit was occupied Sabbath forenoon, the 28th, by Elder J. H. Durland, on the subject of the important office which Jesus has assigned to us; namely, to be witnesses for him. We bear witness not by our words only, but in a much more important and convincing way, by our daily life and deportment. If it is a sin to misrepresent, and place in a false light, any of our fellow-men, how much more heinous is the offense of misrepresenting the Lord Jesus. The principles of the discourse carried out, would elevate the tone and standard of Christianity everywhere.

The assertion is often made that every day in the week is kept by some class of people for the Sabbath; and this is used as an argument against the Sabbath of the Bible. In the first place, the statement is not true; and if it were, what possible bearing could it have on the question of our duty as set forth in God's word. God has given but one day for the Sabbath. He has pointed out the day, and given us an explicit command to remember it and keep it holy, hedging this command around with every possible circumstance to show that it is immutable and perpetual. Now, it would be nothing strange if, by that power which worketh in the children of disobedience, every day in the week should be set up as a counterfeit Sabbath, so as to have as many of them as possible. But that could

have no effect upon the fact that God has reserved the seventh day alone to be his Sabbath, only to show its importance; for it is always the genuine that is counterfeited; nor could it have any effect upon our duty to keep that day as commanded by the Lord Jehovah.

A good indication of how the French Government feels toward the Catholic Church is seen in the recent action of the Chamber of Deputies in reference to the Sunday rest. The Catholics wished to have the working-men voted a day of rest, but to have the rest confined to Sunday. This was rightly surmised to be a Church move, and was treated accordingly. A correspondent of a London paper wrote concerning it: "To call up the vaguest phantom of clericalism is enough in France to carry any measure adverse to religion." So the Chamber voted that the choice of the seventh day of rest should be left wholly to the discretion of the masters. This they said was necessary to insure liberty of conscience. This is good so far as the Church is concerned; but why put such power into the hands of the employers? Why not leave it to the consciences of the workmen themselves?

DANGER IN CHINA.

A copy of *The China Mail* of Feb. 12, 1891, sent us by the International Tract and Missionary Society, Hong-Kong, China, contains two articles on a threatened uprising against foreign missionaries in that country. The writer says: "Our rôle is not that of alarmist, but it would be unwise to shut our ears to the rumors of impending trouble that have for days been current in the Settlement." The rioters, or those who threaten trouble, make their head-quarters in Shang-Hai. On account of the hostile feeling toward foreigners, among both the lower and higher classes of Chinese, the paper warns all to be prepared for any emergency.

THE DIVINE TEACHER.

THE world's Redeemer went about doing good. When before the people, speaking to them the words of eternal truth, with what earnestness he watched the changing countenances of his hearers. The faces that expressed deep interest and pleasure as they listened to his words, gave him great satisfaction. But when the truth, plainly uttered, touched some cherished sin or idol, he marked the change of countenance, the cold, stern, forbidding look, which told that the truth was unwelcome. Jesus knew that the plain reproof of sin was the very thing they needed; and the light he shed into the darkened chambers of their minds would have been the greatest blessing to them, had they accepted it. His work was to lay down in simple lines, yet so as to be clearly understood, truths that if obeyed would bring peace and happiness to their souls. He could look beneath the surface, and he saw the cherished sins that were ruining the life and character, that were shutting souls away from God. He pointed out these sins, that all might see them in the true light, and put them away. In some who presented the most hardened exterior, he discerned hopeful subjects. He knew that they would respond to the light, and that they would become his true followers. How grateful we should be to God that he can read every heart as an open book! Human wisdom casts aside many souls that might be saved; for man can judge only by appearance, but God knoweth the heart.

As the arrows of truth pierced the hearts of Christ's hearers, breaking through the barriers of selfishness, and working humiliation, contrition, and finally gratitude, the Saviour's heart was made glad; for it was just such cases that he came to seek and to save. When his eyes swept over the throng of listeners about him, and he recognized among them the same faces that he had seen on former occasions, joy was expressed in his countenance that they were hopeful subjects of his kingdom.

The messengers of Christ, those whom he sends

in his stead, will have the same feelings, the same earnest interest. And those who are tempted to think that their labor is not appreciated, and inclined to be discouraged, should remember that Jesus, the Majesty of heaven, had just as hard hearts to deal with, and he had a more trying experience than we have had or ever can have. He taught the people with patient love, and his deep, searching wisdom knew the wants of every soul among his hearers. And when he saw them refuse the message of peace and love he came to give them, his heart felt anguish to the very depths.

MRS. E. G. WHITE.

THE DEDICATION AT MILWAUKEE, WIS.

We are glad to be able to announce that we are to be favored with the labors of Elders H. P. Hooser and H. Shultz at this important gathering. May our united prayers ascend to God for his presence and blessing to be with us at our dedicatory services. Remember the date, April 11, 12.

M. H. BROWN.

GENERAL CONFERENCE CORRESPONDENCE.

ALL matter intended for the Corresponding Secretary of the General Conference should now be addressed to W. A. Colcord, care REVIEW AND HERALD, Battle Creek, Mich. The address of the writer will be, Pacific Press, Oakland, Cal. Correspondence intended for the General Conference should be addressed to D. T. Jones. All will please make a note of this change, that delays in correspondence may be avoided. DAN. T. JONES.

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

DISTRICT NUMBER ONE.			
MEETING at Kanawha Station, West Va., March 26 to April 12.	Elders E. E. Miles and D. C. Babcock.		
Canvassers' institute at New Market, Va., March 29 to April 10.	Elders E. E. Miles and F. M. Roberts.		
Canvassers' institute at Baltimore, Md., April 9-20.	Elders E. E. Miles.		
Canvassers' institute at ———, Vermont, April 25 to May 10.	Elder E. E. Miles.		
Canvassers' institute at Hartland Me., April 16-30.	Elders E. E. Miles.		
General meeting at South Lancaster, Mass., May 20-25.			
Pennsylvania camp-meeting,	June	2-4	
New York " "	"	9-14	
Canada Conf. " "	"	24-30	
Vermont " "	Aug.	25-Sept. 1	
Maine " "	Sept.	1-8	
N. E. Conf. at So. Lancaster, Mass.,	Oct.	2-11	
Ministerial institute for Dist. No. 1,	"	13-Nov. 15	
DISTRICT NUMBER TWO.			
Tennessee River Conf. camp-meeting,	Sept.	1-8	
Southern Council and institute,	"	11-Oct. 6	
DISTRICT NUMBER THREE.			
Ohio camp-meeting,	Aug.	18-25	
Indiana " "	"	25-Sept. 1	
Michigan " "	"	27-" 8	
Illinois " "	Sept.	8-16	
DISTRICT NUMBER FOUR.			
Minnesota camp-meeting,	June	2-9	
Iowa " "	"	9-16	
Wisconsin " "	"	16-23	
So. Dakota " "	"	23-30	
Nebraska " "	Aug.	25-Sept. 1	
DISTRICT NUMBER FIVE.			
Texas camp-meeting,	Aug.	4-11	
Arkansas " "	"	11-18	
Missouri " "	"	18-25	
Colorado " "	Sept.	1-8	
Kansas " "	"	16-23	
DISTRICT NUMBER SIX.			
California camp-meeting, Tulare,	April	9-20	
Upper Columbia camp-meeting,			
Walla Walla, Wash.,	May	19-26	
North Pacific camp-meeting,	"	26-June 2	
GEN. CONF. COM.			

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

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

(Previously reported, \$1,620.)

E. O. Lind \$10.00
Isaac Graham \$10.00
All contributions should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.