

gressed, I witnessed additional ones coming, and finally all prejudice was removed. Invitations were given to go to other places, among which were some from my countrymen (French) of the old mother church (Catholic). Many of them came out to hear the message proclaimed in their own tongue, and were made to rejoice in hearing the word. I have taken two subscriptions for the REVIEW, and sold three copies of the "Life of Christ," one of "Great Controversy, Vol. IV.," and one of "Bible Readings."

As Eld. Burkholder was with this church at quarterly meeting, many of us were permitted once more to partake of the emblems of the body and blood of Christ. This most precious ordinance had not been celebrated here for some time, and all seemed to greatly rejoice with the blessing of God on this precious occasion, and the Lord came very near. The next day our business meeting was held, when \$100 in tithes were paid into the treasury. I feel like praising God for the work of the third angel's message wrought here at this time. My hope is that many precious souls will be brought in to take their stand with us, such as shall be saved in the great day of reckoning. May God bless his dear people here in this city, is my prayer.

April 11. N. PAQUETTE.

ARKANSAS.

AMONG THE CHURCHES.—Feb. 13-16 I was with the Hindsville church. We had a good meeting. The ordinances were celebrated, and one member was added to the church. I spoke three times in the Methodist church, with good interest. Feb. 18 I went to Huntsville, the county-seat of Madison County, and preached in the evening in the C. P. church, on civil government and religion. It was said that the most intelligent and best people of the town were out. They paid very strict attention to the word spoken, and invited me to remain longer. Here I was made a welcome guest of Hon. Wm. Brooks, an ex-member of the Arkansas Legislature, and now United States revenue collector. Mr. Brooks acted a noble part in the defeat of the Sunday-law bill in this State, in the winter of 1888.

Feb. 20, I spent a few days at Eureka Springs, a celebrated health resort. Three families of S. D. Adventists live here, who were much encouraged by my visit. At this place I gave two discourses in Central Hall. The first was by invitation of the Y. M. C. Association. The second night the hall was well filled, and all paid the closest attention as I unfolded before them the evils of religious legislation in the civil government. Feb. 25 I reached Harrison, the county-seat of Boone County, where I held a tent-meeting in the summer of 1887. The Disciple brethren granted me the free use of their church. I remained one week, and left a deep interest among those not of our faith, in the precious truths of the Bible for the people of our day. Our brethren and church were greatly strengthened as they drank at the fountain of truth. My next point was Hill Top, where I was warmly received by nearly all the people in the vicinity. I remained about ten days, sowing the precious seeds of truth, which were applicable to both saint and sinner.

I feel sure that our brethren in the above places, and as far as I have visited, are stirred up to a sense of duty as never before. The Lord will bless the faithful.

April 14. J. G. Wood.

ATLANTIC CONFERENCE.

CAMDEN AND PAULSBORO, N. J.—Since my last report, I have been laboring at these places. At both places we had most excellent meetings. The Spirit of the Lord was present to direct us, and all were blessed. Love and harmony prevail. There has been a church at Camden for some years. Satan has buffeted them, and they have been sorely tried, but brighter days are before them. All are of good courage in the Lord. At the meetings in Camden seven persons united with the church, and I ordained an elder. At Paulsboro we concluded a work begun last June. I baptized nine persons here, organized a church of seventeen members, and ordained an elder. Bro. Babcock was with me a few days, at both Camden and Paulsboro, and then returned to Hollandsville, where six persons were awaiting baptism.

Bro. Babcock, after an absence of four years, and I, after an absence of two years, are now in our native State (Ohio), visiting friends and looking after some personal interests. We feel that the Atlantic Conference is a good field, fruitful and

important, and we both expect to return there at an early day to labor again. My address until further notice will be Clyde, Ohio. D. E. LINDSEY.

April 14.

MICHIGAN TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1889.

No. of members.....	2,961
“ reports returned.....	878
“ members added.....	123
“ “ dismissed.....	41
“ letters written.....	2,478
“ “ received.....	455
“ missionary visits.....	3,365
“ Bible readings held.....	330
“ persons attending readings.....	893
“ subscriptions obtained for periodicals.....	128
“ periodicals distributed.....	32,627
“ pp. publications distributed.....	360,536

Cash received on tract society funds, \$5,361.86; on Christmas offerings, \$2,289.13; on first-day offerings, \$509.78; on other funds, \$111.93.

HATTIE HOUSE, Sec.

INDIANA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1889.

No. of members.....	536
“ reports returned.....	171
“ members added.....	2
“ “ dismissed.....	5
“ letters written.....	151
“ “ received.....	84
“ missionary visits.....	1,948
“ Bible readings held.....	134
“ persons attending readings.....	541
“ subscriptions for periodicals.....	89
“ periodicals distributed.....	3,866
“ pp. reading-matter sold, loaned, given away.....	699,136

Cash received on Christmas offerings, first-day offerings, accounts, sales, etc., \$4,925.06; paid out on Christmas offerings, first-day offerings, accounts, etc., \$4,906.32.

J. W. MOORE, Sec.

GENERAL MEETING AT SPRINGDALE, ARK.

This meeting was held according to appointment, March 27 to April 1. A good representation of our people was in attendance. The speakers were Eld. E. H. Gates, Eld D. Nettleton, Mrs. E. G. White, and the writer. The preaching was mostly of a practical nature, well calculated to inspire faith in God and the Bible, with love and a zeal for the truth, and love for each other which nothing but the word of the Lord, accompanied by his Holy Spirit, can accomplish.

Sister White spoke four times with great freedom, to a crowded house, every aisle, nook, and corner being packed. Her testimony was well received by all who heard her. With the exception of two evenings, we continued the meeting until the 6th. One person was baptized, two were added to the church, and we trust that an influence was left which will be of lasting good.

J. G. Wood.

Bible Readings.

“Search the Scriptures.”—John 5:39.

SCATTERING AND GATHERING OF ISRAEL.

1. ARE God's people in the Christian age recognized as Israel?  
“Peace be on them, and mercy, and upon the Israel of God.” Gal. 6:16.
2. Are they accounted as a nation?  
“Ye [Christians] are a chosen generation, a royal priesthood, a holy nation.” 1 Pet. 2:9.
3. What is this nation exhorted to do just before the day of the Lord's anger?  
“Gather together, O nation not desired.” Zeph. 2:1.
4. On what condition was the inheritance promised to Israel?  
“If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people.” Ex. 19:5.
5. On what condition were they to remain in the promised inheritance?  
“And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. . . . Through this thing ye shall prolong your days in the land.” Deut. 32:46, 47; see also chap. 4:23-26.
6. For what reason were they scattered from their land?

“Because they have forsaken my law which I set before them, . . . I will scatter them also among the heathen.” Jer. 9:9-16. (See also Deut. 28:9, 15, 21.)

7. By what symbols does the prophet represent two classes of Israel which were scattered? *Ans.*—By good figs and bad figs. (See Jeremiah 24.)

8. What does God promise to the class represented by good figs?

“I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up.” Jer. 24:6.

9. What does he say of the other class? will he gather them?

“I will deliver them to be removed into all the kingdoms of the earth for their hurt.” (See verses 8-10.)

10. Since the people and city of Jerusalem were broken in pieces like a potter's vessel, is there any promise of restoration?

“Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again.” Chap. 19:11.

11. When desolated by the Romans, how long was Jerusalem to remain desolate?

“The people of the prince that shall come shall destroy the city and the sanctuary. . . . He shall make it desolate, even until the consummation.” Dan. 9:26, 27.

12. Were unbelieving Israel broken off?

“The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.” Jer. 11:16.

13. Were Gentiles grafted in?

“For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.” Rom. 11:13.

“And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree.” Verse 17.

14. Do believing Jews and believing Gentiles retain the name of Israel?

“Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved.” Rom. 11:25, 26.

15. Are the children of Israel according to the flesh heirs of the promises?

“They are not all Israel which are of Israel, neither because they are the seed of Abraham, are they all children. . . . That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.” Rom. 9:6-8.

16. Are believing Gentiles children of promise?

“Now we, brethren, as Isaac was, are the children of promise.” Gal. 4:28.

17. Are all in Christ heirs of the promise?

“And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.” Chap. 3:29.

18. With whom was the new covenant to be made?

“With the house of Israel.” Jer. 31:31.

19. Do both covenants belong to Israelites?

“Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.” Rom. 9:4.

20. Can Gentiles become fellow-citizens with Israel?

“Ye being in time past Gentiles in the flesh; . . . at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise.” Eph. 2:11, 12.

“Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints.” Verse 19.

21. Were James's brethren all Israelites?

“James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations.” James 1:1, 2.

22. Will Israel be brought again to his habitation?

“And I will bring Israel again to his habitation.” Jer. 50:19.

23. Will there be any sin upon them at that time?

“In that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found.” Verse 20.

QUERY: Is it probable that when they are thus gathered, they will offer the blood of beasts in sacrifice for sins?

24. When Israel are gathered, who will be their ruler and shepherd?—David. (See Eze. 34:23.)

25. Is it David himself, or his seed?

“Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me.” Ps. 89:35, 36.