

# The Advent **REVIEW** **HERALD** And Sabbath

"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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### BY WAY OF THE RED SEA.

How like the host of Israel  
 God leadeth us to-day,  
 Not through some near and pleasant land,  
 But by the Red Sea way.

And oft, like them, do we forget,  
 He goeth on before,  
 Leading us, both by day and night,  
 As he did them of yore.

Red seas of trouble to be passed  
 Before us in the way,  
 While foes press on us in the rear,  
 And fill us with dismay.

Just as to them, he says to us,  
 "Why criest unto Me?"  
 "Go forward," trusting, and for you,  
 "I will divide the sea."

In faith they went, as we should go;  
 The waters they had feared  
 Became a blessing, right and left,  
 A crystal wall appeared.

And by a path they had not known,  
 He safely led them o'er,  
 And, lo! their dreaded enemies  
 Lay dead upon the shore.

Then, standing on the farther side,  
 They saw his way was best,  
 As we shall when, the waters crossed,  
 We enter into rest.

—Ellen W. Whites, in *Christian Advocate*.

### Our Contributors.

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

### THE DUTY OF PAYING TITHES AND OFFERINGS.

BY MRS. E. G. WHITE.

THERE are many things which should stir the soul to action at this time. We cannot afford to be sluggards now, my brethren. The Lord has the first claim upon all that we have. The means in our possession has been given to us in trust, and we hold it simply as the stewards of God's bounty. Many have made a mistake in withholding from the Lord that which he has plainly specified as his own. The tithe of all that God has blessed you with, belongs to him; and you have robbed God when you have used it for your own enterprises. The Lord has not left the disposal of the tithe to you, to be given or withheld as your inclination may dictate. He has placed the matter beyond all question, and there has been great neglect on the part of many of God's professed people to fulfill the requirements of his word in regard to tithing.

The prophet asks, "Will a man rob God?" as though such a thing could hardly be possible. And the answer is, "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."

Upon what ground may we claim the full and rich promises of God? We can claim them only when we have fulfilled the conditions prescribed in his word. The Lord is constantly giving. He pours down the rain and the sunshine. He promises to give to his people the privilege of eating of the tree of life, and the hidden manna. He holds forth the crown of life, the white stone with the new name written therein. He says, "Whosoever will, let him take the water of life freely." God makes man his agent. He places bounties in his hands, not to do with as it suits his natural inclinations, but as shall best serve the cause of God and forward the truth in the earth. If man had co-operated with God as he directed, every part of the work of God would have moved on in perfect order; there would be no empty treasury. God has given to man the use of nine-tenths of his income, but one-tenth, with the addition of gifts and offerings, the Lord has reserved for himself. Have you robbed God in tithes and offerings? What treasure have you been laying up in heaven by giving to the Lord his own? Your hands may be loosening their hold on the things of this world, and while life is still granted you, why not take up your neglected duties, and as God's faithful stewards, bestow your means where it will work for the salvation of souls and the glory of your Redeemer?

Many have waited to devote their means to God's cause until they were laid on their death-bed. They have willed a certain portion of their property to the work of God; but wills are not safe. They are often broken, and the means does not flow into the channel designed by the donor. It is much better to give your means to God while you are in health and strength. A close, selfish spirit seems to prevent men from giving to God his own. The Lord made a special covenant with men, that if they would regularly set apart the portion designated for the advancement of Christ's kingdom, the Lord would bless them abundantly, so that there would not be room to receive his gifts. But if men withhold that which belongs to God, the Lord plainly declares, "Ye are cursed with a curse."

It is the duty of the elders and officers of the church to instruct the people on this important matter, and to set things in order. As laborers together with God, the officers of the church should be sound upon this plainly revealed ques-

tion. The ministers themselves should be strict to carry out to the letter the injunctions of God's word. Those who hold positions of trust in the church should not be negligent, but they should see that the members are faithful in performing this duty. When Christ took human nature upon him, he bound humanity to him by a tie of love that can never be broken by any power save the choice of man himself. Through Christ we have the gift of eternal life, if we comply with the stated conditions; but if we are united to Christ, we are also united to humanity. God has a tender and impartial care for all his children. He is mindful of those who are despised and destitute. The Lord has given us the privilege of becoming co-workers with him, that the truth of heavenly origin may be placed within the reach of all, in all countries. Man has been privileged to become an agent to work out, not his own plans, but the plans of Heaven. His ears must be open to hear when God speaks, his heart in a condition to respond to his claims.

There have been special occasions at large gatherings, when appeals have been made to the professed followers of Christ, for the cause of God, and hearts have been stirred, and many have made pledges to sustain the work. But many of those who pledged have not dealt honorably with God. They have been negligent, and have failed to redeem their pledges to their Maker. But if man is so indifferent about his promises to God, can he expect that the Lord will fulfill a promise made on conditions that have never been kept? It is best to deal honestly with your fellow-men and with God. You are dependent upon Christ for every favor you enjoy; you are dependent upon him for the future, immortal life; and you cannot afford to be without respect unto the recompense of reward. Those who realize their dependence upon God, will feel that they must be honest with their fellow-men, and, above all, they must be honest with God, from whom come all the blessings of life. The evasion of the positive commands of God concerning tithes and offerings, is registered in the books of heaven as robbery toward him.

No man who is dishonest with God or with his fellow-men can truly prosper. The most high God, the possessor of heaven and earth, says, "Thou shalt not have in thy bag divers weights, a great and a small; thou shalt not have in thine house divers measures, a great and a small; but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God." Through the prophet Micah, the Lord again expresses his abhorrence of dishonesty: "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins."

The Lord has bought us with his own precious blood, and it is because of his mercy and grace that we may hope for the great gift of salvation. And we are enjoined to deal justly, to love mercy, and to walk humbly with our God. Yet the Lord declares, "Ye have robbed me, even this whole nation." When we deal unjustly with our fellow-men or with our God, we despise the authority of God, and ignore the fact that Christ has purchased us with his own life. The world is robbing God upon the wholesale plan. The more he imparts of wealth, the more thoroughly do men claim it as their own, to be used as they shall please. But shall the professed followers of Christ follow the customs of the world? Shall we forfeit peace of conscience, communion with God, and fellowship with our brethren, because we fail to devote to his cause the portion he has claimed as his own? Let those who claim to be Christians, bear in mind that they are trading on the capital intrusted them of God, and that they are required to faithfully follow the directions of the Scriptures in regard to its disposal. If your heart is right with God, you will not embezzle your Lord's goods, and invest them in your own selfish enterprises. If you are faithful servants of Jesus, you will not rob God yourselves, or connive at those who do it. You will not be men-pleasers, world-servers. You will make your Lord's interest your interest.

Brethren and sisters, if the Lord has blessed you with means, do not look upon it as your own. Regard it as yours in trust for God, and be true and honest in paying tithes and offerings. When a pledge is made by you, be sure that God expects you to pay as promptly as possible. Do not promise a portion to the Lord, and then appropriate it to your own use, lest your prayers become an abomination unto him. It is the neglect of these plainly revealed duties that brings darkness upon the church. Let the elders and officers of the church follow the direction of the sacred word, and urge upon their members the necessity of faithfulness in the payment of pledges, tithes, and offerings.

#### THE LAW OF GOD.

BY ELD. I. E. KIMBALL.

THE apostle's charge to Timothy requires the preaching of the Scripture, to reprove, rebuke, exhort, with all its doctrines. This was spoken in view of the time when the church would turn away from true or sound doctrines unto fables. The Scriptures here spoken of which Timothy had known "from a child," all must concede to be those of the Old Testament. The doctrines which are contrary to these Scriptures, we must therefore denounce.

There is a doctrine which is fast becoming an integral part of all the varied creeds of Christendom, and confronts us everywhere—a doctrine delusive, and subversive of the whole Bible, the very cap-stone of all apostasy. It is the no-law doctrine, employed to annul the teachings of the Bible in reference to the Sabbath. If ever a doctrine deserved the appellation of "a damnable heresy" (2 Pet. 2:1), this does.

The Scriptures to which we are referred, are burdened throughout with the charge to keep God's law. Indeed, it is the very substance and foundation of all the Scriptures. So that to destroy its testimony in reference to this, is to subvert and overthrow the entire Bible. This "mystery of lawlessness" (Revised Version) is almost unaccountable. There is certain evidence, both in the law itself and in the words of the prophets, to show a distinction, as plainly as we can distinguish daylight from darkness or spiritual things from the elements of the world—a distinction between a good, perfect, and, consequently, an eternal law, and a ceremonial law, which was weak and unprofitable, and which was, consequently, taken out of the way. Heb. 7:18. As a contrast to such carnal ordinances, in which God had "no pleasure," the prophet said, "I

delight to do thy will, O my God: yea, thy law is within my heart." Again: Such as "know righteousness," are declared to be "the people in whose heart is my law." God desired "truth in the inward parts" as certainly then as now. "Thy law is the truth." To put truth into the heart, God's law must be written there. Sin, we are told, proceeds from "within, out of the heart;" hence, to quench unrighteousness, or sin, in the heart, the law of righteousness must be there. "All his commandments are righteousness." Therefore no man who has not had God's law and commandments in his heart, can ever see God.

In finding fault with the people because that law was not in their hearts, God pointed forward to the day under the new covenant, when that law should be put into their inward parts, and written upon their hearts forever: when all should know him, from the least to the greatest, and sin would be forever put away, and remembered no more. The statutes "which if a man do, he shall even live in them" must perfectly detect sin; for life could not be attained by the law, unless it was a perfect standard of righteousness. So we read: "The law of the Lord is perfect."

But now a question arises: Christ was to appear once in the end of the world, and some will have it that he gave a new standard; but nothing less than a perfect standard will suit his teachings. He says, "Be ye therefore perfect." Could Christ's standard, then, differ from the standard which had been given? Would it not appear at once that two perfect standards, one in the law, the other in Christ's life, must exactly coincide? For to change anything perfect is to make it imperfect. Christ, therefore, could not change the perfect standard of righteousness, but could exemplify and teach it to the uttermost. This he hastened to declare at the first, when he said that he came not to annul the law or the prophets, but to fully teach. And proceeding with a view to impress upon his followers the necessity of their righteousness abounding more than that of the scribes and Pharisees, he declared that not one iota or the slightest point of a letter should pass from the law. Therefore, till heaven and earth should pass away, until all things should be fulfilled, whosoever should break even one of the least of those commandments, and so teach, should be in no way regarded or honored in heaven. "Full well ye reject the commandment of God, that ye may keep your own tradition," is as applicable in reference to the fourth precept now, as it was to the fifth when the above words were spoken. "If thou wilt enter into life, keep the commandments," is an eternal decree.

#### DID THE TRACK OF PROPHECY END IN 1844?

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

A WRITER in *The World's Crisis*, a paper which was started in the advocacy of a definite time for the Lord's coming ten years this side of 1844, alluding to that date, says, "When our then chronological wisdom ended, and we came to a stop." "The figures brought us here [1844], and left us here." "We have come over the right track to our disappointment."

Such language implies that the proclamation of the ending of the prophetic period of 2300 days in 1844 was right; that the days did end there. If so, all later times which have been set for their termination are false; and the only true time message is that which was preached at that time,—the message foretold in Rev. 14:7; namely, "Fear God, and give glory to him; for the hour of his judgment is come."

If the "figures" brought us "over the right track" to the disappointment of 1844, the question is, Did the right track of prophecy end there? Is there not something to "follow" the true time message? (See Rev. 14:8-12.) And is not the warning against the worship of the beast and his image now being heralded to the world? And

have not those that have been setting various false times for the ending of the days, been off the track? The track is still good, and there is yet time for those who will, to regain it.

#### "BE COURTEOUS." 1 PET. 3:8

BY CALVIN GREEN.  
(Hebron, Wis.)

THIS injunction came from one who understood fully the import of the words he uttered. Like many, he was once of a rash, impetuous spirit, in many ways anything but affable and courteous to others. Now he had become a teacher in one of the richest graces that can adorn our life, when it springs from an honest, upright heart.

Many had been the reproofs he had received from one whom he looked upon as his Lord, and whom he desired, no doubt, to imitate in manners and spirit. It seems, however, that it was almost a grievous necessity that he should undergo a course of discipline that would prove to him that a spirit like his was a dangerous one, and not reliable in the hour of a trial of his moral character and spiritual strength.

"I have prayed for thee," no doubt came with such force to his vanquished pride, in the hour of his defeat, distress, and despair, as to raise him from the dust, and place him where, as an apostle of Christ, he could sit at the feet of Him he dearly loved, and learn how to instruct others to "be pitiful, be courteous."

How we see in others, and often realize in ourselves a lack of due courtesy, although we have long professed to follow the Master, and to obey his teachings!

The affable request, prefaced with a "please," or, "Will you be so kind?" is too often displaced by an imperious order or an abrupt demand, uttered in a spirit which is perhaps like the thrust of a dart to the sensitive one. Let us ever remember to "be pitiful, be courteous." When will we learn the manners and spirit of Heaven? Why are all these instructions given, if not to fit us for a society far above the courts of the nobles and kings of earth? The meek will learn this. They will "be pitiful," they will "be courteous." The promise is made to them that "they shall inherit the earth." No discordant spirit will be there. The family that as a whole would wish to migrate to that beautiful land, that world of wondrous delight, must be converted to its ways, customs, and manners here. Each member must here learn to "be pitiful, be courteous," in the most complete sense. Ample instruction is given, which, if studied and practiced, will harmonize every discordant feeling of the heart, and fit it to take part in a society where each will bear the likeness of Him who at so great a cost has given us Heaven's code of conduct in his own walks and teachings with men.

Though an avowed disbeliever in the New Testament as an inspired book, Lord Chesterfield, one of the most polished courtiers of England's realms, was its constant reader, that he might understand the treatment due to all with whom he associated. He was acknowledged a superior in courteous manners, and was a teacher in these civilities.

A correspondent of one of our leading journals desired advice regarding the best work on courteous behavior and good manners, and was recommended to procure a copy of the New Testament as superior to all other known books for giving such instruction.

If this be so, and its study fits one to appear well, and act without fault in the society of men, how needful to the Christian to study it well, also to practice it, that he may thereby affect those for good with whom he associates, as well as be fitting himself for a state where all are perfected in those genial qualities inseparable from a company who will "delight themselves in the abundance of peace."

—That action is best which procures the greatest happiness for the greatest number.

## THE GARDENER.

BY FANNIE BOLTON.  
(Battle Creek, Mich.)

A TENDER old gardener,—his locks were gray,  
His form was bent, and his hands were brown,—  
In a blue jean blouse, with his hat awry,  
Went through the garden paths up and down,  
Softly whistling, wheeling the dirt,  
And sodding the paths, and talking low,  
Plucking a leaf off—"There, did it hurt?  
It was all for your good, my dear, you know."

What a frail, little, trembling thing you are!  
Poor little lily, what's at your root?  
I'll dig around it with tender care;  
Something is biting your delicate foot.  
Ah! 'tis a worm. There, darling, there,  
We'll take it away, and banish it quite.  
Now spread to the glorious sunshine and air,  
And give me a smile from your flower of white.

Why, how you are growing, my pansy bed!  
I know your secret. I've made my search,  
Whose blossoms were those in the hands of the dead,  
In yesterday's funeral at the church?  
Sweet was the tender love you shed  
In your subtle fragrance of sympathy,  
And the mourners' hearts were comforted—  
Give, and you'll grow abundantly.

What! not a flower, but leaves, all leaves!  
What does this mean, my rose of roses?  
You've put so much foliage to the breeze,  
You've given no chance at all for posies.  
I'll lop off these branches—they bleed like death;  
But buds will come from their grief, you see.  
There'll be gratitude's fragrance in your breath,  
When you yield your retarded bloom to me.

Dead leaves and drooped blossoms, mignonette?  
There are cruel destroyers on your leaves.  
Do you want me to take them off, my pet?  
I see that your tender spirit grieves.  
It is bitter medicine I must give,  
But the preying insects will drop off dead,  
And you will be left here to love and live,  
And your wonted fragrance still to shed.

What! little vine on the ground prostrate!  
Poor vine, has a wind dealt with thee cruel?  
There, twine thee about this trellis straight.  
Ah! soon thou'lt again be beautiful.  
O how I love my flowers here!  
Though I wound, 'tis only to make them heal—  
To make them live; and each cut severe,  
Think you, my flowers, I do not feel?

There's a gardener divine, and we are his flowers.  
Jesus comes into his garden,  
Walks through his beds during all the hours,  
And standeth as watch and warden.  
And he loveth his flowers most tenderly,  
Though he digs at the root, and cuts the limb;  
Each wounding draweth his sympathy,  
And findeth its pang in him.

But, O, God's garden of frail, timid things,  
Ye shall "grow as the lily" through him.  
He'll be to thy rootlets the sweetest of springs,  
Thy beauty shall never be dim.  
Fairer and fairer his hand shall make,  
Brighter and brighter thy blossom;  
For thy gardener divine will never forsake—  
Ye are planted, dear bed, in his bosom.

## THE FIVE MONTHS OF REVELATION 9.

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

REV. 9: 5-7, 10, 11: "And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men." "And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

These words are a part of the description of events that were to take place under the fifth trumpet, which, according to the belief of most commentators, sets forth the rise of the Mohammedan power, and the leading traits of its history

till into the fifteenth century. How clearly Mohammed and his false doctrines are discerned in the star that fell from heaven unto the earth, to whom was given the key of the bottomless pit, from which there arose smoke that darkened the sun and the air. Verses 1, 2. How fitly Mohammed's soldiers are represented by locusts which came out of the smoke arising from the bottomless pit (false doctrines coming from beneath and not from above), and which are said to be men on horseback.\* The locust was first known in Arabia, where the Mohammedan power arose; and all who are acquainted with the history of the followers of Mohammed, know that their mode of warfare was on horseback; and this is true to this day. And who cannot see in the "crowns like gold," that the riders on horses are represented as wearing the peculiar turbans of Mohammedans?

The five months being connected with a series of prophetic symbols, and belonging to a prophecy that is essentially symbolical, are themselves symbolical, and denote as many years as there are days in five months. According to the Bible manner of reckoning time, there are thirty days in each month. (See Gen. 7: 11, 24; 8: 3, 4.) We would therefore have five times thirty years, which would be 150 years.

Now, what is the date that marks the commencement of this period? To obtain light on this point, let us notice what the men on horses were to do during this period, and under what circumstances they were to do it. They were to torment men without killing them, having a peculiar king over them. This king is called Abaddon and Apollyon, or Destroyer. He and his men are to destroy something. What is it?—Men, of course. Yet it is said that they are to torment men and not kill them. What can this mean? Is there a contradiction? Did Inspiration give this king an inappropriate name? Would this king and his men, representing a line of kings and successive generations of fighting men, wage war against another power during 150 years without killing men in the sense of taking their lives? This cannot be. Political or national death must, therefore, be intended.

Now, what particular people was the special object of the envy and ambition of Mohammedans for a long series of years? All answer, The Greeks, or the Eastern Empire. For centuries they had their eyes on Constantinople, the capital of the Grecian Empire, longing to make it the capital of their empire. Especially did they aim at the destruction of the Greeks from about the close of the thirteenth century and onward; but for more than one century they failed to kill them politically. And at times the Greeks, in their exasperation, felt as though political death, and to lose their national existence, would be to them preferable to the torment they

\*Mohammed is well represented by a star. He was favored by nature with more than an ordinary intellect, with which he might have blessed humanity; but he turned his strong mental faculties to a bad account, and lowered and degraded himself in the eyes of God, by teaching and practicing false doctrines. We understand that this is what is meant by the star falling from heaven. As he was the leading character in the Mohammedan movement, how proper it is to have him represented as having the key of the bottomless pit, and as using it in opening the bottomless pit, and in bringing out of it smoke (false doctrines) and locusts, or soldiers on horses.

Some think that Chosroes, king of Persia, was the star of the fifth trumpet; that by his fall, or by his being overcome by Mohammed, he used the key of the fifth trumpet, and prepared the way for the rise of Mohammedanism. But Chosroes did not take part in the Mohammedan movement. He was opposed to it, and was opposing it when he was overcome by Mohammed.

If Chosroes was the person who used the symbolic key mentioned in this prophecy, then we here have a case that has no precedent in the Bible. In every other instance in the Bible, in which a symbolic key is mentioned, the one receiving the key is the one that does, or aids in doing, the work specified in the prophecy. When we read of Christ that he "hath the key of David," that he "openeth, and no man shutteth; and shutteth and no man openeth" (Rev. 3: 7; Isa. 22: 22), we understand that it is Christ, and not one who opposes Christ, who opens up to mankind important truths. When Christ says, "I . . . have the keys of hell [or the grave, Greek] and of death" (Rev. 1: 18), we understand him to mean that he, and not Satan, will open the graves of his saints, and break the stronghold of death upon his saints. When Christ said to Peter, "I will give unto thee the keys of the kingdom of heaven," etc. (Matt. 16: 19), he meant that he would give unto Peter, and not unto those who should oppose Peter, the power to open unto others the truths of the gospel. (See also Matt. 18: 18, etc.) When we learn from Holy Writ that at the opening of the millennium an angel having the key of the bottomless pit will shut up (or lock up) Satan in the bottomless pit, or in our earth reduced to its chaotic state (Rev. 20: 1, etc.), we do not understand that it is Satan who is to be the leading actor in this matter, and lock himself up in the pit.

Thus we have before us every other case in the Bible in which a key is used symbolically; and in every one of these instances the one having the key, is the one who does the work. Now, the leading work under the fifth trumpet is done by Mohammed. We therefore conclude that it is Mohammed who is represented by the star that fell from heaven, to whom was given the symbolic key, and who used that key. To our mind, this view puts the proper man in the front, and has him act the part one should act to fulfill the prophecy; while the other view puts him in the shade, and puts in his stead one who does not come up to the essential specification of the prophecy.

were receiving at the hands of the Mohammedans.

The 150 years are to commence at the time the Mohammedans go forth with a king over them. This implies that when they do this, there will have been a period during which they will not have been consolidated under one common king. The following statements make this point plain:—

From the death of Mohammed until near the close of the thirteenth century, the Mohammedans were divided into various factions under several leaders, with no general civil government extending over them all. Near the close of the thirteenth century, Othman founded a government, or empire, extending over all the principal Mohammedan tribes, consolidating them into one grand monarchy.—*Thoughts on Daniel and the Revelation*, p. 489.

There must be an event in the life of Othman, as well as in the history of the Mohammedan power, that marks the beginning of this period. As in the case of the beginning of the sixty-nine weeks, there must be definite action, comporting with the burden of the prophecy. In the first case, it was starting out with the work of restoring and building Jerusalem, which was in the fall of B. C. 457. In the latter case, it was the first assault of Othman upon the Greeks, which took place the 27th day of July, 1299. It was on that day that he entered into the land of Nicomedia as an aggressor, as the "Apollyon" (or destroyer) of the prophecy. Now, if we add 150 years to the 27th of July, 1299, we will have as a result, the 27th day of July, 1449. And that very year John Palæologus, the last independent Greek emperor died. He left no children to inherit his throne, and Constantine Deacozes, his brother, replaced him. But how did he do this? He would not venture to ascend the throne without the consent of Amurath, the Turkish sultan, which he obtained by asking him for it through ambassadors. For authorities for this and other facts, see Chambers' Encyclopedia, Art., Palæologus; Gibbon's "Decline and Fall," etc.

## ISAIAH 41: 10.

BY MRS. J. F. KETRING.  
(Saxton, Pa.)

"FEAR thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Who can read these precious and comforting words, and not feel his heart stirred, and lifted high above all earthly cares and trials. Our God, the holy one of Israel, bids us not to fear, for he is with us. What though Satan, with all his mighty hosts of fallen angels, press close to us, there is One before whom they must flee as the mists before the morning sun. So we may boldly press on in the battle before us, looking for help and strength to Him; for He has promised to help us, and his promises never fail. He says unto us, "Be not dismayed; for I am thy God." We are not to fear or be dismayed, but in all our conflicts and trials we are to remember he is our God. "Thy God." Oh, what amazing love, what condescension, that the high and mighty One who created all things,—the heavens, the earth, the sea, and all that is therein,—should stoop to such poor, weak, fallen mortals as we are, and lovingly whisper to us, "Fear thou not; for I am with thee: be not dismayed; for I am thy God"! Can we for one moment comprehend love and condescension such as this?

What are we in his pure and sinless eyes, but poor, groveling worms of the earth, full of sin and selfish desires? Yet in love and mercy he passes all this by, and when he sees us striving and struggling to lift ourselves from the miry clay by which we are surrounded, he tenderly and lovingly says unto us, "I will strengthen thee." Yes, he will give us strength—strength to lift ourselves above and out of the little, daily, petty cares of life that sometimes seem so heavy and discouraging that we think we can bear them no longer, and are tempted to lie down and give up in despair. And with the strength which he has promised to give us, we can each day lift our feet a little higher on the ladder of faith and

trust. He also promises to uphold us "with the right hand of his righteousness," so that we need fear no fall so long as we lean and depend on that strong right hand.

The law of our God is his righteousness. So long as we make it our guide through life, we need not fear, for he will help and strengthen us in all the trials and temptations that daily beset our path through this dreary world of sin and care. Then let us take the whole law of God for our daily guide, omitting not one jot or tittle. Let us, in all our actions, constantly compare our lives with that law, and if we find ourselves deviating in the smallest matter from it, then let us hasten to place ourselves again in the straight path which leads unto life eternal. And since Jesus, the holy, sinless Son of God, has trod the thorny pathway of life before us, let us go boldly forward, taking him for our example, our perfect guide; though he was tempted in all points like as we are, yet he passed through all the temptations and trials of a life upon this earth without sin.

To him, then, who in the flesh experienced all our trials and cares, we may look for sympathy and compassion, for help and strength; for he well knows the strength of the temptations with which we must contend; yet we have his own precious promise, that we shall not be tempted above that we are able to bear, but with each temptation will be provided a way of escape.

So, then, let us boldly press on in the warfare with sin and the hosts of evil. We have the light of the present glorious truth to guide us, and the promise of One "mighty to save" to be our God, and to uphold us "with the right hand of his righteousness;" and we know that "the eye of the Lord is upon them that fear him, upon them that hope in his mercy." We need fear nothing, but with firm trust and confidence in all the precious promises he has given us in his holy word, we should press boldly forward in the strait and narrow way he has marked out for all who would be his true disciples, well knowing that the day of our redemption is near, and that, as his faithful servants, it becomes us to be earnest and diligent in the work he has given us to do.

#### PREACH CHRIST AND NOT SELF.

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

WHILE I was studying a Bible subject a few days ago, my eyes and my mind caught hold of a portion of the fourth chapter of 2 Corinthians. Beginning with the fifth verse, I read: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." As I read it, queries came to me like these: Had any minister been preaching himself to the Corinthian church in such a manner as to attract attention to himself, and make self more prominent than the Lord? Was Paul administering a rebuke to some of his fellow-laborers for the selfishness they had displayed in their labors with that church? Or was he correcting the members for loving the minister more than they loved Christ? That verse certainly furnished them food for much serious thought. But God, who knows how darkened the foolish heart of man becomes through selfishness and egotism, had that verse penned for our benefit also.

The Christian worker should so preach Christ that every one will see him in the loveliness in which he appears in the Scriptures. The minister is to appear upon the scene only as a servant accompanying his Master. He should be serving for Jesus' sake. He serves the cause of Jesus, because he loves his Master. He talks about the great things that Jesus has done for the people until they want to see Him. He helps them to understand that Jesus is standing at the door of the darkened heart, desiring to come in and light up its dark chambers, and purify it from sin, and take up his abode there, and make it a happy, cheerful home for himself and his

Father to dwell in. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Verse 6.

God and Christ, in creation, made the light shine right out of the dense darkness. Just so it is when the heart is opened to Jesus; the light shines forth through its chambers, and chases the darkness away, and, behold! there stands Jesus. His face is beaming with the glory of God. He comes with life and peace. He comes with justification and redemption. He makes us hate sin and love righteousness. He gives light for darkness and joy for sadness. We may now enjoy the strength of Christ which he bestows, in place of our weakness. Old things pass away, and all things become new. The soil of the heart is thus prepared, that Jesus' words may become rooted and grounded there by faith. In this manner he will become an abiding guest. While Jesus dwells with us, we may sit at his feet, and learn more and more of him, as we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3:18. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4:7.

The minister who chooses the pulpit as the place in which to display his oratory or his wit, appears on the scene as an actor displaying himself instead of Jesus. He may attract his hearers to himself, for he stands out so prominently that the Master, whom he professes to serve, is scarcely noticed. The preacher is glorified much, and Jesus but very little.

It was this abnormal state of things in the church at Corinth that called forth much of what is said in the two epistles to that church. There are many denunciations in God's word concerning the selfishness of preachers and pastors. There are, also, many encouraging words for the faithful watchmen. But we can find but few eulogies pronounced upon them. The prophet Isaiah praises the beauty of the feet of the one who publishes the glad tidings of salvation. God calls attention to the service of the feet as we labor for Jesus in publishing abroad these glad tidings. The feet are to run and never weary. The mountains are to be climbed. Over the highways and the hedges we are to travel as servants of Jesus. God and Christ and angels appreciate the physical suffering that is endured by the faithful servant. Tired and worn, he may lie down to rest with the sweet satisfaction of knowing that Jesus appreciates the service he is rendering in caring for the flock as the tender shepherd cares for the sheep.

But may God forbid that we should ever glory, save in the cross of Christ.

#### REFORMERS.

BY JOS. CLARKE.  
(Lowry City, Mo.)

WE must bear in mind that there are self-styled reformers, who are earnest and tireless in their efforts to do a work they believe to be necessary. Satan started out as a would-be reformer of Jehovah's government, and he is still posing as a "reformer." Potiphar's wife attempted to bring her man-servant to obedience to her commands. He had his views of what he deemed right, but her ideas of right did not agree with his; hence he must yield. Was not Mrs. Potiphar his superior in position and wealth? How dared her slave to have a mind of his own? She reasoned as the pope reasoned when he slaughtered the refugees who fled to the mountains of Switzerland: to bring a refractory slave to obedience, was, in her view, a work of reform.

Cain wished to bring Abel over to his views on the subject of offerings. Abel was firm in his faith, and would not yield. Like those who now prefer God's word to men's opinions, he still held to strict conformity to law. Cain would be obeyed, or institute a penalty; hence, Abel fell under the hand of Cain. Thus Cain and Mrs.

Potiphar posed as reformers in imitation of Satan, who would reform the government of God. But a class of National Reformers arose in the time of David. This reform had Absalom for its leader. His tragic defeat is recorded in 2 Samuel, 18th chapter. Another variety of National Reformers is described in Jeremiah 26. These National Reformers, because Jeremiah spoke out the truth, as he believed to be right, brought him before the king's court, and accused him. (See Jer. 26:8-15.) Not succeeding at this time, they, the National Reformers, did finally succeed in placing Jeremiah in prison, a very bad prison, too. (See chap. 37:11-18; 38:6.) Here he would have perished, had it not been for an African, whose feelings and impulses were more human than those of the National Reformers who placed him there.

This reminds one of late doings in a neighboring State, where National Reformers imprisoned good men because they would do right. This is Mrs. Potiphar in another form. She set at naught the seventh precept, and the Arkansas National Reformers ignored the fourth.

I might cite the princes of Judah who came to Joash to persuade him to return to idolatry, after the death of Jehoiada. 2 Chron. 24:17, 18. These National Reformers, like those of the present day, held sun-worship in high esteem. (See 2 Kings 23:5.) National Reformers of this kind tried Daniel in the most severe manner (Daniel 6), and when Christ was upon our planet a few years, National Reformers made his life bitter with their opposition and ill-will; pursued, hunted, annoyed, falsely accused, despised, hated, spit upon, buffeted, and crucified him. National Reformers are always patriotic(?). All this National Reformers have done in the name of religion and patriotism. National Reformers of the most pronounced type are the disciples of Ignatius Loyola: ingenious, learned, unscrupulous, devoted, they instill their false principles into every department of Church and State. Without doubt, many a divinity student in Protestant universities is a secret agent of the order of Ignatius Loyola; and many a D. D. proves his fealty to that astute society by his position in the great battle now being fought between truth and error.

Our happy country, the cradle of liberty, the land of freemen, the boast of the philanthropist, the consolation and refuge of the oppressed of all lands, the hope of the downtrodden, is threatened, not as Egypt was, by a cloud of locusts, but as Jerusalem was, by a kind of National Reform much resembling that advocated by those who crucified our blessed Lord. But let us console ourselves that though it is the most wicked, it is the last that will trouble the church on earth.

#### DRIVING VS. PERSUADING.

BY S. O. JAMES.

To lead souls to Christ, requires the best use of all our powers aided by divine help. We must know something of the nature of the creatures we deal with. An effort to move a herd of swine from one point to another will bring out the thought and illustrate the principle. Do not be shocked; I am not placing men and women on a level with swine, but I have tried to *drive* both, and I say it is hard work. A hog is not necessarily full of demons because he refuses to travel up lively over a strange road. Do not get angry at him if he fails to leave his sty, and hasten like a willing servant to the place of death. His pen is his home, and he is attached to it; besides this, he has his fears of danger ahead. See him scent the air! Now be wise. Do not try to force things; it may be as well to go before him and coax a little,—make a noise with which he is familiar, let him see something that will attract him. Give him a little time; try many ways, any of which you may rely upon with as much certainty of success as upon any attempts to drive him. Just so with human nature; if you want to bring out all the "won't" there is in it, say to it, "You *must*," and "You *shall*."

## The Home.

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

### "IN MY FATHER'S HOUSE."

YEA, in His Father's house—it must be so—  
Are many mansions; else there were not space  
For the vast hierarchs speeding to and fro,  
On myriad ministries of gift and grace.

So haply felt His followers, list'ning thus,  
In that mysterious hour of doubt and gloom,  
As sad they questioned, "Can there be for us,  
His erring, weak disciples, any room?"

But when He met their thought so tenderly,—  
"I go for you a mansion to prepare;  
That where I am there ye may also be,"—  
How must the words have shamed their dull despair!

That He should miss their presence 'mid the throng  
Of worshipers that crowd the highest heaven!  
That He should crave their fellowship among  
Pure spirits with no sins to be forgiven!

Yet He hath said it. Dare I then believe  
That in His Father's house, and in the place  
Prepared, He waits my homage to receive,—  
Asks for my presence, wants to see my face?

We hold aloof; we shut from our abodes  
The very sympathy our nature craves.  
He, needing no companionship but God's,  
Cares to have with Him every soul He saves.  
—Mary J. Preston.

### EXTRAVAGANCE IN GIVING.

"I WISH Christmas was over; I dread the holidays," remarked a lady in our hearing the other day. "And so do I," replied her companion. "It's a constant strain on purse and brain."

"If I had plenty of money," said the first speaker, "I wouldn't care; but with limited means and so many expecting to be remembered with something of considerable value, Christmas has become a burden to me."

And this is but the sentiment of many a wearied woman's heart to-day. The hallowed Christmas, that should bring only peace and joy, bids fair to become a burden in many households. But, dear friends, the trouble is not with Christmas, it is with ourselves. We try to do too much. Instead of being content with making presents within our means, we must needs, many times, sacrifice necessary comforts for ourselves and families in order to bestow costly gifts which soon snap the strings of a slender purse.

It is a pleasant and pretty custom, this interchanging of gifts at Christmas, but when it is carried to such an extent as to become a burden and a worry, it takes all the blessedness and heart out of the beautiful Christmas tide.

The shops are very enticing at this holiday season; the goods are displayed in the most approved and alluring manner, and the shop-keepers have us at their mercy. They know we are in a generous frame of mind, and will not hesitate to purchase an article that pleases us, even though we feel that it is higher priced than we can afford; and so they place the expensive and most attractive goods to the front, and having once seen these, the plainer and simpler things become cheap-looking and tawdry, and we are dissatisfied with any purchase at a moderate cost. Conscience may twinge a little, but we open the purse notwithstanding, and the coveted gift is bought. Happy the woman who has the courage to say No! in these days of holiday temptations.

The extravagance is not only among the grown-up people, but is carried even to the children. The stockings of less than half a century ago were filled with candies, nuts, raisins, and an orange, with perhaps a doll, or "Jack-in-the-Box" on the top, and the hearts of their little owners were delighted and satisfied. But what would the children of to-day think of such a Christmas? The "stockings" are only hung up, or regarded, apparently, as an ancient tradition; for it would take the stocking of a very big giant, indeed, to hold many or all of the gifts that the dawn of Christmas reveals. So the costly toys and pres-

ents have to be displayed on tables, or on whatever surface is large enough to hold them.

Where money is no object, we question if this lavish giving is quite right; and where dollars and cents are an important consideration, we are convinced that the pinching and planning, the self-denial and annoyance that must necessarily follow this prodigal expenditure, in order to make both ends meet, are decidedly wrong and imprudent.

Few of us give to receive; our desire is to make others happy, but are we doing this? Do we not make a mistake, and by giving costly presents invite others to make us the same? After all, are we not in danger of making the exchange of gifts resemble the game of "Give and Take"? This is a serious question, friends, one that requires careful contemplation; for are we not striving to give and receive happiness; and if we feel under obligation to another, or place another under obligation to us, do we not rather give from a sense of duty, and force our friends to give in the same spirit?

How much better to remember our friends with sensible, helpful gifts, and to expend whatever is over for those who are in need. There are many such, and if our efforts are well directed, we will find them.

As for the children, let us fill their stockings with simple, pleasant surprises; let us give them useful and needful presents, and make them happy and merry. Let us remember the *empty* stockings also, and let our generosity lead us to fill them, and to educate and train our children by this example to be charitable and unselfish, and to rejoice in deeds of benevolence. Let us start this reform in our Christmas giving now, and our after-Christmas reflections, instead of denouncing us and destroying our peace of mind, will be full of joy and gladness, and our hearts be filled with the true, sweet spirit of Christmas.—Lina J. Walk, in *Christian at Work*.

### THE OLD-FASHIONED GIRL.

MISS ALCOTT'S book, "The Old-Fashioned Girl," is an attractive picture of a rich, sweet nature unspoiled by flattery, kept innocent by careful home protection, and growing toward the full development of womanhood without loss of that modesty and delicate feeling which are maidenhood's greatest charms. The title indicates, however, that there is a "new-fashioned girl" who is other and different from sweet "Polly." And the story hints that there is more than one young girl whose bloom of maiden modesty is brushed off long before the self-poise of dignity and mature womanhood can be healthfully acquired.

How many of us have seen "new-fashioned" youths of both sexes who make the cheek tingle with shame, and the heart ache with sorrow; youths who had no reverence for age, no respect for conventional proprieties, no deference in manner, no dignity or reserve in speech, no regard for the comfort of elders, and no grace of shy, budding tenderness of feeling such as belongs to protected youth!

The hotel piazzas and parlors are often thronged by such young people as those first described. We see them on the cars, in the public streets, and at all points of contact with life. And they are not only the children of families upon whom poverty has laid the hard necessity of sending out both boys and girls to work in shop and mill. They are quite as often the petted darlings of well-to-do parents who seek to give their children the best "advantages."

The fact is, the reaction from the old over-repression of youth and individuality has swung many too far, and to the bad and repulsive extreme of over-licensed and aggressive self-assertion. The parent who is conscious that in his or her youth a conformity, a deference, and a self-effacement were required which dwarfed the whole future life, says in his or her loving heart, "My children shall develop freely; they shall not feel stifled in their inmost nature." And the result is, in many cases, the children do just as they

please before they know enough to please themselves wisely or righteously. What has added to the difficulty in the case of many young girls, has been the rapid increase of educational opportunities for women, which has made in many circles of society the daughters better educated in book-learning than the mothers. This, in cases where education has not reached true culture, and the freedom of the family life has been unchecked by generations of fine social restraint, has resulted in making the mothers timid just at the point where, for the daughters' good, they should be able to command entire respect and allegiance. And the mothers' timidity, growing out of ignorance of much that the more learned girl recites glibly, "feeds fat" that arrogance of many new-fashioned girls which is the ruin of their true maidenhood.

When a young girl, for instance, assumes to herself the air of hostess in her home when her mother is present; when she tells her mother sharply, as the writer has heard a well-educated girl of sixteen do, that she "wishes to receive her gentlemen callers alone;" she doesn't "want her young company in the same room with the family," then if the mother weakly or timidly yields, the social training of the young girl is all on the wrong side.

The only thing which preserves that sweetness of manner which really makes youth attractive, is the constant, loving, elevating influence of older persons. We want all the new-fashioned power and capabilities which freer growth and wider range of training are giving our young women. But we want all the old-fashioned modesty, deference, regard for elders' comfort, and reverence for superiors, which in past time beautified youth, and protected the delicate feelings until the time of real maturity made a dignified self-assertion proper and safe.

Why do not parents see that going to elaborate "parties," and to all sorts of public entertainments, often unaccompanied by older persons, spoils childhood, and does not make maturity? Why do not mothers see that velvets and satins and jewels for girls in early teens, means the "orange" of social rivalry "sucked dry" before thirty? Why do not mothers see that all those deep and terrible problems involved in the "social purity" reform are touched by whatever exposes girlhood's innocence and modest retirement, before self-conscious, mature virtue can be naturally reached? Parents were ordained in the Divine providence, to surround their children with an atmosphere of protection from all which can defile or make impure. Parents were ordained in the Divine providence, not only to keep their children from poison, but to feed them with fruit healthful and sweet, and of their own choosing. And to leave a boy or girl to manage his or her own social affiliations, his or her own companionships, amusements, reading, or manners, is to neglect as plain a duty of guidance as ever was shown to conscience. . . .

The fashion of this changing world altereth for the better in those great movements toward individual freedom and social development which are fast turning women from toys, wards, and drudges into equals of men—self-owners and independent workers. But there is a fashion of courtesy, of gentleness, of mannerly deference, of delicate reserve, of dainty taste, of considerate feeling, which will never become obsolete.

And this fashion is never set—save in a protected, well-bred youth, held true to some fine standard of life inherited from the past. We want, in this sense, the old-fashioned girl always; out of which to make the best and strongest of new-fashioned women.—Anna Garlin Spencer.

—If any art is worthy of a pastor's serious and life-long study, it is the art of preaching to children. Just when to do it, just where to do it, are questions that admit of varied solution. And when the time and place are determined upon, the question of just how to do it, calls for all the counsel that the inquirer can summon.—S. S. Times.

## The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND M. L. HUNTLEY.

### IS IT I?

LABORERS wanted! The ripening grain  
Waits to welcome the reaper's cry.  
The Lord of the harvest calls again;  
Who among us shall first reply,  
Who is wanted, Lord? Is it I?

"The Master calls, but the servants wait;  
Fields gleam white 'neath a cloudless sky;  
Will none seize sickle before too late,  
Ere the winter's winds come sweeping by?  
Who is delaying? Is it I?"

—Sel.

### MISSIONARY LABORS IN RARATONGA.

RARATONGA, the scene of Mr. Chalmers's early missionary efforts, is the largest island of Cook's group. It is surrounded by a coral reef, which, in most places, approaches so near the island that a boat cannot be navigated between it and the shore. The island itself is very beautiful in the distance, but on stepping ashore one is soon satiated with the sameness seen in everything. Vegetation there, as in all the tropical islands, grows so rapidly that it soon becomes a tangled mass of overgrown matter.

There are no native flowers on the island, yet tree-ferns abound in great varieties. Native birds are scarce, and these utter discordant notes in place of song. The inhabitants resemble the Malay race. They display considerable skill and industry in various manufactures. Their houses are well built of light material, to make them airy, and have a pleasant appearance within. The estimated population of the island is 2,000, the most of whom now profess Christianity.

When Mr. Chalmers arrived in Raratonga, the island was in a bad condition, owing to destructive hurricanes which had swept away the fruits of many years of hard labor. Houses, trees, and even whole plantations were destroyed. Add to this the fact that nearly all the earthly goods of the missionaries had been lost by the wreckage of the ill-fated missionary ship, and the prospect before the mission workers was anything but flattering.

But notwithstanding the gloomy aspect, they set to work with a hearty will. Prior to the arrival of Mr. Chalmers, the London Missionary Society had tried to maintain a school on the island, for the training of native workers. But it had proved almost a failure on account of the great expense it had incurred. Mr. Chalmers immediately instituted a plan to make the school self-supporting. He proposed to the natives that if they would commence the clearance of land, on which to raise food for themselves, he would work with them. But this was not enough. The natives of the South seas do not, as a general thing, favor hard work; so it was necessary to constantly stimulate them to activity. To this end feasts were made, and the natives invited to freely partake. By dint of perseverance they were finally induced to give one whole day of each week to the general work, and to devote one hour each day to the cultivation of private gardens.

But the people did not take kindly to civilized modes of living. Instead of using the dishes provided them, they preferred leaves for plates, cocoa-nut shells for cups, and their fingers for knives and forks. The clothing of the natives was received from passing ships, or from supply vessels sent for the purpose of providing for their necessities. They cared little for such adornments. On gala days, however, and when at church, or when expecting a visit from some missionary, they would don their clothes in proper form. But as soon as the special occasion was past, and the white man's eyes and influence were turned from them, they either returned to nature's state, or attired themselves in the most grotesque manner possible. At times the desire

of some one to imitate the white man, would lead him to put on a pair of boots. But these seemed so unnatural and awkward, that the efforts to move about in them were something akin to the first tottering attempts of a child in learning to walk.

Some of the first work of the missionary was not of the pleasantest kind, and required considerable pluck and daring to attempt it. At first he saw no young men among the islanders. Upon inquiry, he was simply told that they had gone away. But in his rambles through some of the narrow and unfrequented by-paths, he found that the young men stayed in the bush, away from the villages. Coming upon these, at various points, he made himself agreeable by his friendly, sincere talks with them. He soon found, however, that their sole object in remaining so isolated from their seniors, and from the opposite sex, was to make and drink an intoxicating liquor which they brewed from oranges, pine-apples, and other fruits.

In some of the most secluded parts of the island, Mr. Chalmers found quite large spaces cleared of the underbrush, yet shaded by large trees. Into one of these spaces they would bring quantities of orange rum, and fifty or sixty naked young fellows would gather to hold Bacchanalian orgies. To introduce these, they imitated the services of the missionary, by singing hymns and offering prayer. After getting well drunken, they fought one with another as only savages know how to fight.

Mr. Chalmers often came upon such scenes when the assailants were at the height of their frenzy. All alone, he fearlessly moved into their midst, calling on them to desist. Yet singular as it may seem, none ever offered him violence, or spoke an insulting word to him. Sometimes he happened on them as they were beginning their service, when he either with his own hand emptied their liquor on the ground, or caused them to do it instead. Then he would speak to them of the truth, and remain till the last one had left the place. His next effort was to organize, and regularly hold temperance meetings, through the influence of which the terrible evil referred to was, in a great measure, abated.

Mr. Chalmers took advantage of every circumstance to enforce the truths of the gospel. The natives were very fond of amusement. Some of them went to Tahiti, where they saw the natives go through exercises in the form of a military drill. On their return, they introduced it on their own island. Mr. Chalmers, although he saw in it only childish sport, resolved to use the opportunity to the advancement of his work. He called them to perform in front of the mission house, which greatly pleased the natives. He then encouraged them to appear at their drills decently clothed, and when they were together he exerted an influence to have them also attend the church, for the purpose of being instructed. When there, he gave them special addresses as a volunteer corps, weaving into his remarks words concerning their duty to God. In this way he succeeded in not only arresting their attention, but in taking them, by the help of God, from their low condition, and raising them to respectable men, and regular worshipers of their Creator.

When Mr. Chalmers was called to visit the out-stations on the island, the duties of the main station devolved on his wife. These, in the course of time, were not light, by any means. Besides looking after the school, and the usual duties of superintending the mission, sometimes fifty inquirers came daily to the mission house, at all hours of the day and night, to seek relief in their spiritual distress. These seasons of special care upon Mrs. Chalmers, lasted frequently for six weeks without intermission.

The faithful pair worked with much earnestness while in Raratonga, and the people of that island became much attached to them. But as repeated requests came to them from the directors of the missionary society by which they were employed, to go to New Guinea, they finally

concluded to go there. It was hard to leave the people for whom they had labored so long, but as they thought of the great lone land to the west of them, lying in the darkness of heathenism, they made their arrangements, and in May, 1877, just ten years after their arrival, they left Raratonga for New Guinea. J. O. C.

### THE STUDENT MISSIONARY UPRISING.

THE *Missionary Review* for November, 1889, contains an article under the above heading, by John R. Mott, concerning a recent missionary revival, which he terms one of the greatest since the days of the apostles. Whatever may be the relative importance of this movement compared with those which have preceded it, if carried forward with the right motives, it must certainly be far-reaching and effective in its results. The work of foreign missions at the present time is being much more vigorously and successfully prosecuted than many realize, and this movement provides for a large and continuous increase of the workers already in the field. From the article above alluded to, we give the following particulars:—

In July, 1886, by the invitation of Mr. Moody, 251 students, from eighty-nine colleges in the United States and Canada, came together for the purpose of spending four weeks in Bible study. During the first half of this time nothing was said publicly concerning foreign missions, but the mind of one of the students was much exercised on the subject, and early in the session he called a meeting of all those who were especially interested in it. Twenty-one responded. The special subject of prayer was that the spirit of missions might pervade the conference. On the evening of July 16, a special mass-meeting was held, at which A. T. Pierson gave a thrilling address on missions. He advanced and sustained the proposition, "*All should go, and go to all.*" July 24, another meeting convened, known as the "meeting of the ten nations." It was addressed by sons of missionaries in China, India, and Persia; also by seven young men of other nationalities,—an Armenian, a Japanese, a Siamese, a German, a Dane, a Norwegian, and an American Indian. These addresses were not more than three minutes in length, and consisted of appeals for more workers.

During the eight days which elapsed before the closing of the conference, the number of volunteers who signified that they desired to become foreign missionaries, was increased to 100. At their last meeting four students were selected to visit as many American colleges as possible during the year, for the purpose of arousing and increasing the missionary spirit among other students. Of the four selected, only one, Mr. Robert P. Wilder, was able to undertake the mission. Another young man was induced to join him, and during the year they visited 167 institutions of learning, in some of which as many as sixty volunteers for foreign missions were secured, the entire number of volunteers being 2,200. The expenses of these two young men were defrayed by a single individual. Sometimes they visited a college together, at other times they would separate, so as to reach more institutions.

During the following year, the movement was left without any particular leadership or oversight; but as the result of the personal labor of the former volunteers, over 600 new ones were added. In July, 1888, another meeting was held, when it was decided to organize the movement under the name of the "Student Volunteer Movement for Foreign Missions," to be directed by an executive committee of three. This committee began its work last January. It is to be carried on in harmony with the plans of the various denominations to which those connected with it belong. It is the duty of this committee to lay out and execute plans for developing the movement, wherever it exists, and for extending it to the higher educational institutions with which it has not yet

come in contact. The committee has agents, of whom the traveling secretary is the principal one, whose duty it is to visit leading colleges, in the interests of foreign missions.

The same work is to be carried on in the smaller educational institutions by a corresponding member, or committee, in each State. This work consists not only in arousing and sustaining missionary interest in colleges and seminaries, but also in quickening the missionary spirit in churches, by sending those who are connected with this movement in the colleges to visit them. Those who have time and a fitness for this work, will occupy their vacations in this manner. It is stated that one volunteer, in less than two months, influenced a number of churches to contribute over \$5,000 to missions, over and above what they were already giving to that cause. Over thirty colleges during the past year were induced to undertake the support of pupils in the foreign field. The total of their contributions was about \$26,000. At the present time 3,847 volunteers are recorded as ready or preparing to preach the unspeakable riches of Christ in foreign countries. Of this number between 100 and 200 have actually sailed, but a large proportion are still in college. The number of ordained missionaries now in the field is estimated to be 6,000. "The evangelization of the world in this generation," is the watch-cry of the Student Volunteer Movement for Foreign Missions; to effect which it is estimated that one foreign missionary is needed for every 50,000 people in unevangelized lands. This would require at least 20,000 missionaries, or from three to four times as many as are now employed.

For various reasons, the effort to enlist the interests of young men and women in missionary labor before their purposes in life become fixed, is a wise one. But for efforts of this kind in the past, many of the most eminent laborers for Christ would have been lost to his cause, and the world would not have been benefited by their labors. It is reasonable to conclude that many others who have given the powers of their minds to unworthy objects, might have been led to devote themselves to the work of God by the same means, had these means been used at the right time. At this critical period, when life is spread out before an individual, and he is deciding what course he shall pursue, that which is very small in itself often turns the scale, in one direction or the other. Influences which are brought to bear on him at that time, affect his whole life, and to a great extent determine his destiny, both with respect to this life and to the one which is to come.

In the management of secular affairs, the supply is governed by the demand. If in any respect a want is experienced, means are at once taken to supply it, even if the article desired must be developed with great difficulty and labor from the crude material. Why should not the same wisdom and foresight be manifested in the work of God? Instead of deploring the lack of laborers, why should we not, as we see the great necessity for them, make the greater effort to develop them, not only in colleges and schools, but also in the homes of the people? God never gives his people a work to do but that he provides the means for its accomplishment. Wherein there is any lack in this respect, we may be sure that it arises from a failure to co-operate with his providences, and also that his blessing will attend efforts to more fully come into harmony with his will and purposes.

M. L. H.

—One evening as Mohammed, after a weary march through the desert, was camping with his followers, he overheard one of them saying, "I will loose my camel, and commit it to God." The prophet immediately exclaimed, "Friend, tie thy camel, and commit it to God." We cannot expect an indulgent Providence to make up for our neglect of proper effort. No amount of faith is an excuse for laziness. Do the best you can, and leave the consequences with God.

## Special Attention.

BY ONE WHO KNOWS.

At the Detroit Ministers' Meeting Nov. 25, 1889, Louis Auger, a convert from Roman Catholicism, was asked to give his views on the lecture of Miss Cusak, the Nun of Kenmare. Miss Cusak has been lecturing in Detroit on the subject of Romanism, exposing its superstitions and errors, and its deadly intentions against this Government, and Mr. Auger knows whereof he affirms when he gives his views on that subject. Of the lecture, as reported in the *Christian Herald* of Nov. 28, 1889, he said:—

"I have no doubt she told the truth, and I was only surprised that she did not tell more. She hardly seemed to touch upon the subject. If the people of Detroit could know what is being taught the little boys and girls in the Catholic schools of Detroit, they would be astonished. Fully one-half the teachers in our public schools are Roman Catholics. The idea of that church, which denounces the public schools as too ungodly for their own children, seems to be, to take their own children from the public schools, and then fill the public schools with their own teachers. In this manner they are able to instill their doctrine into their own children and so many Protestant children as they can attract to their private schools, and at the same time, by means of their teachers in the public schools, prevent the children of Protestants from receiving any religious training whatever. The Protestants are greatly to blame for patronizing Roman Catholic schools; for if their patronage were withdrawn, nearly all the private schools of that church would close up."

Rev. Mr. Auger also referred to the watchful zeal with which the Catholics everywhere sought to make converts. "On several occasions," said he, "when I have been visiting poor families or sick persons for a season, I would return sometime to find a string of beads hanging on the bed-post. The meaning of that was, that the sisters had obtained the ascendancy, and that no Protestant was to be allowed there." Continuing, he said that Protestant children, when attending Roman Catholic schools, were treated with the greatest kindness. They were never punished, though the discipline of the Catholic children was very severe. This was to win them by favor to join the church. Once the child is secured to the church, and sent to a higher grade of school, the most abject obedience is expected, and all letters to and from parents and child must be read by those in charge of the institution.

A discussion followed, during which Rev. R. Otto said: "There is no doubt in my mind that the Roman Catholic Church is the enemy of our free institutions, and that it is constantly seeking to undermine our Government."

### THE LOW STATE OF THE POPULAR CHURCH.

In the monthly document of the American Sabbath Union for the month of April, current year, appears an essay by Bro. James Brand, D. D., honorary member of the union, in which a few points worthy of special interest occur. Speaking of Sabbath (Sunday) desecration, he says: "The Christian Church itself has very largely fallen into this sin of Sabbath desecration." Further on, he says:—

The real cause has many phases . . . :—  
1. The tremendous and universal spirit of self-indulgence, the love of luxury and pleasure, and the love of money for pleasure's sake. . . . The church and the world are constantly acting and reacting on each other, and tending to find a common level. . . . The laws are a dead letter because moral sentiment is low, and because a mercenary spirit of acquiescence, which is sapping the foundations on which all laws are based, has crept even into the Church.

This confession of an eminent minister, well qualified to judge concerning the low moral state of the popular Church, with its love of money, of self-indulgence, of pleasures, and its lax principles, constitutes a pertinent comment on 2 Tim. 3:1-5. But the popular ministry may charge itself, in a large measure, for the prevalent low sentiment of respect for law in general complained of, as being the result of teaching, in order to oppose the seventh-day Sabbath, that the law of ten commandments was abrogated at the cross; and of often repeating the text, "For ye are not under the law, but under grace," implying thereby an abrogation of the moral law.

But few ministers or theologians dared lay

hands on the fundamental law of God's moral government, to tear down the whole structure, until it became politic to do so in order to evade the force of evidence against the sanctity of the first day of the week as the weekly Sabbath, and in support of the seventh-day Sabbath of divine appointment.

In taking such a position, they, in nearly every instance, also virtually repudiate the expressed statements of faith in regard to the law of God, of the very denominations to which they belong. And the people in too many instances are glad to have it so, thus fulfilling 2 Tim. 4:3, 4 and Eze. 13:6, and rapidly culminating in the fulfillment of Isa. 59:13, 14.

The "union," of which Mr. Brand has the honor of being a member, unable or unwilling to see the cause of the evils complained of, or the divine *cultus* of reform, proposes, as a remedy, the chastising rod of civil law, well laid on by the sinewy arm of the Government.

As the fruit of such chastisement, these unionists, as a matter of course, expect to see the "tremendous spirit of self-indulgence," the "love of pleasures" and "of money," cease in their churches. But it would be much better if such members were cut off entirely from church fellowship, than to coerce them into seeming piety while all the time their interests lie in the plane of worldly pleasures.

A. SMITH.

### ABOUT BRICKS.

THE following article contains an interesting chapter on the brick-making of the ancients, and the wonderful specimens of their work which still remain, bearing their mute testimony to the authenticity of the sacred record. It is also interesting as showing the marvelous progress which that industry has made, and the large proportions it has now assumed, in our own land:—

"And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar." This is said in Genesis, of the building of the tower of Babel; and it is the earliest authority for brick-making that is extant. Those who to-day travel along the desolate banks of the Euphrates, may see at a certain point, vast amounts of brick which are believed by many to be the ruins of Babylon. There is to-day scarce a house in Hillah which has not been built of the bricks taken from the ruins of the great palace of Nebuchadnezzar. On each brick can be seen his name. It is said that every brick made during his reign was stamped with his name, which is another way to secure posthumous fame, especially as the brick made in those days were almost indestructible. Many cities have been built from the ruins of the colossal structures erected in Nebuchadnezzar's time; many of the walls of modern Bagdad bear traces of that royal reign. Roman brick-makers had their special marks, and the trade gave employment to many thousand people. Brightly colored enameled bricks have been discovered in the mounds at Mesopotamia. In Egypt the clayey mud of the Nile is used, and modern bricks are made as were the ancient ones. Strabo mentions bricks made of material so light that they floated in water. It may be that they were aluminum bricks; so the recent scheme to make them is not a new one, and yet may prove practical. The Palaces of Croesus, the Bath of Titus, and the Pillar of Trojan were constructed of brick. The earliest brick kiln was erected in New England, at Salem, in 1629. The account books of Patroon Van Rensselaer show that yellow bricks, the product of the colony, sold for fifteen florins per thousand, in 1630, which was about \$7.50 per thousand. The first United States patent for a brick machine, was granted to George Hadfield, in 1800; but the manufacture by machinery was not successfully begun until 1829. Within the last two decades machine-made brick have taken the place of hand-made. One brick machine operated by twenty horse-power, turns out 25,000 bricks per day. Great improvements have recently been made. The finest press bricks are made by machinery. There are 5,900 manufacturers of brick and tile in the United States. The amounts manufactured in 1880, were, common brick, 3,822,362,000; fire brick, 163,184,000; pressed brick, 210,815,000. In 1880 about \$27,000,000 were invested in brick enterprises. Over \$13,000,000 were paid that year to 66,335 hands. Nearly 1,500 patents on brick machines have been granted by our Government. A modern brick machine employing twenty-five men, will turn out over 60,000 bricks in a day.—*Inventive Age*.

—The Christian college at Lucknow, India, has 11,507 pupils enrolled, of whom 2,027 are Christians.

# The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 17, 1889.

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## HISTORY AND PROPHECY.

### History Supplies Conditions on which a Prophecy Is Based. Shall We Believe?

THE 2300 days of Dan. 8:14 ended in 1844. The profoundest opponents of the Adventists at that time, admitted that the argument on chronology was invulnerable. The prophecy said that then the sanctuary should be cleansed. Two Bible facts show us what this is: 1. The Bible reveals the fact that the cleansing of the sanctuary covers a period of time, and consists of the work of the High-priest in the second, or most holy, apartment of the sanctuary, during which he makes the atonement and finishes a complete round of the sanctuary service (Leviticus 16); 2. The Bible reveals another fact, which is, that the sanctuary of this dispensation (1813 years of which had passed when the 2300 days ended in 1844) is in heaven, where Christ, our High-priest, ministers for us. Hebrews 8. We therefore believe that at that time the last work in the heavenly temple began (because the prophecy said it was thus to be), that Christ entered the second apartment of the true sanctuary on high, to perform his brief work of making the antitypical atonement and cleansing the antitypical sanctuary, and thus close up forever his mediatorial work for man.

Here, then, is a tremendous truth, the first part resting on tangible, undeniable, historical evidence within our own hands; the second resting on the plain declaration of God's word, which we therefore believe. Now, John describes the beginning of this work in the second apartment of the sanctuary in heaven, when, beholding events to take place under the sounding of the seventh trumpet, near the close of the gospel age, he says: "And the temple of God was opened in heaven." Rev. 11:19. We know he is speaking of the sanctuary; for he immediately adds, "And there was seen in his temple the ark of his testament;" and we know that the ark is found only in the most holy place of the sanctuary.

John's declaration that the ark was seen there, is significant. Seen by whom?—By men on earth, most certainly, for whose benefit this revelation was given. And how can men show that they see it?—Only by doing some special work which that sight leads them to perform. This brings us again within the sphere of human action, and we inquire if there is any evidence of this kind now apparent to show that the temple has been opened in heaven, and that men are beholding by faith therein the ark of God's testament?

The answer is plain: Most assuredly there is; it is the third angel's message now going to the world, proclaiming the commandments of God, and the faith of Jesus; relating both to the law contained in the ark, and the ministry which our great High-priest is there performing before that ark. This message covers the very time occupied by Christ in his closing ministry in the most holy place of the tabernacle on high, and is based upon that very work. It is because the temple has been opened, and the ark is seen there, that this message is going forth here. And all the facts in the progress of this message now patent to the world, are so much evidence, and evidence of no mean strength, that we have reached the time when the ark of God is seen in the temple above, and Rev. 11:19 is fulfilled.

Can men or devils annihilate these great facts that the days have ended, that the temple is opened, and that the ark is seen?—Certainly not. And can

they stop the movement going forward on the earth, based on these great facts?—By no means; for Christ says to his people in the last days, "I have set before thee an open door [the open door of the sanctuary], and no man can shut it." Rev. 3:8. The facts cannot be ignored; the light cannot be obscured; the truth cannot be repressed; the movement cannot be stopped. And here is a movement which has already risen to no small proportions, which can be accounted for on no other ground than that we are now witnessing the fulfillments of prophecy here indicated. Multitudes of thoughtful minds are beginning to be attracted by this manifest fulfillment, and they are seriously inquiring if these things are so. Thus the message is becoming strong by presenting such proportions and such manifest evidence of the truthfulness of its claims, as to challenge attention and examination.

### LEARNING OBEDIENCE BY THE THINGS HE SUFFERED.

(Concluded.)

"THOUGH he were a SON, yet learned he obedience by the things which he suffered." We have many times queried how he could have learned *obedience* by his sufferings. Did he not render perfect obedience to his Father in all the ages of the past? Was he ever in the slightest respect disobedient before? He says of himself: "I do always those things that please him;" "I do nothing of myself; but as my Father hath taught me, I speak these things" (John 8:29, 28); "My meat is to do the will of him that sent me, and to finish his work" (chap. 4:34); "I seek not mine own will, but the will of the Father which hath sent me." Chap. 5:30.

Surely, in view of Christ's own statements, there could be no lack of obedience on his part, neither could he have "learned" to render obedience to the requirements of God by his sufferings; for he did this implicitly during the eternal ages preceding his incarnation. But a certain experience he did learn by his sufferings, he could never have "learned" in the bliss of heaven; and that was, *submission* to that which was disagreeable, painful, and contrary to all that he would naturally desire. The word "obedience" is sometimes used in this sense. It is a *submission* to lawful authority. The original word, according to Greenfield, means, "a listening; obedience; *submission*; observance." It is derived from another Greek word, which signifies "to listen; to hearken; to submissively obey."

What our Saviour, then, "learned" by his sufferings, was to *submit* himself wholly to what his Father *permitted* to come upon him, no matter how bitter the experience, without murmuring or repining, whether he could then realize the justice of it or not; to fully commit all to his Father's hands, knowing he doeth all things well, no matter who the agents were whom he chose to employ, or how bitter the cup presented for him to drink. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard for his piety" (margin). Here we have reference to most affecting scenes in the life of the Son of God on earth,—praying in the mountain all night, and especially in the garden, where he pleaded, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt;" "My soul is exceeding sorrowful, even unto death;" "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." These most sad and agonized feelings continued till upon the cross itself he cried: "My God, my God, why hast thou forsaken me?" when his great and loving heart broke from the sorrow he endured. He died of a broken heart. He felt the deepest depths of woe it is possible to endure; yea, he could not endure it, but died in it, under a sense of his Father's displeasure at sin; for he bore our sins upon the cross in our stead.

No wonder all nature felt sympathy when its

Author thus suffered. No wonder the earth trembled, and the rocks were rent, and darkness lowered and spread its black mantle over the scene. But his *submission*, or obedience, was shown unto the end. He here learned *this* lesson he could never have learned in heaven. And when raised to the priestly work of ministering to the needs of weak and sinful man, he could *fully sense* all the woes and sorrows to which weak mortals are exposed. Had he not drank even the dregs of a more bitter cup than man would be ever called to drink? Could he not know just how to render the assistance his wants required? And was he not now "made perfect" for his work as High-priest, to sense all of the wants of those for whom he ministered? He was no more perfect in moral character, in plenitude of creative power, in willingness to obey God, in love, justice, truth, or mercy than before; but he was more perfectly qualified to minister to a lost race filled with infirmities and sorrows, and needy of all help. He could sense their wants better than before. He could enter more fully into their feelings of helplessness. He had now placed himself where sinners could feel a greater nearness to him. He had bridged over a great gulf between humanity and Divinity, and brought dark earth within the realm of sympathy of the eternal world. He was *perfectly* equipped for the work of a High-priest, in a sense in which he never was before. Thus he was "made perfect," and "became the Author of eternal salvation unto all them that obey him."

And in this did he not present himself as a perfect example in enduring suffering? Suffering has two different effects. In the stubborn, unsubmitive, carnal nature, it results in hatred. Bitterness of heart toward the agent which seems to cause it, results. But with the child of God, suffering serves to chasten the heart, leading to feelings of submission and love. He realizes it is permitted, or caused, by the hand of a loving Saviour, who doth not afflict willingly, but to perfect us in the Christian graces. He always designs our improvement by it. Granted that the agents through whom it comes to us are human, erring, fallible, and act often unjustly, as Job's three brethren, who really loved him, acted in his case, what then? God can overrule even that for our good, and possibly for *their* good also, as he did in the case cited. But it is our privilege to look beyond the human agency to the loving Saviour, whose mild, tender eyes are watching over us for our good, our improvement, our purification, the perfecting of our characters. It is always our privilege to obtain through suffering the precious experience of 1 Pet. 2:19-23: "For this is thankworthy, if a man for conscience toward God *endure* grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously."

As the suffering of Christ led him to perfect fitness to do his work of saving men, so our sufferings are designed to fit us to perfectly do our work. These are God's agencies to improve us. Let us never shrink from the cross of suffering, but learn the valuable lessons it is designed to teach.

G. I. B.

### CHRISTMAS ADDRESS TO THE YOUNG.

THE 25th of December has long been commemorated as the day of Jesus' birth, and in this article it is not my purpose to affirm or question the propriety of celebrating this event on this day, but to dwell upon the childhood and life of our Saviour. It is my purpose to call the attention of the children to the humble manner in which the Redeemer came to the world. All heaven was interested in the great event of Christ's advent to earth. Heav-



only messengers came to make known the birth of the long-promised, long-expected Saviour to the humble shepherds who were watching their flocks by night on the plains of Bethlehem. The first manifestation that attracted the notice of the shepherds at the birth of the Saviour, was a radiant light in the starry heavens, which filled them with wonder and admiration. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Dear children, shall not these precious words, coming from the lips of heavenly angels, find a response in our hearts? Shall they not awaken gladness and melody in the soul because Jesus has come to our world to bring back to God those who through sin were estranged from him? If the angels of heaven glorified God, and poured forth their joy in divine melody and sacred song over the plains of Bethlehem, shall our hearts be cold and unimpressible? Shall we with indifference turn from the salvation brought to light through Christ?

The astonished shepherds could scarcely comprehend the precious message borne to them by the angels, and when the radiant light had passed away, they said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child."

They were filled with joy; they could not keep to themselves the precious knowledge of the advent of the Redeemer, but with glad enthusiasm they told to all whom they met the wonderful things they had seen and heard; and all who heard them, related the wonderful experience of the shepherds to the others, and many wondered and rejoiced, for they believed the words that had been spoken by the heavenly messengers. Glorifying and praising God, the shepherds returned to their flocks on the plains of Bethlehem.

All heaven was moved on the occasion of the Saviour's birth. The triumphant song which the shepherds heard was only an echo of the praise resounding round the throne on high. The whole angelic host rejoiced and sung praises because salvation was presented as a free gift to fallen man. After the proclamation song to the shepherds, the heavenly multitude veiled their faces from human sight, the flood of heavenly light passed away, the thrilling song of praise was no longer heard by the shepherds; but the remembrance of that song could never die out of their hearts. O, what reason have we to praise God that this wonderful revelation from heaven was made to humble men! It is not those who occupy high positions, who hold most honored places in the world, who are selected as bearers of God's message of peace and salvation, which is of the greatest interest to fallen men. The Lord has said, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Those who love God should feel deeply interested in the children and youth. To them God can reveal his truth and salvation. Jesus calls the little ones that believe on him the lambs of his flock. He has a special love for and interest in the children. Jesus has said, "Suffer little children, and forbid them not, to come unto me [let no one place

any obstruction in the way of the children's coming to me]; for of such is the kingdom of heaven." Jesus has passed through the trials and griefs to which childhood is subject. He knows the sorrows of the young. By his Holy Spirit, he is drawing the hearts of the children to himself, while Satan is working to keep them away from him. The most precious offering that the children can give to Jesus, is the freshness of their childhood. When children seek the Lord with the whole heart, he will be found of them. It is in these early years that the affections are the most ardent, the heart most susceptible of improvement. Everything that is seen and heard makes an impression on the youthful mind. The countenances looked upon, the words uttered, the actions performed, are not the least of the books the young read; for they have a decided influence upon the mind, heart, and character. Then how important it is that the children come to Jesus in their earliest years, and become lambs of his flock! How important it is that the older members of the church, by precept and example, lead them to Jesus, who taketh away the sin of the world, and who can keep them by his divine grace from the ruin it works. The better acquainted they become with Jesus, the more they will love him, and be able to do those things that are pleasing in his sight. God has sanctified childhood in that he gave his only begotten Son to become a child on earth.

What matchless love Jesus has manifested for a fallen world! If angels sung because the Saviour was born in Bethlehem, shall not our hearts echo the glad strain, Glory to God in the highest, peace on earth, good will to men? Although we do not know the exact day of Christ's birth, we would honor the sacred event. May the Lord forbid that any one should be so narrow-minded as to overlook the event because there is an uncertainty in regard to the exact time. Let us do what we can to fasten the minds of the children upon those things which are precious to every one who loves Jesus. Let us teach them how Jesus came into the world to bring hope, comfort, peace, and happiness to all. The angels explained the reason of their great joy, saying, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Then, children and youth, as you celebrate the coming Christmas, will you not count up the many things for which you are to be grateful, and will you not present a gratitude offering to Christ, and so reveal that you do appreciate the heavenly Gift?

The angels were amazed at the great love of Christ that led him to suffer and die on Calvary to rescue man from the power of Satan. The work of redemption is a marvel to the angels of heaven. Why, then, are we, for whom so great a salvation has been provided, so indifferent, so cold and unloving? Children, you can do errands for Jesus which will be wholly acceptable to him. You can bring your little gifts and offerings to Christ. The wise men who were guided by the star to the place where the young child was, brought offerings of gold and frankincense and myrrh. When they found the Promised One, they worshiped him. Children, you may ask, "What gifts can we bring to Jesus?" You can give him your hearts. What offering is so sacred as the soul temple cleansed from its defilement of sin? Jesus stands knocking at the door of your hearts; will you let him in? He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Will you let Jesus into your hearts? Will you clear away the rubbish, and throw open the door, and willingly, gladly welcome in your heavenly guest? I shall not need to plead with you to bring your thank-offerings to God if you will but let the Saviour in. You will be so grateful, that you cannot be restrained from laying your gifts at the feet of Jesus. Let the hearts of all respond with exceeding joy for the priceless gift of the Son of God.

Mrs. E. G. WHITE.

#### THE CHRISTMAS OFFERINGS.

It may not be out of place to call the attention of our people to the subject of Christmas offerings, by a note in the REVIEW.

We have printed an extra to the *Home Missionary* for December, which contains readings for each day of the week of prayer; also a program for Christmas exercises. These have been sent to all our churches, and our desire is that these articles and the lesson connected with them, may be a help to our brethren in making the exercises during the week of prayer both instructive and a season of spiritual revival to all. Many of the scattered brethren have been supplied, and a limited number can yet be sent out to those who have not received them, if they will send in their application.

We are very glad for the strong sentiment among our people in favor of turning our thoughts to the work of God, and of turning our Christmas gifts into a channel to advance the cause of Christ in the world, rather than to lavish them on ourselves.

God has the first claims upon us. We owe all to him, and in all things we should recognize God's claims as first. In the past our Christmas offerings have served a very important purpose in aiding the foreign mission work. Without them this work would have been crippled. But there never was a time when our foreign missionary work was of greater interest or more needy than at present. What we have done is only a beginning to what is yet to be accomplished. We need more missionaries in every field where the work has already been opened; and we also need workers for new fields. From several places there are urgent calls for schools in which workers can be educated, and we must have them, if we would be able to meet the increasing demands for laborers that are coming in from every quarter. There are large missionary fields where we have as yet done nothing. Not only is this the case on the Eastern Continent, but here on our own Continent, in South America, which is at present receiving a large influx of European immigration, but where nothing is being done to introduce the truth. We feel sad every day to think that we have no work started in such favorable fields as the Argentine Republic and other countries like it. To all appearances there are just as good fields not yet entered, as those where we have begun work. But two difficulties meet us whichever way we turn. The first is the lack of faithful and competent laborers, that are full of the missionary spirit, and ready to give themselves to the work of God; and the second is the lack of means with which to carry on the work. If we had these, great things might be accomplished, and the time would soon come when this gospel of the kingdom would have been preached in all the world as a witness unto all nations.

Dear brethren, shall deeper consecration take hold of our hearts? Shall the converting power of God go through our being, and mold us into the image of our divine Master? Shall we show our interest and consecration by making more liberal offerings than ever before for the missionary work? Shall we hasten the coming of the Lord Jesus? God grant it for Christ's sake. The work must go. The prayers of God's people must be heard. The light of God's truth must be brought to those who are in darkness. The earnest prayers for help must be answered. Brethren and sisters, let your hearts be touched by this urgent call and the importance of our time; and as we see the consummation of our hopes so near at hand, let us not only rejoice for ourselves, but let us work most earnestly and faithfully that we may accomplish the work of God, and that none of those who might be saved, may be left to perish by our indifference.

In every church arrangements will be made for Christmas contributions. All our Christmas donations go to the foreign missions. We invite all our scattered brethren and friends to remember the missions by their Christmas liberalities. If there is no church, let families and individuals collect their donations, and send them to W. H. Edwards, Battle Creek, Mich. We expect much larger donations this year than last. Everything would indicate that this should be so; and it will be so if each one donates more liberally than last year. Let none come before the Lord empty-handed. In a little while from this will be the great gathering in our Father's house, and we shall all sing the harvest home. God bless the week of prayer to all our people, the isolated and scattered as well as those who have the privileges of church meeting with others of like faith.

Let us bear in mind that Wednesday, Dec. 18, is set apart for the humbling of our souls, and seeking God with fasting and prayer; and may we so seek the Lord that our petitions will be heard on high, and God's signal blessing rest upon his waiting people. We need to pray for ourselves. We need to pray that God may send out laborers into his harvest. We need to pray that God may give his people liberal hearts. And as we pray for consecration, let us consecrate ourselves. As we surrender all to God, let us place ourselves with all that we are upon his altar; and let our liberal thank-offerings show the gratitude of our souls to God for all his goodness.

O. A. OLSEN, Pres. Gen'l Conf.

#### THE NEW BLAIR SUNDAY BILL AND CONSTITUTIONAL AMENDMENT.

As was anticipated, the advocates of a National Sunday law, not discouraged by their experience with the Fiftieth Congress in attempting to secure such legislation as they desired, and having learned some wisdom thereby, are on hand promptly at the opening of the fifty-first session, with another bill and Constitutional Amendment looking toward the accomplishment of the same purpose for which they so earnestly, though unsuccessfully, labored last year. The following is the bill which is now before Congress as a substitute for the Blair Sunday Rest Bill with which our readers have been made familiar in the past, and which expired with the close of the Fiftieth Congress, in March of the present year:—

IN THE SENATE OF THE UNITED STATES,  
December 9, 1889.

Mr. Blair introduced the following bill, which was read twice, and referred to the Committee on Education and Labor:—

#### A BILL

TO SECURE TO THE PEOPLE THE PRIVILEGES OF REST AND OF RELIGIOUS WORSHIP, FREE FROM DISTURBANCE BY OTHERS, ON THE FIRST DAY OF THE WEEK.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That no person or corporation, or agent, servant, or employee of any person or corporation, or in the service of the United States in time of peace, except in the necessary enforcement of the laws, shall perform, or authorize to be performed, any secular work, labor, or business to the disturbance of others, works of necessity and mercy and humanity excepted; nor shall any person engage in any play, game, or amusement or recreation to the disturbance of others on the first day of the week, commonly known as Sunday, or during any part thereof, in any territory, district, vessel, or place subject to the exclusive jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this section.

SEC. 2. That no mails or mail matter shall hereafter be transported in time of peace over any land postal route, nor shall any mail matter be collected, assorted, or handled, or delivered during any part of the first day of the week; provided, that whenever any letter shall relate to a work of necessity or mercy, or shall concern the health, life, or decease of any person, and the fact shall be plainly stated upon the face of the envelope containing the same, the Postmaster-General shall provide for the transportation of such letter or letters in packages separate from other mail matter, and shall make regulations for the delivery thereof, the same having been received at its place of destination before the said first day of the week, during such limited portion of the day as shall best suit the public convenience and least interfere with the due observance of the day as one of worship and rest; and provided further, that when there shall have been an interruption in the due and regular transmission of the mails, it shall be lawful to so far examine the same when delivered as to ascertain if there be such matter therein for lawful delivery on the first day of the week.

SEC. 3. That the prosecution of commerce between the States and with the Indian tribes, the same not being work of necessity, mercy, or humanity, by the transportation of persons or property by land or water in such a way as to interfere with or disturb the people in the enjoyment of the first day of the week, or any portion thereof, as a day of rest from labor, the same not being work of necessity, mercy, or humanity, or its observance as a day of religious worship, is hereby prohibited, and any person or corporation, or the agent, servant, or employee of any person or corporation who shall willfully violate this section, shall be punished by a fine of not less than ten nor more than 1,000 dollars, and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any compensation be recoverable or paid for the same.

SEC. 4. That all military and naval drills, musters, and parades, not in the time of active service or immediate

preparation thereof, of soldiers, sailors, marines, or cadets of the United States, on the first day of the week, except assemblies for the due and orderly observance of religious worship, are hereby prohibited, nor shall any unnecessary labor be performed or permitted in the military or naval service of the United States on the first day of the week.

SEC. 5. That it shall be unlawful to pay or receive payment or wages in any manner for service rendered, or for labor performed, or for the transportation of persons or of property in violation of the provisions of this act, nor shall any action lie for the recovery thereof, and when so paid, whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same.

SEC. 6. That labor or service performed and rendered on the first day of the week in consequence of accident, disaster, or unavoidable delays in making the regular connection upon postal routes and routes of travel and transportation, the preservation of perishable and exposed property, and the regular and necessary transportation and delivery of articles of food in condition for healthy use, and such transportation for short distances from one State, district, or Territory into another State, district, or Territory, as by local laws shall be declared to be necessary for the public good, shall not be deemed violations of this act, nor shall the provisions of this act, be construed to prohibit or to sanction labor on Sunday by individuals who conscientiously believe in and observe any other day than Sunday as the Sabbath or a day of religious worship, provided such labor be not done to the disturbance of others.

Those familiar with the language of the first bill will observe that the chief dissimilarity between the two occurs in the anomalous position of the latter bill with reference to those who religiously observe another day. Perhaps we shall receive light on this point further on. The religious amendment introduced at the same time is as follows:—

IN THE SENATE OF THE UNITED STATES,  
December 9, 1889.

Mr. Blair introduced the following joint resolution, which was read twice, and referred to the Committee on Education and Labor.

Joint resolution proposing an amendment to the Constitution of the United States respecting establishments of religion and free public schools:—

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following Amendment to the Constitution of the United States be, and hereby is, proposed to the States, to become valid when ratified by the legislatures of three-fourths of the States as provided in the Constitution:—

#### ARTICLE.

SECTION 1. No State shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof.

SEC. 2. Each State in this Union shall establish and maintain a system of free public schools adequate for the education of all children living therein, between the ages of six and sixteen years, inclusive, in the common branches of learning, in virtue and morality, and in knowledge of the fundamental and non-sectarian principles of Christianity. But no money raised by taxation imposed by law, or any money or other property or credit belonging to any municipal organization, or to any State, or to the United States, shall ever be appropriated, applied, or given to the use or purposes of any school, institution, corporation, or person, whereby instruction or training shall be given in the doctrines, tenets, beliefs, ceremonials, or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character, nor shall such peculiar doctrines, tenets, beliefs, ceremonials, or observances be taught or inculcated in the free public schools.

SEC. 3. To the end that each State, the United States, and all the people thereof, may have and preserve governments republican in form and substance, the United States shall guaranty to every State, and to the people of every State, and of the United States, the support and maintenance of such a system of free public schools as is herein provided.

SEC. 4. That Congress shall enforce this article by legislation when necessary.

This is identical in name and wording with the resolution introduced by Senator Blair in the Fiftieth Congress.

Further comment upon this new bill and resolution are reserved to a future time. L. A. S.

#### THE POWER OF THE BIBLE.

THE Lord says concerning his word, that it shall not return to him void, but shall accomplish that which he pleases. Isa. 55:11. The word of God is sent forth as a lamp to the feet, and a light to the path of those who are in nature's darkness. Ps. 119:105. Therefore when the Bible is carried

to those who have never before heard of its promises, it must; to accomplish its purpose, open to their eyes the power and majesty of Him who sent it.

Yet God did not design that his word should accomplish his will apart from visible means. Indeed, from the nature of his message, that would be next to impossible. It is not the plan of God to coerce men into his service against their will, but to influence them, through association, to yield to his demands. In order to do this, it is necessary to have living witnesses of the power of that word, whose lives shall testify to all that the way it points out is the only road to happiness here and hereafter.

To go and tell the truth once to people who have been reared in the darkness of heathenism, and then leave them, does not accomplish the work God has designed shall be done. For although the story has been a pleasing one, if they are left to other influences almost immediately, the power of the truth is soon overcome, because the example of those who believe and live it are absent. The same effect is seen in a less degree in labor among comparatively enlightened people. Many times, days and weeks of earnest labor have been nearly all lost because those for whom the labor was performed, were left to counteracting influences.

But, on the other hand, when those who have told the story of Christ's love and the power of his grace, have lived, among those for whom they have labored, in a way to demonstrate the truthfulness of what they have taught, it has often had more effect to lead others to Christ, than all the preaching done. In this lies the secret of success of the truth in any land.

This point is well illustrated by what happened not many years ago at Madanapalle, India. A missionary had, after repeated failures, succeeded in opening a reading-room, where the natives might be induced to come and read, and have the gospel preached to them. The work went on a long time without much apparent fruit, until at the close of a Bible lecture by the missionary, an unconverted Brahmin arose, and asked permission to speak. He was granted liberty to do so, and addressed the large audience substantially as follows:—

Behold that mango-tree on yonder road side! Its fruit is approaching to ripeness. Bears it that fruit for itself, or its own profit? From the moment the first ripe fruits turn their yellow sides toward the morning sun, until the last mango is pelted off, it is assailed by sticks and stones from boys and men and every passer-by, until it stands bereft of leaves, with branches knocked off, bleeding from many a broken twig. Piles of stones underneath, and clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, "If I am barren, no one will pelt me, and I shall live in peace"?—Not at all. The next season the budding leaves, the beautiful flowers, the tender fruit again appear. Again it is pelted, and broken, and wounded, but goes on bearing, and children's children pelt its branches, while enjoying its fruit.

That is a type of these missionaries. I have watched them well, and have seen what they are. Is it for gain that they leave parents, friends, and country to come to this unhealthy climate? Is it for an easy life? See how they work, and then tell me. No; they seek, like the mango-tree, to bear fruit for the benefit of others; and that, too, while receiving only abuse from those they are benefiting.

See this missionary. He left all at home, and came here to do us good. He was met with cold looks, and avoided by all. When he sought to talk with us on matters of importance, we would not listen. But he was not discouraged. We complained if he walked through our streets. But when we were sick, he came to our help, and made us smile in health.

Now, what makes him do all this for us?—It is his Bible. I have looked into it, and it is just the same in all the languages I know. Nothing is like it in our sacred books, for goodness and purity and holiness and love. Where did the English people get their intelligence and power?—It is their Bible that gives it to them. Now they bring it to us, saying, "This is what lifted us up; take it, and raise yourselves also." They do not force it upon us as the Mohammedans did their Koran, but they translate it into our tongue, and say, "Look at it; read it, and see if it is not good." Of one thing I am convinced—do what we will, the Christian's Bible will sometime bring a great change into our land.

What a testimony is this to the power of the Bible! Not only was it seen by the Brahmin that what it contained, elevated the nations that received it, but it had been fully demonstrated before them that the same word could give power to the missionary to endure rebuffs and hardships, in order to its prosperity. It is such living examples of the power of God's word, that gives it prosperity even in the heart of heathendom, as well as among the enlightened nations of the earth. J. O. C.

## 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.

### NOT YET.

THE days go by, and earthly suns still set,  
And the cold stars shine down into our night;  
That face of faces brightens earth not yet,  
With a new dawn of never-ending light.

And so the same old ills creation fret,  
The curse still clinging with relentless hold;  
The great Joy-Bringer brings his joy not yet,  
Sickness is on us, and our graves are cold.

Storms are in all our skies, hoarse winds beget,  
And nature trembles as the floods alarm;  
The promised calm of ages comes not yet,  
The dirge is mingled with the holiest psalm.

Men earnest to behold the day of days,  
Have studied long, and many dates have met;  
But years move on in their appointed ways,  
To turn with just rebuke, and say, "Not yet."

God's clock is hid that strikes the hour of doom,  
But omens rise he bids us not forget;  
And so we watch and cry, "There still is room;  
Haste to the shelter while he comes not yet."  
—J. Albert Libby.

### NEBRASKA.

REPUBLICAN VALLEY.—Nov. 6-30 I have spent in this section of the State. I spent one Sabbath and Sunday with the canvassing company at Tecumseh, and found the canvassers doing well and of good courage in the work. On the way I made short calls at Beatrice and Hebron, encouraging the "lonely ones," who seemed to enjoy very much these efforts in their behalf. I spent three days in visiting at Alma, where I spoke twice. Some here are indeed growing, while some seem to be failing. An organization of a church was contemplated at this time, but was postponed till a more favorable time.

At Beaver City and Richmond I spent six days; held twelve services, and baptized two persons. These meetings were very precious indeed. The Lord came near and touched our hearts with the divine anointing.

On my way westward, I held one meeting with the scattered friends near Hendley. During these visits, four recruits have been secured for the canvassing work. My courage in the Lord is good.  
THOS. H. GIBBS.

### ILLINOIS.

ST. ANNE AND KANKAKEE.—It is with gratitude to God that I make this report of labor done among the French Canadian people of this State. I have canvassed for the French "Life of Christ" and for "Bible Readings." Sold \$325 worth of books. I sold Bibles wherever I could. Though often meeting strong opposition on the part of the priests, the Lord enabled me to gain the esteem of the people in general, to the degree that I am invited even by some who have not seen me, to speak about the Bible to them. As the roads are in a very bad condition in the country, I spend my time in visiting our people and interested persons. Space is lacking to give a full account of the many interesting cases I have met, among both the Catholic and the Protestant French population here; but suffice it to say that all goes to show that the time has fully come to work for them, and that we have the strongest reasons to believe that no bounds can be set as to how fast the Lord will do this great work among the French, through those who will consecrate themselves wholly to it.

Our people at Pitwood, St. Anne, and Kankakee are being blessed in a marked manner, as a revival is beginning to be seen among them. I believe the Lord will do much for us during the week of prayer, if we earnestly seek him. The truth is brighter, and more precious, and in the practice of it we find rare blessings. By all who interest themselves in this nationality, we ask to be specially remembered in prayer, as the French work is behind almost all the others. What help may we not expect from God in the closing scenes of the proclamation of the third angel's message? O for more faith, and more of the Holy Spirit's power among all our people, and especially among those of us who are behind, that we may at last enter in with the faithful, at the gate of the New Jerusalem!

I would ask an interest in the prayers of all who

are in sympathy with the work that is being done to bring the present truth to the blind, and in making ourselves generally useful to them every way. I espoused their cause while in Europe, and the readiness with which they receive the comforting power there is in present truth, so touched me that I have decided to do all the dear Saviour would have me do for them. The name of the contemplated association will be, "The Vigilant Christian Endeavor Association for the Blind;" and although in its infancy, as it were, it has before it a vast field, in which are great possibilities. The beginning is indeed small, but it is supported by many encouragements; and with God to aid us, our anticipations must be realized. Few, indeed, of those who are not so afflicted, realize the full import of the word "blind." In France alone, there are not less than 40,000 blind persons, and only about one third of them know how to read and write. Others live a life of begging, etc. When we consider our own country, the United States, that each State has an institution full to overflowing, and yet not one-half of the whole number of blind persons is thus sheltered, we get a faint idea of the number there are. It has been seen in almost every case that the blind can do more for the cause in canvassing or Bible work, than many of our good workers; and if we can thus get them to work,—and we can,—will it be lost time?

May God come near to us all in rich blessings to every branch of the work. My address is St. Anne, Kankakee Co., Ill.  
E. P. AUGER.  
Dec. 10.

### GEORGIA.

ALPHARETTA.—Since my last report, I have been laboring in and about Alpharetta, following up the interest awakened by the tent-meetings. I have been visiting from house to house, holding Bible-readings, and preaching each week in the court-house. The interest to hear is still good, and many are almost persuaded to obey.

Quite a number have embraced the truths of the third angel's message, among whom are both Methodists and Baptists. The Methodist ministers in charge of the Alpharetta circuit, became very much alarmed, and appointed a committee of three to wait upon those who had accepted the views taught by us as a people, and ascertain, if possible, whether they intended to continue to practice the views they had lately accepted. The committee was told by the parties that they expected to continue until they were convinced they were in error. They were advised to quietly withdraw from the church, and thus save further trouble. Five withdrew, and four demanded a trial. The trial took place Oct. 21. The charge brought against them was "heresy." They were tried by a jury of six. The minister presided, and defined heresy as that which is against the essential or fundamental principles of Christianity; and in giving his charge to the jury, he stated that the question to settle in this case was not whether these sisters believed the Bible, but whether, believing as they did, it was in harmony with the Methodist doctrine. He said he did not consider them infidels. In harmony with his charge, the jury returned a verdict finding the defendants guilty of heresy; and no one can fail to see that, according to the verdict, they not only branded those four as heretics, but all others, of any denomination, who do not believe in the Methodist doctrine.

On Sunday, Nov. 24, we repaired to the water some two miles distant, where five willing souls, in the presence of a large concourse of people, were buried with the Lord in baptism, and came forth, we trust, to walk in newness of life. Many said they never before had witnessed so solemn a scene. I believe a deep and lasting impression was left upon the minds and hearts of the people. I organized a church of thirteen. Several others who are keeping the Sabbath, will unite with them in the near future. A Sabbath-school, also, was organized, and the friends have fitted up a nice hall in which to hold their Sabbath-school and meetings.

I have labored in Georgia eleven months, and as I survey the past year, I can but praise the Lord when I call to mind the many blessings I have received during my short stay in this field. The Lord has been very good, and has been pleased to bless the efforts put forth; and as a result, fifteen or twenty have embraced the truth. In connection with my labors in Georgia, I have sold some \$200 worth of books, pamphlets, and tracts, and obtained nineteen subscribers for the REVIEW AND

HERALD, nearly all being for one year; also received nearly \$100 in donations. I am persuaded to believe there are many honest souls in the great field of Georgia, who will yet embrace the truth. But I am also persuaded that this work will have to be done mostly by canvassing. Georgia is a good field in which to sell books. Those who are now canvassing, are doing well, and all seem well pleased with the field. I held my last meeting at Alpharetta Sunday night, and as I bade the friends farewell, my prayer went up to God that he might bless and keep them humble, and that we at last might be privileged to meet where parting will be unknown. I leave to-day for Indiana, my former field of labor. I feel to praise the Lord for the privilege of having some part in this grand and glorious work of bringing the light of present truth before those who are in darkness.

Nov. 28.

M. G. HUFFMAN.

### CANVASSING IN TUSCOLA COUNTY, MICHIGAN.

THROUGH the influence of one brother who felt a deep interest in the work, several from Vassar are now circulating "Bible Readings." The Lord has greatly assisted in getting the people to subscribe for the work thus far. During the week just ended, nearly sixty orders have been obtained; and if all had worked the full time, the number would, without doubt, have reached eighty. Agents who have been handling worldly books, have considered it necessary to suspend operations on account of hard times, and yet the "Bible Readings" sell. This proves to us that God is willing to work with humble instruments in carrying his glorious truth to those who know it not. We feel to praise him for past blessings, and trust that many will enlist in this important branch of the work.

BYRON HAGLE.  
WILLIAM HAGLE.  
C. D. MOTT.  
A. BOTMER.  
E. J. SMITH.

### ORGANIZATION OF THE NEW ZEALAND SABBATH-SCHOOL ASSOCIATION.

(From Bible Echo.)

DURING the sittings of the New Zealand Conference of S. D. Adventists, held in Auckland from May 27 to June 5 of this year, the Sabbath-school work was brought forward for consideration, and a meeting was called for the purpose of organization. M. C. Israel was voted to the chair, and Bro. Clayton was chosen to act as Secretary. After discussing the importance and needs of the work, it was unanimously agreed that the time had come to take advanced steps in the work by organizing the New Zealand Sabbath-school Association.

The usual committees were appointed, and at the two following meetings decided measures were adopted in connection with the organization. The Committee on Nominations presented the following names: For President, R. Hare, Gisborne; Vice-President, E. Cleal, Auckland; Secretary and Treasurer, Mrs. M. H. Tuxford, Napier; Executive Board, J. Glass and Bro. Keymer. The Committee on Constitution reported the adoption of the By-laws recommended by the General Conference in America, with the necessary changes of name, etc. The committee on Resolutions gave in the following report:—

Whereas, We recognize the Sabbath-school work, with its carefully prepared Scripture lessons for old and young, the system of conducting it as recommended by the International Association, as a very important factor in the work of God; therefore,—

Resolved, That we express our thanks to God for the prosperity that has attended this work in New Zealand during the past, and that we will in the future support it by our presence, our prayers, and all ways in which we can promote its prosperity.

Whereas, The sole object of the Sabbath-school should be to lead souls to Christ, and no one can lead others in a way which he knows not; therefore,—

Resolved, That we recognize and emphasize the necessity of having converted teachers in the Sabbath-school.

Whereas, Experience in the Sabbath-school work has shown that its efficiency has been greatly promoted by a systematic correspondence with the officers of the Association; therefore,—

Resolved, That we urge the Secretary of the Association to keep in constant communication with the schools, so that she may know the exact standing of each, and thus be enabled to give the instruction required; and that the secretaries of the schools be thorough and prompt in sending their reports to the Secretary of the Association; also that isolated families of Sabbath-keepers should be looked after, and instructed in conducting family schools and in making their reports.

Resolved, That members of the Sabbath-schools which compose this Association, be encouraged to make liberal donations, that a tithe of these be paid to the Association, and that the remainder, after meeting the running expenses, be used as recommended by the International Association.

Resolved, That we recommend that every teacher and officer in the Sabbath-school take the *Sabbath School Worker*, as it is filled with practical information bearing on the Sabbath-school work.

*Resolved*, That we cannot too highly appreciate the importance of the teachers' meeting in connection with every Sabbath-school.

*Resolved*, That it is also important that there be a teachers' library in connection with every school, so that teachers may have a good opportunity of being informed on all points concerning the lessons which they are to teach.

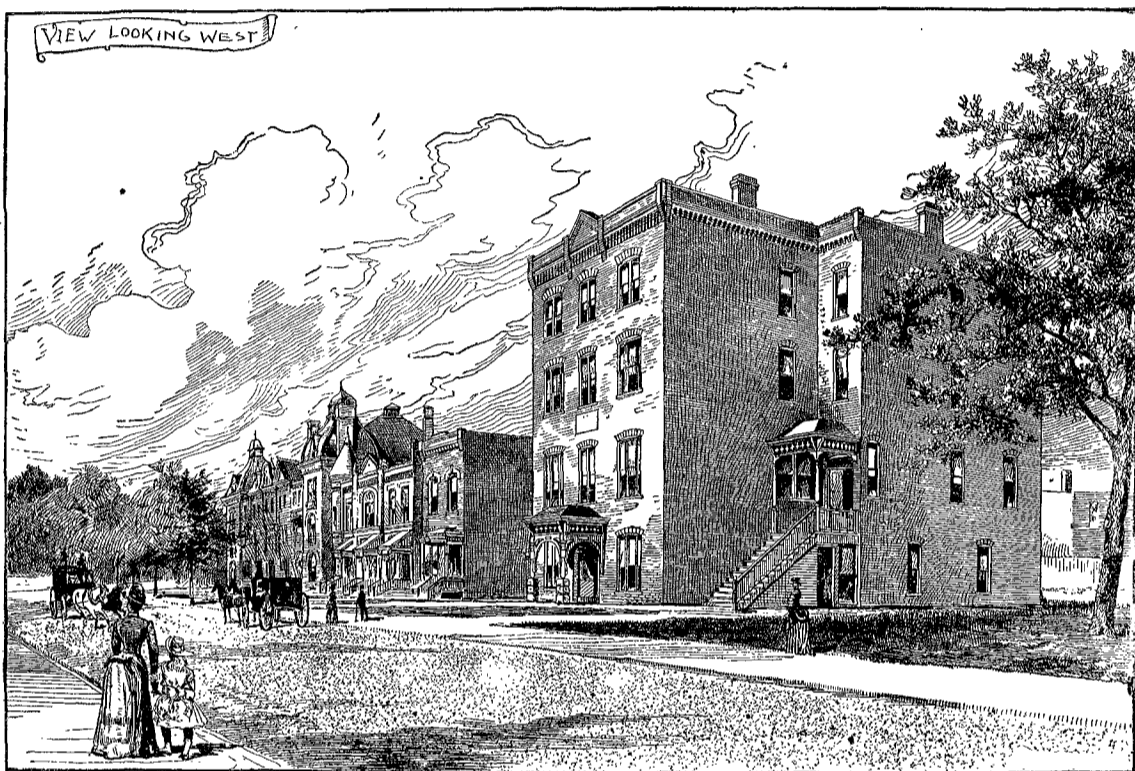
Interesting reports were given by Brn. J. Hare of Kaeo, Clayton of Auckland, and Glass of Napier, respecting the work in their districts. Important instructions were given in class work by Mrs. Morrison, and in general school discipline by R. Hare. Thus we start on our work, and look for the blessing of God on our future efforts.

Mrs. M. H. Tuxford, Sec.

R. HARE, Pres.

#### THE CENTRAL BIBLE SCHOOL, FOR HOME AND FOREIGN MISSIONARIES.

The accompanying illustration shows our new building; numbers 26 and 28 College Place, Chicago, as viewed from the east, just as it appears to one stepping off the cable car on Cottage Grove Avenue, after a thirty-minutes' ride south from the center of the city. The building is a substantial brick structure, forty-five by sixty feet, with four



stories and basement, and contains thirty-eight rooms, including the chapel and two class-rooms, besides bath, toilet, laundry, and store rooms.

The building faces the south, thus giving the sunlight opportunity to enter all parts of the house. It is heated by steam throughout, and furnished with one of the very best passenger elevators. A water purifier distills and purifies the lake water, freeing it from germs, and making it pure and soft. Much care was given in the construction of the house, to provide for the economy of labor and the preservation of health.

The entire cost of the building and grounds was about \$28,000. Nearly one half of this sum has been given by friends of the school in Illinois, and two or three thousand dollars by others; and upon the remainder a low rate of interest is paid. The property has been deeded to the General Conference Association, and at the last session of the Illinois State Conference, its free use was offered to the General Conference as a training-school for Bible workers and home and foreign missionaries. This offer was accepted by the General Conference, and a committee was elected for the management of the school. The committee requested that three persons under the employ of the General Conference should be appointed to its management; and George B. Starr (Principal), Miss M. L. Huntley (Assistant), and Mrs. G. B. Starr (Matron), were chosen.

There are now about twenty persons in attendance at the school, maintaining interesting classes in Bible study, Scripture readings, missionary correspondence, etc. A large increase in attendance is expected at the opening of the next term.

#### SPECIAL SCHOOL FOR LADIES.

Arrangements have recently been made for a thorough course of instruction at the Central Bible School, Chicago, for ladies from the various States, who desire to fit themselves to become Bible work-

ers and corresponding secretaries in the tract and missionary work. The course will begin Wednesday, Jan. 8, 1890, and continue six months. The charge to be made for tuition, room, and board, for the entire time, is to be placed at the very low sum of fifty dollars.

The calls for intelligent persons to engage in these branches of work, are becoming more and more urgent each year as the work advances; and the necessity of seeking out persons of fair education and good address, and encouraging them to fit themselves for these lines of work, is becoming more and more apparent. We are assured that there are many intelligent ladies among our people, between twenty and forty years of age, who could, with proper instruction, fill these places with acceptance. The cause could use a hundred such today, were they in readiness to enter the work. Shall we labor earnestly to avoid being in this same situation next year? Will the officers of the various Conferences begin now to seek out proper persons to enter upon a training this winter? The school is under the direction of the General Conference, and the teachers are persons in its employ.

The following is a brief outline of the course proposed:—

1. Instruction in home and foreign missionary correspondence, under the direction of Miss M. L. Huntley.
2. Training in the canvass for *Good Health*, and other introductory work in cities.
3. Daily class in Bible study.
4. Class in Bible work.
5. Short course in single-entry book-keeping.
6. To those remaining more than six months, opportunity will be provided for the student to acquire, under competent leaders, an experience in working in new fields. This will occupy the summer months, and it is hoped may be so planned as not to add any expense to the worker, but rather to be a source of income.

Each person will be expected to devote one hour's time each day to the regular routine work of the house. For further particulars, address, Eld. Geo. B. Starr, or Miss M. L. Huntley, 28 College Place, Chicago, Ill. COMMITTEE OF MANAGEMENT.

### Special Notices.

#### TENNESSEE RIVER CONFERENCE, NOTICE.

THERE will be a general meeting at Springville, Tenn., from Dec. 25 to Jan. 7, 1890. Let as many of our people come as consistently can, and especially those who wish to canvass, as we wish to engage as many as possible in that work soon after the meeting. At first it was thought best to hold one meeting for the entire Conference, but it was found by correspondence that it was thought that the distance would be so great that but few could attend. So we shall hold *two* meetings. One will be held somewhere in Central Kentucky, notice of which will be given as soon as we can advise with

brethren there as to the best probable place for the meeting.

At these meetings we wish to lay plans for the spring and summer work. Satan is at work here, to harass and destroy our work, and we must redouble our diligence in the spread of the light, or darkness will overtake us. In the recent attempt at conviction of our brethren before the courts, God has given us some victories, but we cannot expect a long respite at this late hour; so let us rise from this opposition stroke, and do valiant battle for truth.

E. E. MARVIN, Pres. Tenn. River Conf.

#### COUNCIL MEETING FOR OHIO.

BEGINNING Thursday, Jan. 9, 1890, at 7:30 P. M., and continuing till Tuesday morning, Jan. 14, there will be a council meeting held at Columbus, Ohio, at which will be present the ministers and licentiates, the officers of the tract and missionary society (including directors), the officers of the Sabbath-school association, of the canvassing work, and of the national religious liberty and health and temperance associations. Elds. O. A. Olsen and R. A. Underwood, and other members of the General Conference Committee not yet decided upon, will be present to assist in the meeting. Let there be a full attendance of those included in this notice, as matters of importance pertaining to the work in Ohio will be considered at this meeting.

OHIO CONF. COM.

#### TENNESSEE RIVER TENT AND CAMP-MEETING FUNDS.

It is known to our people that we purchased some new tents last spring, to be paid for in the fall, and the pledges were taken from our brethren to meet the payment at camp-meeting time; but many of those pledging did not come to camp-meeting, and so quite a sum is still behind, and thus far we have been unable to meet the payment. Now, let *all*, as far as possible, send in their pledges, or at least a part of each, at once, to J. H. Dortch, Springville, Tenn., specifying what each is for.

There is another matter of which we must speak. The expenses at our last camp-meeting were much greater than ever before, amounting to about seventy-eight dollars above camp-meeting receipts. We had on hand a camp-meeting fund from last year, amounting to \$12.60. This would still leave a deficit of about sixty dollars. We had to draw from the Conference fund to pay this, and this, by all means, should be paid back. If each one will do something for this fund, it can and will soon be paid up. Let all who feel disposed to help lift this burden, manifest their purpose by sending donations to J. B. Yates, Cross Plains, Tenn.

E. E. MARVIN, Pres. Tenn. River Conf.

#### THE MINNESOTA CONFERENCE SCHOOL.

##### THE WINTER TERM.

THE winter term of the Minnesota Conference School will begin Wednesday, Jan. 1, 1889. The term will last twelve weeks, and will probably be followed by a special course. All who desire to enter, should make application at once, and should be present the first day for classification.

##### STUDIES AND ADVANTAGES OFFERED.

A full line of classes in the common branches will be open, and in addition classes will be formed to begin a twelve-weeks' course in the following subjects: physiology, U. S. history, civil government and religion, book-keeping, business arithmetic, physical geography, and present truth. The classes in rhetoric, algebra, general history, and Bible history will be continued, and will be open to all who desire, and are prepared, to enter them. There will be two singing classes, meeting weekly,—one for beginners, the other for pupils more advanced. A course of doctrinal lectures will be in progress Sunday evenings, and missionary, social, and Sabbath-school teachers' meetings will be held weekly. A health and temperance club will hold monthly meetings. Every Friday afternoon will be devoted to literary work.

##### EXPENSES.

Tuition: \$2.25, \$2.50, and \$2.75 per month. Board, at dining hall, \$1.00 to \$1.25 per week. Room, furnished, about \$1.50 per month to each student. Books, estimated, \$3.00 to \$5.00.

##### WHO ADMITTED.

There is no primary department, Our work be-

gins with the fourth reader and the studies usually accompanying it. Above this grade of work, any person of good moral character will be received. Those who are unknown to the Conference committee or to the teachers, must come well recommended. We are especially anxious that all who desire to fit themselves to labor in any department of the cause, should embrace this opportunity. Even if you are somewhat advanced in years, and your mind has become rusty through disuse, do not hesitate on that account. We have a school, we are thankful, where you can "brush up" with the least possible embarrassment, and whose teachers will take a special interest in helping you. We have tried to plan the work of the school so as to do the most good to the greatest number, and we hope that a large number will avail themselves of the opportunity thus provided. The total attendance for the term about closing is sixty-seven. We can accommodate thirty or forty more, and hope to see that number added next term. Students from neighboring States will be welcomed.

MISCELLANEOUS.

1. To reach the school: From the Union Depot, go to the new Post-office Building, which you will easily find by inquiry. At that corner take the electric motor (not the steam motor) to the corner of Fourth Avenue and Lake Street. From the Milwaukee Depot, go south on Fourth Avenue one block, and take the electric motor going south.

2. Address all correspondence concerning the school, and all mail for students, to the Minnesota Conference School, 338 E. Lake St., Minneapolis, Minn.

3. Make application, so that we may know how many are to be provided for.

C. C. LEWIS, for CONF. COM.

SABBATH-SCHOOL CONVENTION AT HILLSDALE, MICH.

AFTER consultation with brethren of the Hillsdale church, it is thought advisable to hold a Sabbath-school convention at that place, Jan. 24-26, 1890. This convention will be for the benefit of the schools in the southeastern part of the State. We hope to see a good representation from the schools in that section. We shall endeavor to secure the help of some good Sabbath-school workers from other parts of the State, besides the workers in that locality. We have some hopes of having the assistance of the President of the International S. S. Association. If he returns from England about that time, he will doubtless favor us with his presence and assistance.

This meeting will be devoted entirely to the Sabbath-school work. On the Sabbath, the time will be spent in laboring for the young people who may come. We hope each school will make an effort to have at this meeting, young men and women who may become fitted for active laborers in the cause. We shall expect this meeting to have an influence that will be carried home, and give new life and courage to all our Sabbath-school workers.

A program will soon be prepared, which will appear in the REVIEW. Let all begin to seek God, that this meeting may be a success. We shall be glad to hear from each school that can be represented at this convention, and have the names of those who will attend. If this can be attended to at once, it will help us in preparing the program. Please address all communications to the Secretary, Miss Florence Westphal, 158 Champion St., Battle Creek, Mich.

J. H. DURLAND, Pres. Mich. S. S. Asso.

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 13.—HEBREWS 7: 15-26.  
(Sabbath, Dec. 28.)

Questions, with Scripture Texts and Notes.

1. To whom was the priesthood given in the law of Moses?

2. How strict was the law on this subject?

3. How, then, could Christ become a priest?

4. How were the first priests said to be made?

"Who is made, not after the law of a carnal commandment, but after the power of an endless life." Heb. 7: 16.

5. What is meant by a carnal commandment? (See notes.)

6. How was Christ made a priest? *Id.*

7. Why was the former commandment disannulled?

"For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof." Verse 18.

8. Why was it unprofitable?

"For the law made nothing perfect." Verse 19, first part.

9. What was brought in when that was disannulled?

"For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God." Verse 19.

10. How did the Father declare the priesthood of his Son?

"And inasmuch as not without an oath he was made priest (for those priests were made without an oath; but this with an oath by him that said unto him, The Lord swear and will not repent, Thou art a priest forever after the order of Melchisedec)." Verses 20, 21.

11. What did this indicate? *Ans.*—The oath of God, from which he would not turn, indicated the honor and dignity of the priesthood of Christ, to show which is, indeed, the object of this entire chapter.

12. Of what did he become surety?

"By so much as Jesus made a surety of a better testament." Verse 22.

13. What is meant by his becoming surety of a covenant? (See note.)

14. Why were there many priests under the old covenant?

"And they truly were many priests, because they were not suffered to continue by reason of death." Verse 23.

15. Why is the priesthood of Christ perpetual?

"But this man, because he continueth ever, hath an unchangeable priesthood." Verse 24. (*Perpetual*, not transferred from one to another, gives a better idea of the fact stated than the word *unchangeable*.)

16. What further assurance does this give to us?

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Verse 25.

17. How is it that such a High-priest became us?

"For such a high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Verse 26. (This means that he is a High-priest in every way suited or fitted to our wants. The Aaronic priests could not meet our necessities—could not take away sin.)

18. What is the character of our High-priest? *Id.*

19. Did any of the Levitical priests resemble him in this respect? *Ans.*—The laws concerning the purity, in both person and character, of the high-priests, were very strict. But no man ever bore the character here described.

20. What is meant by his being higher than the heavens?

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." "And hath put all things under his feet, and gave him to be the head over all things to the church." Eph. 1: 18, 22.

"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." 1 Pet. 3: 22.

NOTES.

Carnal means *fleshly*; a carnal commandment means a commandment pertaining to the flesh. Carnal does not always nor necessarily mean sinful or evil. The Levitical system was not spiritual; perfection was not by nor in it. The word seems here to have reference to the frailty and mutability of mortal priests. This is rendered quite certain by the contrast. They were made priests by a carnal commandment; he, after the power of an endless life.

Of course the commandment that is disannulled is the same as the law of Heb. 7: 12. There was a disannulling of the entire ecclesiastical law of that dispensation, of which the priesthood was the center. Verse 19 is obscured by the common rendering. The first clause should certainly be in parentheses. "For there was verily a disannulling of the preceding commandment, for the weakness and unprofitableness thereof (for the law made nothing perfect), but [there was] the bringing in of a better hope by which we draw nigh unto God." The actual contrast in the passage is destroyed by the introduction of the word "did" in our version. There was a disannulling of the one, and there was a bringing in of the other. The first made nothing perfect; by the second we draw nigh unto God. The first had to be taken away, that the second might have place. There is a force to the expression "by which we draw nigh unto God," that is generally overlooked. Thus it is said that Moses drew nigh unto God, while the people stood afar off. Ex. 20: 21; 24: 1. And so the priests drew nigh unto God in his sanctuary, even into his presence, but it was death to the people to come near. But under the intercession of our High-priest we

are all said to draw nigh unto God. (See the same contrast presented in 2 Cor. 3: 12-18.) What gracious privileges are conferred through the gospel of Christ!

Becoming the surety of the covenant is a strange expression; such an idea is nowhere else found in the Scriptures. Jesus is not only the mediator of the better covenant, but he becomes surety—he seems to assume the responsibility of seeing that the object of the covenant shall be accomplished. This is an additional assurance to those who place their cases in his hands. But in this word, or in this transaction, there is no room given for presumption. It may not be said, I will do nothing; or, I have nothing to do; Jesus is my surety, and he will do all in my behalf. In any transaction no one would become surety for another who made no effort to be just. The first covenant had no surety; for the priests could not insure perfection, either in obedience, or by virtue of their offerings. How great reason have we to be thankful; for, with such a High-priest as we have, there can be no failure in this covenant, unless it be through our own neglect or willfulness.

Because Christ has unending life and a perpetual priesthood, he is able to save completely—to the uttermost—them that come to him. No case can be forgotten or neglected in the transfer of office from one to another, or by reason of the infirmity and inefficiency of the advocate. Everything connected with his priesthood is calculated to give encouragement and assurance to those who put their trust in him.

News of the Week.

FOR WEEK ENDING DECEMBER 14.

DOMESTIC.

—Only 7,500 women voted in Boston at the election last Tuesday. There were women workers at nearly all the polls.

—Reports from Watertown, S. D., say that hundreds of families in North and South Dakota are suffering for want of food. Help is asked for from cities outside of the States.

—Early Wednesday morning a violent wind-storm passed over the southwestern portion of Pennsylvania, unroofing and blowing down houses, and tearing trees up by the roots. As far as reported, no lives were lost.

—Secretary of the Treasury Windom has sent to Congress the estimates of appropriations required for the fiscal year which will end June 30, 1891. The totals aggregate \$341,428,977, a net increase of \$17,933,040 on the appropriations for 1890.

—Passengers on the Canadian through express had a narrow escape from death Saturday. While crossing the mountains two coaches left the track and fell over the bank. The coupling held, and the balance of the train kept the cars from falling several hundred feet. All the passengers were rescued.

—On the first day for the introduction of bills into the Senate, no less than 505 bills were introduced, among which were bills for prohibition and woman suffrage amendments to the Constitution, to prohibit objectionable immigration, for fixing letter postage at one cent, and for the admission of Idaho as a State.

—The celebrated Cronin trial was concluded in Chicago Saturday afternoon, and the jury retired in charge of the sheriff, under instructions to be kept without food or drink, except water, till they should agree upon a verdict. Up to a late hour of night they had not been heard from, and the court adjourned till ten A. M. of the following day.

—The New York Chamber of Commerce on Nov. 5 adopted resolutions requesting President Harrison "to open negotiations with the government of China for a peaceful and friendly adjustment of all questions between the governments, and for a restoration of the cordial good feelings which have always hitherto marked their intercourse."

—A false alarm of fire at the Parke Opera-house in Johnstown, Pa., Tuesday night, precipitated a panic which resulted in ten deaths from suffocation. This last "Johnstown horror" is indirectly a result of the former one, which swept away the principal theater of the town, leaving insufficient accommodations for the theater-going classes. It is said that no signs of concern or emotion are exhibited by the people of Johnstown over this occurrence.

FOREIGN.

—Robert Browning, the poet, died at his home in London, Eng., on the evening of Dec. 12.

—France has formally recognized the "Republic of the United States of Brazil."

—An English company has applied for a concession to build a bridge across the English Channel.

—A feeling of dissatisfaction with Hippolyte's rule is said to be manifest in the northern district of Hayti. The new president is said to be feared, and is also accused of levying unjust taxation.

—An epidemic of influenza has been spreading over Russia. Among the prominent persons attacked by the malady is Sir R. D. Morier, the British ambassador. Other members of the British embassy are also ill. Latest dispatches say that the epidemic is now subsiding in Russia, but has spread to Berlin and Vienna.

### RELIGIOUS.

—In the colony of Victoria, Australia, there are 150 religious sects to 1,100,000 people.

—The vote of the Brooklyn Presbytery in favor of a revision of the Confession of Faith, was forty-eight to three.

—It is said that the chief of the Jesuits has resolved to recall all members of the order from Brazil, owing to the state of public feeling in that country.

—The Presbytery of Cincinnati by a vote of twenty-nine to thirteen, proposes the following amendment to their Confession of Faith: "All infants and other elect persons who are incapable in this life of being outwardly called by the ministry of the word, are regenerated and saved by Christ through the Spirit, who worketh when and where he pleaseth."

### Appointments.

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

THE quarterly T. and M. meeting for Dist. No. 6, Kansas, will be held at Wamego, the second Sabbath and Sunday in January. Hope all the Sabbath-keepers in the district will be present, and help us have a good meeting. May the Lord help us to move forward in this great battle till the victory is won.

C. W. BRIMER, *Director.*

No providence preventing, I will attend the T. and M. quarterly meeting in Dist. No. 5, Maine, Jan. 11, 12, 1890. The meeting will be held at Houlton, or where Bro. J. W. Keniston may appoint. We wish to see all that can possibly attend, at this meeting. We expect to visit all of our churches in Aroostook County, and wish to arrange appointments at this time. Your presence and counsel are needed. *Come!*

J. B. GOODRICH.

Nothing preventing, meetings will be held in Wisconsin as follows:—

|              |      |        |
|--------------|------|--------|
| Chetek,      | Dec. | 21, 22 |
| Humbird,     | "    | 28, 29 |
| Royalton,    | "    | 28, 29 |
| Maple Works, | Jan. | 4, 5   |
| New London,  | "    | 4, 5   |
| Ogdensburg,  | "    | 11, 12 |
| Boscobel,    | "    | 18, 19 |
| Eureka,      | "    | 18, 19 |
| Poy Sippi,   | "    | 25, 26 |

Eld. M. H. Brown will be at Chetek, Humbird, and Maple Works, and with the writer at Boscobel.

Eld. P. H. Cady will be at Eureka, and with me at Royalton, New London, Ogdensburg, and Poy Sippi. We want to see at these meetings officers of churches, tract societies, and Sabbath-schools, as instructions will be given in all branches of the work. Let all come, praying that God's blessing may attend the meeting.

A. J. BREED.

### LABOR BUREAU.

W. W. WOLCOTT, Onondaga, Ingham Co., Mich., wants a man and wife, without children, to work on farm.

PERRY H. SMITH, Box 166, South Haven, Mich., wants employment.

### ADDRESS.

THE P. O. address of Eld. B. F. Purdham is 98 Constanti-nople St., New Orleans, La.

### THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

Devoted to the defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious. It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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### Obituary Notices.

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

#### "GOOD-NIGHT."

"THE early Christians were accustomed to bid their dying friends 'Good-night,' assured of their awakening at the resurrection call." (1 Thess. 4:14.)

Good-night! beloved, sleep, and take thy rest,  
Lay down thy head upon the Saviour's breast;  
We love thee well, but Jesus loves thee best:  
Good-night!

As calm thy slumber as an infant's sleep,  
No more shalt thou awake to toil and weep;  
A perfect rest is thine, secure and deep:  
Good-night!

Until the Easter glory lights the skies,  
Until the dead in Jesus shall arise,  
And he shall come, but not in lowly guise,  
Good-night!

Until (made beautiful by love divine)  
On thee the splendor of the Lord shall shine,  
And he shall bring that golden crown of thine,  
Good-night!

Good-night! beloved,—not a long farewell,—  
"A little while" and all his saints can tell  
Of those bright mansions where the angels dwell:  
Good-night!

Until we meet again before his throne,  
Arrayed in spotless robes he gives his own;  
Until we know in truth as we are known,  
Good-night!

—Sel.

WHEELER.—Died at Royal, Lane Co., Or., of cerebro-spinal meningitis, Oct. 27, 1889, Emma G., infant daughter of W. N. and E. N. Wheeler, aged 11 months and 20 days. She had been in declining health some weeks, but was finally stricken down suddenly with the above-named disease, and died within three days. "Asleep in Jesus, soon to rise!"

H. W. BABCOCK.

REAVIS.—Died in Battle Creek, Mich., of diphtheria, the two children of D. W. and Evelyn G. Reavis. Glauca died Oct. 17, aged 3 years, 1 month, and 17 days; Clara May, six days later, the 23d, aged 5 years, 5 months, and 21 days. This double affliction comes with crushing force upon Bro. and sister Reavis, leaving them childless, though not comfortless; for the blessed hope sustains them in their affliction. As the nature of the disease precluded a public funeral, brief services were held at the cemetery on both occasions, by the writer, whose heart wounds by a similar affliction were opened afresh in sympathy for these afflicted parents.

WM. C. GAGE.

TEAL.—Bertha Christina Teal was born in Sweden, Aug. 22, 1819, and died Oct. 29, 1889, aged 70 years, 2 months, and 5 days. She had formerly been a member of the Christian Church, but some twelve years ago she embraced present truth, and since that time has been a faithful member of the Noblesville, Ind., church. With a life full of good works, she lay down in death to await the call of the Master on the resurrection morning. None knew her but to love her. Words of comfort by the writer, from 1 Thess. 4:15-18. I was assisted in the services by a Disciple minister, an old friend of the family.

F. M. ROBERTS.

OWENS.—Died at Royal, Lane Co., Or., Oct. 16, 1889, of consumption, Emily Owens, aged 61 years, 6 months, and 26 days. She was in feeble health many years while living in Minnesota, and came to Oregon hoping that the change of climate would benefit her health. The care of her son, F. M. Owens, in his last sickness, proved too much for her feeble strength, and after his death she began to fail rapidly. Sister Owens was a member of the S. D. Adventist church of Hutchinson, Minn., from its organization until she joined the S. D. A. church of Royal, Or. She will be greatly missed by all who have known her so long and so well. "Asleep in Jesus, blessed sleep!"

H. W. BABCOCK.

CRISP.—Died near Mansfield, Wright Co., Mo., Sept. 21, 1889, my wife, Mary E. Crisp, aged 49 years, 2 months, and 17 days. She, together with the writer, embraced the present truth about three years ago, at our home near Fall River, Kan., under the labors of Bro. D. B. Burton, of Busby, Elk Co., Kan., and we united with that church shortly after. She lived a devoted Christian life, and was beloved by all who knew her. We laid her away to rest in Pleasant Valley Cemetery, near this place, in the strong hope of meeting her again in the resurrection morning, to part no more. She leaves a husband and three children to mourn her loss, all of whom love the present truth. Words of comfort were addressed by the Baptist minister, Mr. Brazee.

A. G. CRISP.

BEAN.—Died in Battle Creek, Mich., Nov. 14, 1889, of consumption, Bro. Charles L. Bean, son of the late Eld. Lewis Bean, aged forty-four years. His last illness was very protracted, but in the midst of his sufferings he spent his time in drawing near to God, and made through the work of reconciliation. He had great peace of mind in view of his perfect acceptance through the blessed Redeemer, and for many weeks the sky of his hope was perfectly cloudless, and his triumphant faith made a visit to his bedside a refreshing occasion. He leaves a wife and three children, who will long remember his faithful and affectionate counsel as the scenes of this world were fading from his view, and the great realities of eternity were prominent to his quickened perceptions. The writer sought to comfort the afflicted friends from Num. 23:10.

WM. C. GAGE.

FOSTER.—Died at her home in Palermo, Oswego Co., N. Y., Nov. 3, 1889, sister Edwina A. Foster, in the thirty-eighth year of her age. She was converted at the age of sixteen, and was baptized by Eld. C. O. Taylor, and united with the Roosevelt church, of which she was a faithful member until her death. She leaves a husband, two children, a widowed mother, and one brother to mourn; but they sorrow not as those without hope. Sister Foster was an affectionate wife, a kind and loving mother, and a faithful Christian. She suffered much and long in her last sickness, but there was no murmuring word. Cheerfully and peacefully she fell asleep in the blessed hope of immortal life at the soon coming of the Lord. May the bereaved husband be led to realize the value of the Christian's hope, and may the widowed mother have special grace given to her, as this is the fifth child taken from her by that fell disease, consumption. Remarks by the writer, to a large audience of sympathizing friends, from Num. 23:10.

F. WHEELER.

DRAKE.—Died of pulmonary consumption, in Oakland, Cal., Friday morning, Nov. 22, 1889, Josey Herbert Drake, the third son of Mrs. Mary A. Drake. The deceased was born in Leona, Jackson Co., Mich., March 22, 1869, and was, therefore, at the time of his death, 20 years and 8 months of age. He learned the printer's trade in Battle Creek, Mich., and there he first started to serve the Lord. Shortly after the death of his father, in 1888, he came with his mother and a younger brother to Oakland, whither he had been preceded for some years by two older brothers. Of a kind and happy disposition, he made many friends in the office of the Pacific Press, with which he was connected for several months. In May of the present year he went to the Rural Health Retreat, hoping to be benefited, but was disappointed. Returning to Oakland, his health rapidly failed, and in a few weeks he started for Colorado, hoping that he would recover his health in that favored clime. But again he was disappointed. He returned just in time to die amid his friends, happy to meet them once more. While coming from Colorado, he thought at one time he was about to die, but believed his life was spared in answer to prayer, that he might reach home. About one year ago he consecrated himself anew to God, and obtained a blessing, which he retained to the end. He died in peace, with nothing between him and God, and now sleeps in Jesus. Remarks at the funeral by the writer, from Ps. 90:12. He was laid to rest by mourning friends in Mountain View Cemetery, Oakland; but through the tears of sorrow shines the rainbow of hope.

M. C. W.

COON.—Died at Bay City, Mich., Sabbath morning, Nov. 30, 1889, of dropsy, Sr. Harriet Salina Coon, aged seventy years. Sister Coon was born in Worthington, Ohio, Oct. 3, 1819. In her early life her parents moved to St. Lawrence County, N. Y.; but in a few years they returned to Ohio, settling in Cuyahoga County. This was when she was thirteen years old. They had lived at Painesville, Ohio, before going to New York. While living at Rockport, Cuyahoga Co., when a young lady, she attended the ladies' seminary at Cleveland, Ohio, and thus fitted herself to teach the schools in the neighborhood. At the age of twenty-one she was married to Warren Coon, then of Rockport, Ohio. This was in the year 1841. Here they resided till 1854, when they removed to Wakeman, Huron Co., Ohio. At this latter place, under the labors of Elds. Waggoner and Holt, they received the truth of the third angel's message in 1862, and united with the church at Wakeman. In 1866, they came to Hillsdale County, Mich. Sr. Coon had been a member of the Methodist Protestant Church for a number of years before uniting with the Adventists. They had been members of the church at Hillsdale, but at the time of her death she was a member of the church at Osseo, near where they resided until a few weeks before her death. Sr. Coon had been an invalid for many months. Though suffering much, her fortitude was great, and her patience remarkable. She had come to Bay City that she might receive the care of a loved daughter, whose attentions were unremitting. She did not expect to live long when she came, and her chief desire was, to be ready for the death so inevitable. We believe she was fully prepared. A few days before her death, she repeated with the deepest feeling the hymn, "And must I be to judgment brought," weighing every word. Sr. Coon was the mother of eight children, only three of whom are living; two of them are in the faith she so devoutly cherished. She also leaves an affectionate husband and six grandchildren. She peacefully sleeps, we trust, in Jesus. Her countenance in death indicated a sweet and calm repose. Funeral services were held at the home of her daughter, sister Frank Armstrong, in Bay City, Monday, Dec. 2. The beautiful and appropriate words of Rev. 21:4 were the foundation of remarks by the writer.

D. H. LAMSON.

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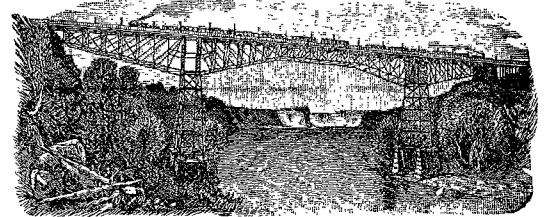
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# The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 17, 1889.

## CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the Review will be printed in SMALL CAPITALS; to selections, in *Italics*.]

### Poetry.

|  |     |
|--|-----|
| By Way of the Red Sea, <i>Ellen W. Works</i> .....   | 785 |
| The Gardener, <i>FANNIE BOLTON</i> .....             | 787 |
| "In my Father's House," <i>Mary J. Preston</i> ..... | 789 |
| Is it I? <i>Sel.</i> .....                           | 790 |
| Not Yet, <i>J. Albert Libby</i> .....                | 795 |

### Our Contributors.

|   |     |
|---|-----|
| The Duty of Paying Tithes and Offerings, <i>Mrs. E. G. WHITE</i> .....  | 785 |
| The Law of God, <i>ELD. I. E. KIMBALL</i> .....                         | 786 |
| Did the Track of Prophecy End in 1844? <i>ELD. R. F. COTTRELL</i> ..... | 786 |
| "Be Courteous," 1 Pet. 3:8, <i>CALVIN GREEN</i> .....                   | 787 |
| The Five Months of Revelation 9, <i>ELD. D. T. BOURDEAU</i> .....       | 787 |
| Isaiah 41:10, <i>Mrs. J. F. KETRING</i> .....                           | 787 |
| Preach Christ and not Self, <i>ELD. WM. COVERT</i> .....                | 788 |
| Reformers, <i>Jos. CLARKE</i> .....                                     | 788 |
| Driving vs. Persuading, <i>S. O. JAMES</i> .....                        | 788 |

### The Home.

|  |     |
|--|-----|
| Extravagance in Giving, <i>Lina J. Walk</i> .....        | 789 |
| The Old-fashioned Girl, <i>Anna Garlin Spencer</i> ..... | 789 |

### The Mission Field.

|  |     |
|--|-----|
| Missionary Labors in Baratonga, <i>J. O. C.</i> .....  | 790 |
| The Student Missionary Uprising, <i>M. L. H.</i> ..... | 790 |

### Special Mentions.

|  |     |
|--|-----|
| By One Who Knows, <i>Christian Herald</i> .....            | 791 |
| The Low State of the Popular Church, <i>A. SMITH</i> ..... | 791 |
| About Bricks, <i>Inventive Age</i> .....                   | 791 |

### Editorial.

|   |     |
|---|-----|
| History and Prophecy.....   | 792 |
| Learning Obedience by the Things He Suffered, <i>G. L. B.</i> .....           | 792 |
| Christmas Address to the Young, <i>Mrs. E. G. WHITE</i> .....                 | 792 |
| The Christmas Offerings, <i>O. A. OLSEN, Pres. Gen'l Conf.</i> .....          | 793 |
| The New Blair Sunday Bill and Constitutional Amendment, <i>L. A. S.</i> ..... | 793 |
| The Power of the Bible, <i>J. O. C.</i> .....                                 | 794 |

### Progress of the Cause.

|   |     |
|---|-----|
| Reports from Nebraska—Illinois—Georgia.....   | 795 |
| Canvassing in Tuscola County, Michigan, <i>BYRON HAGLE</i> .....                                  | 795 |
| Organization of the New Zealand Sabbath-school Association, <i>Mrs. M. H. TUXFORD, Sec.</i> ..... | 796 |
| The Central Bible School for Home and Foreign Missionaries, <i>COMMITTEE OF MANAGEMENT</i> .....  | 786 |

### Spec at Notices

|                                 |     |
|---------------------------------|-----|
| <i>The Sabbath-school</i> ..... | 797 |
|---------------------------------|-----|

### News

|       |     |
|-------|-----|
| ..... | 797 |
|-------|-----|

### Appointments

|       |     |
|-------|-----|
| ..... | 798 |
|-------|-----|

### Obituaries

|       |     |
|-------|-----|
| ..... | 798 |
|-------|-----|

### Editorial Notes

|       |     |
|-------|-----|
| ..... | 800 |
|-------|-----|

☞ One more paper will complete this volume, and then the paper will be omitted for one week. Number 1 of Volume 67 will be dated Jan. 7, 1890.

☞ We call the reader's especial attention to the articles by sister White and Eld. Olsen, in our editorial department.

☞ By the time this paper reaches the majority of its readers, the period set apart as the week of prayer, will have commenced. We trust all have paid heed to what has been said upon the subject, and will enter heartily and earnestly upon the work to which it is devoted.

☞ Time works some wonderful changes; we would that they were always as good as is noted in the following incident. On the 9th of November last, says the *Boston Herald*, an orthodox Jew was inaugurated Lord Mayor of London, England; and it is noted that this was the 700th anniversary of the mayoralty of Fitz Alwyn, whose administration was marked by a savage and bloody raid on the Jews of London, who were plundered, tortured, and expelled by wholesale.

☞ The Sabbath (Sunday) Union, at its second day's meeting, Dec. 11, set apart the first week in April next for special prayer in the churches for the better observance of Sunday, on motion of Mrs. Bateham; and clergymen were requested to preach upon it. W. F. Crafts called the base-ball clubs which play on Sunday, "organized bands of criminals stalking over the country, breaking the laws of the land." A resolution was adopted calling upon Congress to pass a Sunday law for the District of Columbia.

☞ In his article on the five months of Revelation 9, in another column, Eld. Bourdeau suggests the view that the star of verse 1 represents Mohammed, and not Chosroes, the Persian king, as heretofore held. While it is well to look at the

evidence that may be presented on any and all sides of a question, we must, nevertheless, in this case, express our preference for the old view instead of the new. To call Mohammed the star, seems to destroy the harmony of the symbolization; for if he was the star, what were his followers and successors who occupied the same position, and did exactly the same work? Were they stars also?—No; the prophecy says they were locusts. Then Mohammed was also a locust, the great head locust, so to speak, of that devastating host. Chosroes, the Persian king, whose fall let out the Mohammedan hordes, held the "key" of the situation in this way: his occupancy of Syria and Asia Minor closed up the gateway of Arabia by which the Saracens must seek egress to Asia, Africa, and Europe; and so long as he held the dominion, so long as his star shone in the firmament, the locusts, Mohammed and his hordes, were shut into their territory, and could not issue forth. But when he fell, the last barrier was removed. He had humbled the Eastern Empire till it alone had not sufficient strength to prevent the Saracenic hosts from coming forth; and when he was obliged to yield his own dominion, he turned the key that opened the door before them.

## BOOK NOTICE.

We have received from the publisher, Eld. J. M. Orrock, Brookline, Mass., a neat little volume, entitled, "Canadian Wild Flowers," being selections from the writings, mostly poetical, of Miss Helen M. Johnson, of Magog, P. Q. The biographical sketch of this young lady, which occupies the first thirty-four pages of the book, shows that she enjoyed, to the close of her life, a rich Christian experience; and her poems, some of which seem to us to be possessed of rare merit, breathe throughout a sweet spirit of trust and entire consecration to God. The poet Whittier says of it: "The beautiful 'Canadian Wild Flowers' I have enjoyed greatly. The love of nature, the devout spirit, and saintly life of the writer, deeply interested me." We trust Eld. Orrock will receive encouragement, in the sale of this book, for his labor of love in collecting into one casket these poetical gems, thus to preserve the influence of this life, with the spirit of which no one can come in contact without being made better. Square 16mo. 200 pp. Cloth, \$1.00.

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## GENERAL MEETINGS.

It was my privilege to attend the general meeting at Plainfield, Wis., Nov. 14-18. The attendance was not very large, owing to the snow-storm that raged on the day the meeting began. All the ministers were present, and most of the directors, and others bearing responsibility in the work. Most of the time was given to practical work, giving instruction in the different lines of labor to be carried on during the winter.

The T. and M., canvassing, Sabbath-school, and health and temperance work received due consideration. Much interest was manifested in the Religious Liberty question. Many united with the society. Plans were laid to push each branch of the work with renewed zeal.

The ministers' meeting, held every morning, was of much interest, and, we trust, will prove a blessing to the laborers. The meetings on Sabbath and first-day were of special interest. The Lord came very near. It is our privilege to live nearer to God, and to know of our individual acceptance. We felt greatly encouraged over the spirit manifested in this meeting, and can but believe that

advance steps will be taken in the work in Wisconsin.

Bro. M. H. Brown, formerly of New York, was present. He is now to be connected with the Wisconsin Conference, and we believe this will prove a blessing to the work.

Nov. 21-26, I attended the workers' meeting at Charlotte, Mich. This meeting, like the one in Wisconsin, was for the purpose of laying plans and making arrangements for the work in the Conference during the winter. The leading interests in the Conference were carefully considered. Every district, except one, was represented by its director or his assistant. We were especially interested in the fact that nearly all the directors expected to give their entire time to the work in their several districts. Our ministers being so few in number, and so many urgent calls coming in for laborers, it will not be possible to furnish the ministerial help that our churches would desire. But if our directors can give all their time to the work in the districts, visiting each society and every family in each society, the loss of a minister's visit to a church will be largely made up. We shall hope that all our brethren and sisters will take hold of the work with renewed energy. If we all take hold together, we shall realize much of God's blessing, and shall see a great increase in the interest manifested in the work, and a great advancement in the cause all over the Conference.

O. A. OLSEN.

## THE FRENCH SCHOOL AT BATTLE CREEK.

ARRANGEMENTS were made for a French school, and the announcement published that it would begin Nov. 6; but the notice was so short that very few were here to begin at that time. So the beginning of the school has been deferred to Jan. 1, 1890. It will continue three months.

A few are here ready to begin now; but for the sake of others who should attend, the time for opening the school is deferred as stated. We hope that our French-speaking brethren and sisters in this country, who expect to become laborers in the cause of God in the future, will avail themselves of this opportunity to prepare themselves for the work. Board and tuition will be reasonable. We should also be glad to see more of our German brethren and sisters in the German school. Only a few are here. There are many more who should be here. Will there not be a number who will enter these schools at the beginning of the new year?

O. A. OLSEN.

## PENNSYLVANIA STATE MEETING.

THIS meeting was held at Blockville, N. Y., Nov. 27 to Dec. 2. In company with Bro. W. C. White, I reached the place of meeting Thursday evening. There was quite a general attendance of workers in the Conference. The object of this meeting was to arrange and plan for the work throughout the Conference the coming winter.

The interests of the T. and M. society, the Sabbath-school association, and the health and temperance association were all considered. Bro. E. E. Miles was present in the interests of the canvassers' work. He conducted one or two meetings every day, giving instruction, etc.

The general interest in the work was good. All seemed anxious to understand their part of the work, that they might be as efficient as possible.

Our ministers' meetings were good, and, I trust profitable. The religious interest was good, and our brethren returned to their homes and fields of labor with renewed courage. Our prayer is, that the Lord may greatly bless the work in the Pennsylvania Conference.

Personally, it was a pleasure for me to attend this meeting, and have an opportunity to become better acquainted with the work and laborers in the Conference. I shall now better understand how to sympathize with all their interests.

O. A. OLSEN.