

The Advent HOLY BIBLE REVIEW AND HERALD THE FIELD IS THE WORLD 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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THE MINISTRY OF ANGELS.

AND is there care in heaven? And is there love
In heavenly spirits to these creatures base,
That may compassion of their evils move?
There is;—else much more wretched were the case
Of men than beasts; but O, the exceeding grace
Of highest God, that loves his creatures so,
And all his works with mercy doth embrace,
That blessed angels he sends to and fro,
To serve to wicked man, to serve his wicked foe!

How oft do they their silver bowers leave
To come to succor us, that succor want!
How oft do they with golden pinions cleave
The flitting skies, like flying pursuivant,
Against foul fiends to aid us militant!
They for us fight, they watch and duly ward,
And their bright squadrons round about us plant;
And all for love, and nothing for reward:
O, why should heavenly God to men have such regard!
—Edmund Spenser.

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.

NEED OF EARNESTNESS IN THE CAUSE OF GOD.

BY MRS. E. G. WHITE.

THE Lord knocks at the door of your heart, desiring to enter, that he may impart spiritual riches to your soul. He would anoint the blind eyes, that they may discover the holy character of God in his law, and understand the love of Christ, which is indeed gold tried in the fire. There are old, yet new truths still to be added to the treasures of our knowledge. We do not understand or exercise faith as we should. Christ has made rich promises in regard to bestowing the Holy Spirit upon his church, and yet how little these promises are appreciated! We are not called to worship and serve God by the use of the means employed in former years. God requires higher service now than ever before. He requires the improvement of the heavenly gifts. He has brought us into a position where we need higher and better things than have ever been needed before. The slumbering Church must be aroused, awakened out of its spiritual lethargy, to a realization of the important duties which have been left undone. The people have not entered into the holy place, where Jesus has gone to make an atonement for his children. We need the Holy Spirit in order to understand the truths for this time; but there is spiritual drought in the churches, and we have accustomed ourselves to be easily satisfied with our standing before God. We say that we are rich and increased

with goods and have need of nothing, while we are poor, and wretched, and miserable, and blind, and naked.

It is essential that we study the Scriptures far more earnestly than we do. With fervent prayer we should earnestly and thoroughly examine the pillars of our faith, to see that we have no false support. God will not bless men in indolence, nor in zealous, stubborn opposition to the light he gives to his people. Many who have come to the faith have received the truths from the lips of teachers, and have not sought a knowledge of the truth themselves. They are content with mere surface evidence. They have not obtained increased light by diligent investigation of the Scriptures, and are not quick to discern the temptations and delusions of Satan. Some are described in the words of Malachi: "Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts."

Those who claim to keep and teach the holy law of God, and are continually transgressing that law, are stumbling-blocks not only to sinners, but also to believers in the truth. They oppose they know not what, because, unfortunately, they are leavened with the spirit of opposition. The loose, lax way in which many regard the law of Jehovah and the gift of his Son, is an insult to God. The only way in which we can correct this wide-spread evil, is to closely examine every one who would become a teacher of the word. Those upon whom this responsibility rests, should acquaint themselves with his history since he has professed to believe the truth. His Christian experience and his knowledge of the Scriptures, the way in which he holds the present truth, should all be understood. There has been too little done in examining ministers, and for this very reason churches have had the labors of unconverted, inefficient men, who have lulled the members to sleep, instead of awakening them to greater zeal and earnestness in the cause of God.

The truth has been represented as a "treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." The man who had bought the field would plow every part of it to make himself possessor of the treasure. Thus it is with the word of God. It is filled with precious things; it is a field containing the unsearchable riches of Christ. Yet many who teach the truth have no ambition to become Bible students, and do not work the mine that contains the precious jewels of truth. They get a runway of a few discourses which they think will make them pass as preachers, but it is impossible for them to bring from the treasure-house of God's word, things new and old. They are not thoroughly furnished for every good work, and are unable to preach the unsearchable riches of Christ.

Let our prayers ascend to God for his converting, transforming grace. Meetings should be held in every church for solemn prayer and earnest searching of the word to know what is truth. Take the promises of God, and ask God in living faith for the outpouring of his Holy Spirit. When the Holy Spirit is shed upon us, marrow and fatness will be drawn from the word of God.

Ministers will not handle it carelessly, but prayerfully, reverently, as the guide-book of heaven. They will see the altar upon which they are to present their bodies a living sacrifice, holy, and acceptable to God, which is their reasonable service. When self-denial becomes a part of our religion, we shall understand and do the will of God; for our eyes will be anointed with eye-salve so that we shall behold wonderful things out of his law. We shall see the path of obedience as the only path of safety. God holds his people responsible in proportion as the light of truth is brought to their understanding. The claims of his law are just and reasonable, and through the grace of Christ he expects us to fulfill his requirements. The demands of his law must be fully met. Men must advance in the path of duty from light to a greater light, for light unimproved becomes darkness, and a means of treasuring up wrath for themselves against the day of wrath.

Every member of the church is responsible for the talents intrusted to him; and in order to meet his responsibilities he needs to be instructed diligently, patiently, and with the spirit of Christ. This work devolves largely on the minister, but often his work is so slightly done that it cannot be acceptable to God or accomplish his purpose. Talent must be trained that the very highest service may be rendered by individual members of the church. When the churches become living, working churches, the Holy Spirit will be given in answer to their sincere request. Then the truth of God's word will be regarded with new interest, and will be explored as if it were a revelation just from the courts above. Every declaration of inspiration concerning Christ will take hold of the inmost soul of those who love him. Envy, jealousy, evil surmising, will cease. The Bible will be regarded as a charter from heaven. Its study will absorb the mind, and its truths will feast the soul. The promises of God now repeated as if the soul had never tasted of his love, will then glow upon the altar of the heart, and fall in burning words from the lips of the messengers of God. They will then plead with souls with an earnestness that cannot be repulsed. Then the windows of heaven will be open for the showers of the latter rain. The followers of Christ will be united in love.

The only way the truth can be presented to the world, in its pure and holy character, is for those who claim to believe it, to be exponents of its power. The Bible requires the sons and daughters of God to stand on an elevated platform; for God calls upon them to represent Christ to the world. As they represent Christ, they represent the Father. Unity of believers testifies of their oneness with Christ, and this unity is required by the accumulated light which now shines upon the pathway of the children of God. It is not the want of knowledge, or of spiritual understanding, that will separate us from the divine presence, and witness against us in the last day, but the truth that has reached the understanding, the light that has shone upon the soul and has not been appreciated, will judge and condemn us before God. My brethren, if we were blind, we would not sin, but we have been privileged to look upon great light. The treasures of truth and

knowledge have been bestowed upon us without limit, and we are guilty in proportion to our failure to live up to the truth that has been placed within our reach. The character and work of many of the professed followers of Christ will not bear the test of God's holy law. The Spirit of God is not in their worship, and the worship is not acceptable to God. There is no excuse for their present coldness. They have the riches of the truth, and make a boast of their knowledge, but they are content to make no advancement. Many plead that their fathers believed certain things, that they loved God and were favored by him, and therefore we shall be favored in taking a like position. But we cannot stand where our fathers stood. We cannot be accepted of God in rendering the same service that our fathers rendered. In order to have our life-work blessed of God, we must be as faithful, as zealous, in our time as they were in theirs; we must improve our light as they improved theirs, and do as they would have done if the increased light shining upon us had shone upon them.

6 We should not open the sacred volume with a light and trifling spirit. We should study God's word with humility, with hope, with prayerful hearts, grateful that such a treasure has been vouchsafed to us. Every doctrine must be brought to the Bible. Every perplexing question must be settled by a "thus saith the Lord."

7 The truth should be woven into our life, that it may influence our spirit and govern our actions. I declare to you in the name of the Lord, that the ministry must be elevated. We are not anything like as efficient as we might be. Some of the ministers do not teach the truth as it is in Jesus. They do not eat the flesh and drink the blood of the Son of God. Christ says, "The words that I speak unto you, they are spirit, and they are life." His words must become a part of our very life; then we shall offer fervent, effectual prayers with that faith which will bring returns. Then if ministers see that their labors are not effectual to the saving of souls, they will fast and pray, and the Holy Spirit will come upon them. They will work diligently to correct what may be wrong in their character. The sincerity of their prayers will be determined by the earnest efforts they make to place themselves in right relation to God. When they see in themselves sins and wrongs that must be confessed and renounced, they must exercise faith that when they repent of their sins, God forgives; that renovating power is given to the soul. By faith, living faith, the victory will be gained. In this work there should be no indolence indulged in, for God calls upon men for the exercise of every power, that he may work with their efforts. Man can never be saved himself, or be an instrument for the salvation of others, until he exercises living faith, and with determined effort acts his part in the work of God. He must take hold upon the strength of Christ, which will subdue every unholy passion, and enable him to conquer self. God has given to his people the light of great and solemn truths. He has opened to their understanding the mysteries of salvation; and if these truths are not improved, the favor of God will be withdrawn.

CONDEMNATION AND CRUCIFIXION OF THE SAVIOUR.

BY ELD. A. S. HUTCHINS.
(Essex Junction, Vt.)

THE reflective mind is lost in wonder, and overpowered with astonishment, at the thought that erring, mortal man should presume to sit in judgment, and pass sentence upon his Creator as worthy of death,—the death of a base criminal,—and nail him to the cross, preferring the life and companionship of a murderer to his "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The thought is sufficient to awe the universe into silence; but how few give this subject the consideration it demands! How few, as they read the scenes of Calvary, are constrained with reveren-

tial fear and devotion to exclaim with the centurion, "Truly, this was the Son of God!"

In the betrayal, hurried trial, condemnation, and ignominious death of Jesus, the providences of God may be noted, as the blindness, injustice, and cruelty of those who figured in these heaven-daring scenes must be. A professed follower of Jesus deliberately covenants with those clamoring for his blood, to betray him with a kiss for thirty pieces of silver. But the Father suffered not his Son to die till the confession was publicly made before those who had condemned him, "I have sinned in that I have betrayed the innocent blood." Before the priests and elders the thirty pieces of silver were cast down. Now they were a burden to the betrayer, as was also his own life through remorse of conscience. In this confession, as another has said, he "declared his own guilt and Christ's innocence; accused and convicted the Jewish rulers, in open council, of having hired him to do this iniquitous action."

"And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together." At last two, the smallest number allowed for conviction, come forward. Upon these hope seems suspended; but each of these bear false witness, and their testimony agrees not together. But neither defeat nor failure nor the duplicity of the many witnesses abate the zeal, the pious frenzy, of these professedly good people, to find some pretext for passing the sentence of death upon the Son of God. One thing more remains to be done, one effort more to be made; that is, to appeal to the Prisoner, who hitherto has remained in meek and submissive silence. "And the high-priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

This truth borne witness to, was sufficient: "What further need have we of witnesses?" exclaimed the high-priest, rending his garments, while anger no doubt flashed in his eye, and burned upon his cheek. The providence of God suffered not his Son to be condemned by false testimony; "and therefore, at last they are obliged to change their ground, and to the eternal confusion of the unrighteous council, he is condemned on the very evidence of his own innocence, purity, and truth!"

Thus far, every principle of honor and justice has been sacrificed, and now the high-priest assumes the prerogative of a juror, and claims the bench of a judge, and proceeds to render a verdict, while ignorant of the prophecies concerning the Son of God, and without effort to know the truth concerning them. Now the innocent Lamb of God is given into the hands of the rabble, who heap upon him abuse and contempt. "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands." But no spirit of murmuring or retaliation arises in his heart. "Christ also suffered for us, leaving us an example, that we 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."

He who "came to seek and to save that which was lost," he of whom the Father declared from his throne on high, "This is my beloved Son, in whom I am well pleased; hear ye him,"—now stands a condemned criminal under sentence of death, from the professed people of God, who are wrapped in robes of self-righteousness and self-justification. But as they fail in all their nefarious schemes to find in him any cause or crime by which they can put him to death, they bind him, and lead him away to Pilate, that he may sustain the sentence and thus secure the aid of the civil law.

He is now before a cruel, blood-thirsty ruler,

whose iron heel of oppression and tyranny came down heavily upon his subjects, crushing their rights and grinding out their lives. For his vindictive career as a ruler, he is, not long after this, sent to Rome, tried, and banished to Vienne, where he commits suicide. But Providence would have his testimony in favor of the condemned. "When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him." Here was an impressive warning not to stain his hands with the blood of the Just One. Pilate examined him, and sent him to Herod, and when he was returned to him, the words of his lips fell upon the ears of the chief priests and the rulers and the people, "Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him."

But amid the clamoring of the Jews for his life, and the continued cries, "Crucify him, crucify him," choosing the release of an insurrectionist and murderer to that of Christ, this unfortunate ruler allowed his convictions of justice, and his better judgment to be overpowered, the upbraidings of conscience to be smothered sufficiently to give "sentence that it should be as they required."

He in whom *no fault* was found, is again subjected to insult, abuse, and contempt. "He is despised and rejected of men; a man of sorrows, and acquainted with grief." Calvary is now before the great atoning Sacrifice, whither he bends his weary footsteps, bearing the cross upon which he is to be nailed. Now the hour has arrived for the dying agonies of the world's Redeemer, "that he by the grace of God should taste death for every man." And here are unmistakable witnesses that he is the Son of God. The following, from the pen of another, we believe expresses the truth on this point:—

Nature sympathized with the suffering of its Author. The heaving earth, the rent rocks, and the terrific darkness proclaimed that it was the Son of God that died. There was a mighty earthquake. The veil of the temple was rent in twain. Terror seized the executioners and spectators as they beheld the sun veiled in darkness, and felt the earth shake beneath them, and saw and heard the rending of the rocks. The mocking and jeering of the chief priests and elders were hushed as Christ commended his spirit into the hands of his Father. The astonished throng began to withdraw, and grope their way in darkness to the city. They smote upon their breasts as they went, and, in terror, speaking scarcely above a whisper, said among themselves, It is an innocent person that has been murdered. What if, indeed, he is, as he asserted, the Son of God?

As we think of Calvary, what are the emotions of the heart? Are they awakened to tenderness with love and gratitude for the love of God and the love of his Son, manifested in the plan of salvation? One who had a clearer view of the cost and magnitude of redemption than the reader or writer can have, asks, "How shall we escape, if we neglect so great salvation?" Many do neglect salvation, and thereby will fail to win the crown of life, when the Lifegiver shall come. Jesus is coming again,—coming not to stand before the judgment-seat of man to receive sentence of death, and be executed as a criminal; he is coming clothed with power and authority, "a King of kings, and Lord of lords,"—coming to awake the saints that slumber in the dust, to change the righteous living, and give to them immortality and eternal life.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Precious words!

Storm-beaten, tempest-tossed, lonely ones, take courage in the Lord!

“Do trials unexpected rise?
Look up! and view the glorious prize;
Let not life's sorrows press you down;
Look up! prepare to take the crown.”

May we never through unbelief, disobedience, and apostasy, crucify to ourselves “the Son of God afresh, and put him to an open shame.” May our attitude rather be, “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” And may we be prepared to join in the song, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and blessing.”

“Ye chosen seed of Israel's race,
A remnant, weak and small,
Hail him who saves you by his grace,
And crown him Lord of all.”

“O that, with yonder sacred throng,
We at his feet may fall!
We'll join the everlasting song,
And crown him Lord of all.”

SERVING THE PRINCE OF THIS WORLD.

BY L. S. WHEELER.
(Battle Creek College.)

THE young man who came to Jesus to learn more perfectly the way of eternal life, heard with sorrow the words of the Master: “If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.” (See Matt. 19:16-22). How little he had expected that the Master would so crush his cherished opinions of self-righteousness, and lay such a burden upon him! Little thought he that he must dispense with his worldly riches, and then leave home and friends to follow One who had not where to lay his head. But Jesus knew wherein he was lacking. He understood how he was lost and swamped in the tangled jungle of worldliness, and showed him the way out which would lead him to that heavenly country, that city which hath foundations, which God has prepared for his people. But with a saddened heart and troubled mind he turns to wend his way back to his possessions.

We hear no more of the young man, and have no evidence that he ever accepted the Saviour's love. Doubtless he at last reflected, and saw where he had lost by yielding a life service to the prince of this world; for all men who serve him here in this life, beguiled by phantoms that smile only to betray, at the day of death are evicted from their possessions; and though they may plead bitterly to stay, and realize how they have forfeited and rejected a claim to eternal life, and the inheritance of paradise restored, that they might preserve and enjoy their wealth, yet they are delivered to the king of terrors, to be held in chains in the prison of death. Awakened at last, they remember that text which had so often said to them: “What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” They see how far short they have come of even this, that all that is left them is their narrow burial-place and the tinsel that shines on the dark coffin lid. “Having no hope, and without God in the world,” yet they might have been heirs of God and joint-heirs with Jesus Christ to all his glory.

How many who read this are going this same beaten round, dragging out their existence in the fetters of sin, only to find in the bitter end that “the wages of sin is death”? “The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” Isa. 57:20. Yet the Spirit says, “Behold, I stand at the door, and knock.” Rev. 3:20. “The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.” Chap. 22:17. “Peace, peace to him that is far off, and to him that is near, saith the Lord: and I will heal him.” Isa. 57:19.

PHIL. 3:20.

BY HELEN A. STEINHAUER.
(Fulton, Ark.)

(TUNE: “I Love to Tell the Story.” Refrain: First four lines of first stanza.)

O TALK to me of heaven,
My soul is sick of earth,
Of idle conversation
And hollow, giddy mirth.
I long to hear of Jesus;
I thirst for living streams;
My soul is faint with hunger,
It haunts my very dreams.

O let me feel thy presence,
My living, loving Lord;
Give faith to grasp each promise
That greets me in thy word.
I perish from starvation,
I pine for angels' food;
Earth's best is flat and tasteless,
In thee alone is good.

The blessed tongue of Canaan
Is speech I long to hear,
And Zion's songs, the sweetest
That fall on listening ear.
O talk to me of heaven!
Earth hath no charm for me;
By Jesus I was ransomed,
His blood doth set me free.

Ah! talk to me of heaven,
Naught else hath power to please,
For naught can chain the fancy
As glorious themes like these.
Then let us speak of Jesus,
Instead of things of earth,
Whose evanescent beauty
Betrays their mortal birth.

We have his sacred promise
That soon he'll come again
In clouds, with wondrous glory—
Angelic hosts in train!
For this my soul is waiting
And watching, day by day,
Unceasingly rejoicing,
And praying—while I may.

O talk to me of heaven,
And sing to me of home;
For I'm a heart-sick stranger,
A pilgrim born to roam.
But earth will sometime vanish,
Its skies roll like a scroll,
And melody entrancing
Burst on the raptured soul.

Then talk of joys celestial,—
Earth's cares and trials o'er,—
The transport and the glory,
The ever-nearing shore.
Yes, talk to me of heaven,
Naught can with it compare
For interest and sweetness—
Would God we all were there!

“THIS GOSPEL OF THE KINGDOM.”

BY J. A. OPPEY.
(Healdsburg, Cal.)

“AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matt. 24:14. The original import of “gospel” is from *God* and *spell*, and signifies God's spell of grace to the race after the fall of man. It not only implies man's period of probation, but it implies God's treatment of him while on probation. Its more evident sense is *good news*, as set forth in Luke 2:10. The central figure in the gospel is Christ. The central aim of the gospel is glory. This appears evident from the following scripture: “To whom God would make known what is the riches of the glory of this mystery [gospel] among the Gentiles; which is Christ in you, the hope of glory.” Col. 1:27. O, what riches of glory in Christ is here! The gospel could never be appreciated only for the fact that the law of God slays the sinner, and shows him the need of salvation. The law and the gospel, like two intimate friends, walk side by side, along by the side of the sinner, all the way from Eden lost to the end of the gospel age. The law points to *sin*; the gospel points to the *remedy* for sin.

“By the law is the knowledge of sin.” By the gospel is the knowledge of the remedy for sin. All the bleeding victims on the smoking

altars of the world, from creation to Christ, pointed as with fingers of fire, directly or indirectly, to him as the only hope of the world. And when in him they met their fulfillment, the apostles on the day of Pentecost heralded the glad news, or gospel, which was to go “to every creature.” How did they do it? “And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.” Acts 2:5. This verse tells us how it was done. God's Spirit had called these “devout men out of every nation under heaven,” to be there to listen to the “report” of the apostles. Paul calls this “report” which the apostles gave of Christ at that time, “the gospel.” Rom. 10:15.

Peter rehearsed the tragic scenes of Calvary before them, and then lashed them severely with the sixth cord of the law of God, which produced conviction of sin. By the law “they were pricked in their heart, and said, . . . Men and brethren, what shall we do?” Peter told them that *Christ* was their only hope. The God,—Man,—Christ, whom they had murdered, was the only remedy for their terrible sin. Peter closed his discourse by saying: “For the promise is unto you, and to your children, and to *all* that are *afar off*, even as many as the Lord our God shall call.” Acts 2:39. This was “glad tidings of great joy” to them, and 3,000 souls believed and were baptized.

We now venture a short summary of the gospel, as follows: It is a system of doctrines to be preached, and of promises to be enjoyed. In a general way the gospel has been preached in this two-fold form, in every age of the world, from Adam to the present. It is the exponent of God's great plan of salvation for a fallen world. The gospel has in it a *present truth*.

There are certain features of the gospel upon which stress is to be laid, in certain periods of the world's history. In the days of the apostles the feature of the gospel on which stress was laid, was the death, burial, and resurrection of Christ. That was the *present truth* for that age. “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, . . . saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come.” Rev. 14:6, 7. This angel says nothing of the death, burial, or resurrection of Christ, but the burden of his cry is, “The hour of his judgment is come.” The judgment was the present-truth feature of the gospel for that period of time.

And there followed another angel, saying, “Babylon is fallen, is fallen.” Rev. 14:8. In this verse we have another section or feature of the gospel. This angel says nothing of the death, burial, or resurrection of Christ, or judgment hour, but heralds the fall of Babylon. That was the leading truth for that time.

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.” Rev. 14:9, 10. This angel says nothing of that feature of the gospel which was preached to “every creature which is under heaven” in the days of the apostles. He says nothing of the judgment hour or the fall of Babylon, but the burden of his cry is a warning against worshiping the beast and his image, or receiving his mark, which was the “present-truth” feature of the gospel for that time.

Now let us return to the text at the head of this article—“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.” It must be evident to all that the great commission in this verse is world-wide in its sweep, and that it must embrace all generations of men that shall live on the earth before the Lord comes. It is also evident from other scriptures that the kingdom is to be set up in the last days of time.

This being the case, it logically follows that the special feature of the gospel in this commis-

sion from the divine Head of the Church, is *the kingdom*. "Then shall the kingdom of heaven be likened to ten virgins, which took their lamps and went forth to meet the bridegroom." Matt. 25:1. Was there ever a time in the history of the world when there was even a tithe as much said about the kingdom as now? Are the saints not soon to take the kingdom? Is not the Nobleman who has gone to receive for himself a kingdom, about to return? Is not the time near when the "Father's good pleasure" will be fulfilled in giving to the "little flock" the kingdom? Are we not standing on the very borders of the kingdom? Do we not, from the very inmost depths of our souls, cry out for the kingdom? Is it not fittingly appropriate that we should do so? Is not this in beautiful and divine harmony with all scripture on this subject? May God grant that when at last the shining gates of upper Salem swing open, and the Son of man—our hope in the gospel—comes in the glory of his Father with all the holy angels, both the reader and the writer may shine forth as the sun in the kingdom of "our Father which art in heaven," who is God over all, blest forevermore.

GOLDEN SENTENCES.

BY ELD. R. F. COTTRELL.
(Battle Creek, Mich.)

WE can all have what we like by simply liking what we have.

Right is not decided by majorities. If Christians, because they happen to be in the majority, have a right to require unbelievers to act one day in the week as though they believed, it follows that were the majority on the other side the unbelievers would have the right to require Christians to act, at least occasionally, as though they were infidels.

True religion never hides behind majorities.

A form of religion that cannot live under impartial laws ought to die, and sooner or later it must die.

If you desire people to fall in love with your religion, make it lovely. If you wish to put down a false religion, put it down by kindness, thus heaping coals of fire on its head. You cannot put it down by force; that has been tried. To make the attempt is to put down your own religion, or to abandon it.

When faith is fired by love, the cause of God is first, and life is secondary.

Claiming God's promises without fulfilling their conditions, is not an indication of faith but of presumption.

THE PURPOSE OF GOD CONCERNING THE EARTH.

BY A. J. HAYSMER.
(Lowell, Mich.)

IN Num. 14:21 we have recorded the purpose of God concerning this earth: "But as truly as I live, all the earth shall be filled with the glory of the Lord." This shows that God has a fixed purpose to redeem his people and fill this world with his glory. This is the grand outcome. There can be no doubt as to the fulfillment of this promise; for the Lord has pledged his own life for its accomplishment.

The history of the past furnishes no evidence that the earth has ever been filled with God's glory; for sin and anarchy have reigned predominant in every age since this prediction was made. It seems that in the days of Habakkuk they still pointed to that glorious time as yet future. We read: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14. But what was the original purpose of God respecting this earth? Was it the plan of God concerning the creation of this earth that it should remain in the hands of the wicked about 6,000 years, and then be burned up? Is this system of planets thus to be thrown into confusion and destroyed? What say the Scriptures on

this point? We read: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45:18. Here is plainly stated what God's design was in creating the earth—"He created it not in vain, he formed it to be inhabited."

God gave the earth to man (Gen. 1:26), and he gave him "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over *all the earth*, and over every creeping thing that creepeth upon the earth." David bears testimony to the same when he says: "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." Ps. 115:16. But when the earth was thus given to man, he was in an upright state, and the Lord pronounced him, with the rest of his works, "very good." From this we must conclude that his purpose was that man in an upright or sinless state should possess the earth; for he was in this condition when God gave him dominion over the earth. When he fell, he lost that dominion. But God has pledged his word that *this earth will yet be filled with his glory*.

Now let us notice a few of the obstacles which have prevented God from carrying out his plan. After the earth was created, and the beasts upon it, the Father and Son carried out their purpose to make man in their own image. Everything God had made was perfect, and there was nothing wanting upon the earth, which had just come from the hand of the Creator, for the happiness of man. But God, as it was necessary to do, chose to test their loyalty. He did not place evil out of their reach. Satan interfered, deceived man, and brought sin and death into the world; man was lost, and the world that God created was to be filled with mortals doomed to misery, sickness, and death, and there was no way of escape for the offender. The whole family of Adam must die.

But Satan was not able in this to defeat God's purpose. A plan was provided to meet this deception. The Lord says: "And I will put enmity between thee and the woman, and between thy seed and her seed; it [Christ] shall bruise thy [Satan's] head, and thou [Satan] shalt bruise his [Christ's] heel." These words contain the promise of the Messiah, who, although he should be allowed to be bruised by Satan, should thereby gain the right to destroy him and all his works. Jesus Christ came to put away sin by the sacrifice of himself, and to destroy him that had the power of death, that is, the Devil. Thus he will *bruise Satan's head*, destroy his *power* and *lordship* over mankind, and redeem his people unto himself.

Time passed, and Satan seemed to get a still firmer hold upon the earth; for "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6:5, 12. There was but one family left in all the earth, who acknowledged and served God; all others were given up to the service of the Devil. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen. 6:13. But God provided a way of escape in the ark for the few righteous, and after they had come out, "God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth." *God's purpose must be carried out.*

About 400 years after the flood, people were again sunken in idolatry, and the righteous were once more reduced to one family. But God cared for the faithful few. (See Gen. 12:1-3; 13:14-17.) Coming down to the time when Moses and the children of Israel were in Egyptian bondage, it seemed as if the plan of God would surely be defeated; but the God of Israel worked for them, and what was the result? And

further, when God sent his only Son into the world, all seemed against him. "He came unto his own, and his own received him not." John 1:11. They rejected his teachings, and nailed him to the cruel cross. But even this did not frustrate the plan of God. He raised him from Satan's prison-house, and again put his plan in action. Then we come down the stream of time until we reach the 1260 years of papal persecution, when it seemed as though the people of God would be wiped out of existence; and Christ says, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:22. John, in the Revelation, referring to this time, said: "And the earth helped the woman." Rev. 12:16. Thus the Church received help by the Reformation, and God's work was again set on foot.

Then we come down to our own time, and what is the condition of the political and religious world to-day? It is no better than it was anciently. We find infidelity, Spiritualism, and all manner of iniquity. But let us not lose our courage; God has promised *that this world shall be filled with his glory*, though we do find a far different state of things now. This is only a fulfillment of prophecy; for Paul tells us in 2 Tim. 3:13, that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." And Christ says in Luke 18:8, "When the Son of man cometh, shall he find faith on the earth?"—Yes, there will be a few who will believe and put their trust in God; and he will care for them. Yet we see no chance for the temporal millennium which is being advocated by many of the religious teachers of to-day, lulling many to sleep. We read that the wheat and tares will both grow together until the harvest, which is the end of the world.

Look at the progress toward Romanism to-day! It astonishes us as we see Protestants surrendering their principles. See the movements on foot now to form an image to the papal beast. It is a blind student of prophecy who cannot see that we are nearing the final issue of this world's history. Let us thank God and take courage, for this state of affairs will not always continue. God has always provided a way of escape for his people. He raised the dead in the past, and he has promised to do so again. He created the earth in the beginning, and he has power to renew it and bring it back to more than its Edenic splendor. Although we are in this world of sin and iniquity, if faithful, God will redeem us. We must place ourselves in his care, and be like Caleb of old. The Lord said: "Because he had another spirit with him, and hath followed me fully, him will I bring into the land whereto he went; and his seed shall possess it." This is the kind of spirit that each of us must have, and then when this world is renewed, Christ will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." *Then will all the earth be filled with the glory of God.* We will then have a clean universe, and all will ascribe praise to the Creator. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. This will be a happy time for those who have made the God of Israel their trust. Let us not become discouraged in this trying time, but look up, for our redemption draweth nigh.

—The year to come will be very much what you make it. You may not be able to control its events, but you can, to a large extent, determine whether those events shall help or hinder you in the way to heaven. Without your co-operation, the best things will avail you little; with faithfulness in service, the most bitter herbs will give forth an agreeable odor, and possess healing virtue.—*Zion's Herald.*

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.

HOW BEAUTIFUL IT IS TO BE ALIVE!

How beautiful it is to be alive!

To wake each morn as if the Maker's grace
Did us afresh from nothingness derive,
That we might sing, "How happy is our case!
How beautiful it is to be alive!"

To read in God's great book, until we feel
Love for the love that gave it; then to kneel
Close unto Him whose truth our souls will shrive,
While every moment's joy doth more reveal
How beautiful it is to be alive!

Rather to go without what might increase
Our worldly standing, than our souls deprive
Of frequent speech with God, or than to cease
To feel, through having wasted health or peace,
How beautiful it is to be alive!

Not to forget, when pain and grief draw nigh,
Into the ocean of time past to dive
For memories of God's mercies, or to try
To bear all sweetly, hoping still to cry,
"How beautiful it is to be alive!"

—Henry S. Sutton.

THE MISUSE OF THE SMILE AND THE LAUGH.

"THE chief characteristic that I notice in my friends, after a long separation from them," remarked a gentleman recently, "is that they laugh less than they used to."

"Do you not consider that encouraging?" asked a lady present. "Is it not a sign of increased sense that people grow more serious as they grow older?"

"I—I had n't thought of that," said the first speaker, hesitatingly. "I simply thought that they had grown sadder."

"'Sadder' and 'wiser' have not been wedded for nothing in the time-honored proverb," laughed the lady.

"I had thought of my aging contemporaries heretofore as only to be pitied. I shall think of them after this as also to be congratulated," admitted her friend.

Probably there is nothing more absurd, in a small way, than the spectacle presented to the disinterested looker-on by your smiling man as he appears in public, walking up the aisle of a church, or riding in a car. However sweet and amiable the spirit signified by his perennial simper, the simplicity of mind argued by such a "wearing of one's heart upon one's sleeve" is too patent to be agreeable. The habitual smiler or laugher, whatever else he may be, can never be a man of deep thought, nor of any other depth; unless, perhaps, a hypocritical Shakespearean villain.

Most people with a large bump of approbation acquire unconsciously a trick of laughing, more or less deprecatingly and deferentially, at almost every remark they make, suggesting Lady Mary Wortley Montague's cutting line about the man who was always—

"Laughing because he had nothing to say."

As they meet you in the street, their conversation runs something like this:—

"I've just been to see my dress-maker" (giggle, giggle).

"Have you, indeed?"

"Yes; it's an awful nuisance, is n't it" (great mirth)?

"Yes; nobody likes it very much, I fancy." (You try to at least frame a sickly smile, in order to keep your friend in countenance.)

"Yes, I guess you're right; I know I do n't!" And, with another hysterical little laugh, your poor friend departs. (This example happens to be a woman, but women are not the only offenders in this regard.)

You think, as she moves away, of the homely remark of one of Miss Murfree's characters: "Nuthin' in this worl' are so becomin' to a fool as a shet mouth."

"You may be rather simple-minded, my son," a mother was once overheard to say to her bright

boy of ten, who had been smiling overmuch in public, "but conceal your weakness from the public as much as possible; reserve these broad and expansive smiles over nothing in particular for the family circle strictly."

Carlyle says, in his "Life of Burns:" "Are men grown suddenly wise, that Laughter must no longer shake his sides, but be cheated of his farce?" And Addison remarks: "Laughter, while it lasts, slackens and unbraces the mind, weakens the faculties, and causes a kind of remissness and dissolution in all the powers of the soul."

This is undoubtedly true, and even if such "unbracing" be good for us all occasionally, it does not follow that what is good if taken three times a day may not be ruinous if taken a hundred.

The sharper is always watching for the man who smiles too much; for he knows full well that it is easy to overreach too openly displayed good-nature.

It is a part of the modern social creed that one should be as inscrutable as possible in public. It seemed to Mrs. Leyburn, you remember, "unladylike" to be even "too cheerful."

It is in accordance with this doctrine that we reserve for our own familiar friends our smiles and laughter. They indicate our choicest moods, and should not be wasted upon a heartless public, who, as a cynic has remarked, are "more apt to laugh at us than with us." And even among our "boon companions" (an expression much misunderstood), the smile and the laugh should be used with discretion. Laughter is, no doubt, "a most healthful exercise," "a great aid to digestion;" . . . as Milton says, it "from Reason flows," and "is to brute denied." But, like every other good thing, it has its abuses; and even more is its sweeter and more refined twin, the smile, threatened with the loss of its proud and favored place in literature and in life, unless it is in some way rescued from the misuse to which it is constantly subjected by the silly and indiscriminating.—Mrs. Kate Upson Clark, in *Christian Union*.

LIFE'S MISTAKES.

SOMEBODY has condensed the mistakes of life, and arrived at the conclusion that there are fourteen of them. Most people would say, if they told the truth, that there is no limit to the mistakes of life; that they are like drops in the ocean, or the sands on the shore in number; but it is as well to be accurate. Here, then, are fourteen great mistakes: It is a great mistake to set up our own standard of right and wrong, and judge people accordingly; to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mold all dispositions alike; not to yield to immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible that we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of mistakes is to live for time alone, when any moment may launch us into eternity.—*Sel.*

GRUMBLERS.

WHAT is more unpleasant than to hear a cart go along the roadway with an ungreased wheel? Squeak! squeak! squeak! all the way, as if the axle found fault with the box, and grumbled as much as ever it could! How many people go through life in just such a manner. Nothing ever pleases them, nor is it likely to; for they suffer from the dreadful complaint of chronic fault-finding.

Unfortunately, these characters are to be met with everywhere. Go where you will, discontented people are found. A wedding is not thoroughly furnished with guests, unless one is there to say: "Well, I think there are too many pres-

ents," or "there are too few presents." Even if it was the funeral of the last grumbler that was taking place, I believe it would not be really so, because somebody would complain of something at sometime, and be somewhat annoyed. They get into chapels, and grumble at nearly everything and everybody, all the service time; the minister is too short or too long, or rather his sermon; or the tune was the wrong meter, too common or peculiar. They pay visits to neighbors, and bore them with long-drawn sighs of "Oh, dear, I wish I was—or I was n't—I had or I had n't," &c., &c.

It does not matter what the weather is, whether or no, they grumble. Nature needs altering in their opinion. If the grass were golden instead of green, and the sky scarlet, and the ocean ocher, how much better they would look! They would distemper everything blue, and whitewash the mountains, if they had their way; for they grumble at the present arrangement of things in every particular, after the fashion of the cardinal who cursed the jackdaw.

They grumble at board, they grumble in bed;
From the soles of their feet to the crown of their head.

They grumble in eating, they grumble in drinking;
They grumble in coughing, in sneezing, in winking;
They grumble in sitting, in standing, in lying;
They grumble in walking, in riding, in flying;
They grumble in living, they grumble in dying!
Never was heard such a terrible growl!

The fact is, that if people want to grumble, there is plenty of scope in every department of life for them to exercise this evil propensity. I cannot help grumbling at grumblers.

One can put up with a great deal, but when it comes to enduring the east wind by the week together, it is rather too much of a bad thing. The biting blast of a continual discontent seems to freeze the marrow in your bones, and it always makes me feel like an iceberg. Fault-finding is as catching as the measles, and the grumbles are as bad as the gout. If all would use the oiled feather, many disagreeable jangles would be avoided. A little grace will go a long way to keep the grating of discontent silent. Grease makes the saw cut through cross-grained wood easily, and "godliness with contentment is great gain." Paul had much to put up with, and yet he learned "in whatsoever state . . . therewith to be content." Grumbling never mends matters. If it rains heavily, it cannot turn the water off, and if the sun is scorching hot, grumbling only makes it warmer. A contented heart is a "continual feast;" and I believe that such people as are happy under all circumstances are seldom of the "lean kind." Grumble and grow thin; laugh and grow fat. May we all be saved from being numbered with the grumblers.—*Christian Inquirer*.

THE DIAMOND CHARACTER.

THE beauty of character is to reflect God; and just so far as we color this reflection of God with anything of self, so far do we fail of that clerification of inward thought and outward life which makes us like him. The diamond is the perfect type of character. Every other precious stone reflects the light colored by its own texture. Only the diamond reflects light in its essential purity. This is the secret of its superiority among gems. Other gems may be beautiful, but the diamond is transcendently beautiful. Young Christians, be diamond characters! Catch the divine light, and give it forth again uncolored by selfishness of any sort. Be so simple and so sincere that all the beauty and all the truth coming to you out of the God-life and the Christ-life shall shine through you into the lives of others, and help to make them also transmitters of light. It is self-consciousness that spoils the beauty of character. The secret of true living is to lose the intermediate sense of self, and think only of that wider relationship of God and neighbor. "Keep thou thy soul translucent, that thou mayest never see its shadow."—*Zion's Herald*.

The Mission Field.

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

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

MY GIFT.

Is there aught so dear to me
That I cannot spare for Thee?
In the casket of my heart
Do I hide from Thee a part?

All my treasures now I pour
At Thy feet forevermore;
Love and will and life are Thine;
Rich am I, if Thou art mine.

—Sel.

FIRST EXPERIENCE IN A FOREIGN MISSION FIELD.

THE indomitable perseverance of Carey had at last succeeded, and a real missionary society was brought into existence. True, it had a humble beginning, but this did not discourage the intrepid worker, in the least. A great surprise was in store for the infant society. Friends of missions in Birmingham sent \$350, which swelled its capital to more than six times its original amount. Having now so large a sum on hand, it would not do to let it lie idle, and so a meeting of the society was called for the purpose of determining in what part of the heathen world operations should begin, and how they should be carried on to the best advantage.

Mr. Carey was not able to attend the meeting, but sent a letter in which he called the attention of the society to a Mr. Thomas, who had then lately returned from India, where he had been employed by the East India Company as a surgeon. He had also given some time to evangelistic effort in that far-off country, with some encouragement to himself and to those who were interested in his work. At that time Mr. Thomas was in England, trying to interest the people in creating a mission fund for work in Bengal. In his letter submitted to the society, Mr. Carey suggested that the society co-operate with Mr. Thomas. Upon this, inquiries were made which led to an invitation being given to Mr. Thomas to go to India under the auspices of the society, with the understanding that the society should furnish him a suitable companion.

The resolution was no sooner passed than Carey offered himself as the person to accompany Thomas. And, as though providential, while this proposition was under discussion by the members of the society, suddenly Thomas appeared on the scene. Carey was so affected by the appearance of Thomas just at that time, that he wept aloud. This demonstration evidently had some influence upon the decision of the society; for it seems that it was immediately settled that Carey should accompany Thomas to India, and preparations were accordingly made for their immediate departure.

But no sooner did they begin their preparations for the journey than difficulties arose on every hand. First, the congregation to which Carey had ministered, were opposed to his being taken from them. Much persuasion was used by different ones before a conciliation was effected. Finally, one of them said: "We have been praying for the spread of Christ's kingdom among the heathen, and now God calls on us to make the first sacrifice in order to accomplish it." Others then saw the reasonableness of the demand, and yielded from a sense of duty alone, all the time protesting their love for their pastor.

Another and greater difficulty was in the refusal of Mrs. Carey to accompany her husband. His entreaties with her were of no avail, yet he did not falter as to his own duty. The separation from his family, which might prove to be life-long, cost him inexpressible grief. Something, however, may be judged of his feelings by an extract from the first letter he sent home before embarking: "If I had all the world, I would freely give it all to have you and the dear children with me; but the sense of duty is so strong as to overpower all other considerations. I could

not turn back without guilt on my soul. . . . Be assured I love you most affectionately."

But that which proved the greatest hinderance of all, was the difficulty to procure a passage to their field of labor. Almost the only vessels proceeding to their mission field at that time, were those of the East India Company, which had, by letters patent from England, nearly absolute control of the East Indies. As neither of the missionaries had a license from the directors of that company to proceed to India, it was almost impossible to find a captain who would take the risk of carrying them on his vessel. Intercessions were made in their behalf by men of influence, but without effect. It was evident that the company did not want the natives of India taught the gospel.

But Mr. Thomas being acquainted with the captain of the "Oxford," which was then in the Thames, and nearly ready to sail, induced him to agree to take them to Calcutta for \$1,250. The party consisted of Mr. and Mrs. Thomas, and Mr. Carey and his son Felix. All their belongings were put on board, and the vessel, with its freight, was anchored off the Isle of Wight for some weeks, awaiting orders. In the meantime, it was learned that the missionaries were on board. The captain received a note, telling him that it was known that he had on his vessel some persons who had no license to sail with him, and that if he took them away he would suffer the consequences. At the last moment, the missionaries and their freight were thrust out of the vessel, to be provided for as best they might.

With heavy hearts the two men went back to London. But they did not despair. While Carey was writing a letter to his wife, Thomas went out to see if another vessel could be found which would take them to their field of labor. He found that a Danish vessel was soon to sail for India, and that they could obtain passage on that. But the fare would be \$500 for each passenger, which would cost \$2,000 for their company of four. What to do, they did not know. They had only received back from the passage money paid to the captain of the "Oxford" \$750. But the situation demanded activity, and the two men started immediately for Northampton, to secure, if possible, the requisite amount of money to insure their passage on the Danish trading vessel.

While at Northampton, Carey again saw his wife, who then decided that she and the other children would accompany her husband to India, on condition that her sister should be permitted to go with them. This would make an additional expense, as the party would then consist of eight persons, and the passage money required would be \$3,500. The society had only forty-five dollars in the treasury, but letters were written to several men of note, who furnished about \$1,000 more toward the enterprise. This did not meet the demand, yet, nothing daunted, Mr. Thomas went to negotiate with the Danish captain, who, after some consideration of the circumstances, agreed to take the whole party to their destination for \$1,500.

Their luggage was then conveyed to Dover, and put on board the "Kron Princessa Maria," and on June 13, 1793, the vessel sailed down the harbor with a fair wind, bearing the missionaries toward the land of their adoption. For nearly five months the noble ship battled with the storms and waves, but finally reached Calcutta in safety on the ninth of November. During the voyage Carey spent his time in studying the Bengalee language, under the direction of Mr. Thomas. In this, as in everything else, Carey manifested great enthusiasm and strong determination of purpose, and was rewarded by gaining such a familiarity with the language that, on arriving in the country where it was spoken, he could do ordinary business with ease.

The home society had given the missionaries \$750 with which to support themselves in their field of labor. In order to make that amount last as long as possible, they invested it in mer-

chandise as soon as they had landed in Calcutta. The goods were soon resold at a fair profit, which gave them hope that they would be able from the first to maintain themselves in the mission. In addition to their anticipated profits from trading, Mr. Thomas expected to follow his medical profession a portion of the time, and Mr. Carey being an expert in botany, designed to secure a position, if possible, in the botanical garden at Calcutta. From these resources they expected soon to relieve the society of all pecuniary burden of the work there. But Calcutta proving too expensive a place of residence, they soon removed to Bandel, a small village not far from the town of Hooghly.

But that place was found, in time, to be unsuited to the propagation of their work, as it did not afford the facilities for carrying out the principles on which they had been instructed to act. But before they could make a change in the situation, their means were used up, and they found themselves in distressed circumstances. At this point Thomas left for another part of the country, leaving Carey with his numerous family, to shift for himself. He had known something of poverty before, but never was he brought into such straits as he now found himself. He was in a strange land with a large family, and had nothing with which to supply their demands. Besides this, his wife and two of his children were sick. But amid these trials he wrote: "All my friends are but One, yet I rejoice that He is all-sufficient, and can supply all my wants. Things may turn out better than I expect. Everything is known to God, and he cares for the mission. O for contentment and delight in God, and much of his fear before my eyes! Bless God, I feel peace within, and rejoice in having undertaken the work."

Soon after this, Carey heard of some land near Soonderbuns which could be had free for three years, provided the one taking it would agree to clear the land. This he thought an opportunity to at least secure a temporary home for his family. But how to reach Soonderbuns was the question. The use of a house nearer by, at Dehatta, was offered his family till he could provide one for them himself. But even that was out of the question; for he had not the means to take his family to that point. He tried to borrow money, but without success. At last, almost in despair, he took his family and native teacher, and set out on foot in an easterly direction, hardly knowing whither he went.

After traveling about forty miles, they came to an English-built house, and Carey resolved to call on its occupants. The man proved to be an Englishman, and welcomed the party to his home, saying they might remain there six months if they chose. This gave Carey time to secure some jungle land, and build a hut for his family, where he provided for them until a strange providence opened the way for him to engage in profitable employment. J. O. C.

—The English language is spoken by 87,000,000 people in the various parts of the world; Spanish, by 63,690,000; German, by 53,000,000, and French, by 48,000,000. It will thus be seen that the Spanish language is second in importance, in a commercial point, being the only means of communication with a large percentage of the earth's inhabitants. Why, then, should not the learning of that language occupy a prominent place in the curriculum of some, at least, who are preparing themselves for distant missionary fields? South America, where that language is the principal one used, needs laborers. Who is fitting himself to carry the truth to that vast country?

—There are in India 135,000 lepers, victims of the most terrible disease ever known to humanity. A society has been established, whose sole mission is to these afflicted people. It seeks not only to proclaim the gospel, but to relieve, as far as possible, their dreadful sufferings, and provide for their simple wants. Truly a sacrificing work.

Special Mention.

A LIVING WITNESS OF THE DARK DAY.

[ONE of our canvassers for "Bible Readings," presenting in a Sunday-school of colored people in Pennsylvania the reading on the Dark Day, called out a testimony from a lady present that her grandmother, still living, was ten years of age when that occurrence took place, and remembered it well. The canvasser afterward saw the mother of this lady, the daughter of the one referred to in the following sketch, which was published in a Rhode Island paper three years ago, and both the daughter and granddaughter testify to the truthfulness of the statements herein made. Mrs. Dorsey being 117 years of age when this sketch was published, three years ago, she is now 120 years old. It is certainly a very remarkable and interesting case.—ED.]

AN AGED SOJOURNER—CATHERINE DORSEY CLAIMS TO BE 117 YEARS OF AGE—SHE WELL REMEMBERS THE DARK DAY OF MAY 19, 1780.

There are no people who lay greater claims to old age than the members of the colored race. Their years seem to multiply at a high rate after they have reached the allotted years of three score and ten, and very singularly their friends have become so accustomed to hearing the stories of advanced years that they, too, gradually become as certain of the facts narrated in substantiation of the assertions of the old men and women. Thus it is that wonderful accounts are given of this and that person who has turned the mile-stone on the first 100 years, and who is steadily covering the laps on the second turn. Very few of these cases, if investigated, can stand the test of inquiry. Too often the alleged centenarians are less than eighty years of age, and rarely do they run up into the nineties. Still there are authenticated instances, notably the inmate of the Home for Aged Women, who died a year or two ago, aged 102 years, and the inmate of the Johnston Poor Farm, whose record substantiates the claim that she has lived to see the dawn of another century in her own life.

There resides at No. 131 Lilac St., in this city, and at the home of Mrs. Celia Boone, the latter's mother, a wee bit of a woman, whose skin betrays the African blood within her veins, but whose features also assert a mixture of the Indian life-current. There is much interest centering around this little woman; for while she looks sprightly to a certain degree, and converses quite fluently, she claims to be 117 years of age. If wrinkled skin, whitened hair, and bent form can speak in support of her claim, then she has good advocates.

The little woman is Catherine Dorsey, and she says she was born in Anne Arundel County, Maryland, about twenty miles from Baltimore. Her mother and grandmother she knew were full-blooded Indians, while her father was a typical African. He never knew his right name, as he was stolen from a beach in Africa, and brought to this country when he was but three years of age. Her mother was born on the plantation of Margaret Hopkins, and she remained there until she was the mother of ten children. Two of these died when mere infants; the others were Joseph, Samuel, Anthony, John, Rachel, Darkey, Nancy, and Catherine. The old lady says she was born free, and had a certificate to that effect until quite recently, when she lost it. Her daughter, Mrs. Boone, had one dated June 23, 1854, which certified to her own birth as a free person. Her father, she says, was married before he became the husband of her mother, and by his first wife had seventeen children, making twenty-seven, in all, born to him. He lived, she says, to be 104 years of age.

These facts, she asserts, can be substantiated by reference to the books of record in Anne Arundel County. Her own children numbered thir-

teen, four of whom are now living. She first came north about twenty-eight years ago, and since then has made nine journeys to her former home. She fixes her age at 117 years, and in support of this says that she was ten years old on the "dark day," which, according to history, occurred on May 19, 1780. She remembers distinctly that the birds and barnyard fowls went to roost when darkness settled upon the land, and that the colored people were very much alarmed at the phenomenon. They sank upon their knees, and began to cry and pray, while she, not feeling frightened, tried to thread a needle to sew some doll's clothing. She could not do so on account of the darkness, and asked her mother to help her accomplish that act. Her mother reached forward, seized her, and made her kneel with the rest, telling her that the Lord had set his seal upon the land; that there would no longer be any sunshine, but that the earth would thereafter be shrouded in darkness. Her mother was the only religious-preaching woman in that place, and she remembers that the white people came over to the quarters, and joined in the worship which the terrors of the hour induced. Her father's name, as given to him by those who purchased him, was Isaac Deland, and after her brothers grew up, they changed their names because they were nicknamed Lamb. One of them selected the name of Dorsey, and very singularly she afterward married a man named Dorsey.

She remembers some of the incidents of the war of the Revolution, but does not recall ever having seen General Washington, although she heard him spoken of very often. She recalls visiting the camps, particularly of the Regulars, as she styled them, and of the militia, the latter being scattered through the woods. She rode on a cart to camp, and sold corn ponies to the soldiers. She can remember three wars, but cannot recall dates. The colored people in her days were very ignorant and hard-working, and to enjoy their religion were often compelled to go into the woods, where, undisturbed by wicked field-drivers or cruel overseers, they lifted their voices in humble prayers and simple supplications to Him who promised to free all in his own good time. Their work was hard then, not only lasting through the day, but sometimes running into the night. Corn bread was the principal food taken to the field. She had never been punished, and no white person's hand had ever been laid upon her in violence or anger. She had done everything in the field that a strong man could do, such as yoking up the steers, ploughing, sowing, hoeing, reaping, driving to the woods, loading up the fire-wood, and returning home and unloading it. She now has her faculties, can thread her own needle, does sewing for pay, and stands up to the tub and washes her own clothes. She rarely sleeps after four o'clock in the morning, and if the weather is good, walks about the streets near her daughter's residence before breakfast. Later in the day she makes trips about the neighborhood, and is frequently made the recipient of money and delicacies from ladies and gentlemen who are acquainted with her history. Such is the little old woman's story. It is an interesting narrative, and it may be that some one in the South will peruse it, and compare it with the records of Anne Arundel County, Maryland.

MORMONISM IN THE TERRITORIES.

The Idaho Test-oath Decision.

THERE will be jubilation in the Territories when the news that the Mormon test-oath has been sustained by the Supreme Court of the United States, reaches the scattered settlers of Idaho, Utah, and Arizona. In Idaho, particularly, by the action of whose legislature the issue was raised, will the decision be received with popular rejoicing. Idaho has been the foremost of the Territories in endeavoring to oppose Mormonism by local enactments. The followers of Brigham Young have become strongly entrenched in Idaho's southern tier of counties, and though, according to Delegate Dubois, they constitute

only ten or twelve per cent of the total population, they have been enabled, at times, to wield the balance of power in Territorial politics by means of a close alliance with the Democratic party. The governor of the Territory denounced this alliance in unsparing terms in his message in 1884, and declared the opinion that the "barbarous and blasphemous practices and tenets" of the Mormon sect "must be eradicated, or the destiny of this great and rich public domain will be periled beyond bloodless redemption." Aroused by the governor's vigorous appeal, the Territorial legislature of 1885, which had a large Republican and anti-Mormon majority, enacted a law requiring all county and precinct officials of the Territory to subscribe to the following stringent oath:—

That I am not a member of any order, sect, or organization which teaches, advises, or encourages the practice of bigamy or polygamy, or any other crimes defined by law as a duty or privilege resulting or arising from the faith or practice of such order, sect, or organization; or that teaches, counsels, encourages, or advises any person or persons to commit the crime of bigamy or polygamy, or any other crime defined by law, as a religious duty. That I am not a bigamist or polygamist. That I do not either publicly or privately teach, counsel, encourage, or advise any person or persons to enter into bigamous or polygamous relations, or into the relation known as "plural or celestial marriage." That I regard the Constitution of the United States and the laws thereof, and of this Territory, as interpreted by the courts, as the supreme law of the land; and that I will support and uphold the same, the teachings of any order, sect, or organization to the contrary notwithstanding, so help me God.

This is the oath the Constitutionality of which has just been sustained by the supreme tribunal of the Republic. It debars any Mormon from holding office in the Territory. As such, it is an overwhelming blow to the political ambitions of the Mormon priesthood, for in Utah the oath is already operative, and it will immediately be adopted in Arizona, where Mormonism has been actively endeavoring to improve its foothold.—*Boston Journal.*

STRENGTH OF EUROPEAN ARMIES.

THE Almanach de Gotha for 1890, which has been lately published, contains, as usual, statistical details concerning the military forces of the various European states. This portion of the work has been thoroughly revised, so as to secure the most accurate information accessible. It appears that it is practically impossible to ascertain the fighting strength of the German army when placed on a war footing, on account of the complicated arrangements by which portions of the territorial forces are worked into the strength of the regular corps. The peace establishments of Germany, France, and Russia are given by the Almanach as follows:—

Germany, 884 battalions, 465 squadrons, 364 batteries, 1,500 mounted guns, 19,457 officers, 468,409 rank and file. France, 26,763 officers, 534,100 rank and file, 480 field batteries, with 2,060 mounted guns. Russia, 848 battalions, or 386,312 infantry; 328 squadrons of cavalry, with 57,416 men; 344 batteries of field artillery, with 1,542 mounted guns and 61,880 men, 33½ battalions of engineers, having 18,977 men, besides 31,130 men of the "train" service, making a total of 562,500 men. To these should be added 288 squadrons of Cossacks, numbering 51,944 men; 112,850 local troops and 72,634 reserve men, which will bring up the strength of the Russian peace establishment to 799,928 men.

The Russian forces when on war footing are estimated as follows: 994,460 men of regular troops, with 4,030 pieces of artillery; 280,810 reserve men, with 640 guns; 137,730 Cossacks, with 240 guns of their own, and 189,500 supplementary reserve men, with 384 pieces of artillery. This estimate is exclusive of local troops.

The war footing strength of France is estimated by the Almanach at "about" the following: Active army, about 2,000,000, divided into ten classes, according to age; 1,022,000 of the territorial army, divided into five classes, according to age, and reserve troops, divided into six classes, numbering 762,000, the total amounting to 3,784,000 men.—*World's Progress, January, 1890.*

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 25, 1890.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
EDITORIAL CONTRIBUTORS:
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
L. R. CONRAD, W. A. COLCORD.

LO HERE'S AND LO THERE'S.

As Christ was pointing out the features of the times which would characterize the last days, he said: "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 23, 24.

But when he sets forth this sign, we are, of course, not to understand that everything which belongs to this class or which might come under this head, is to be confined to these words, and that nothing is a "lo here" or "lo there," except something in which these particular phrases are used. The language is evidently designed to set forth the fact that as we enter the solemn and dangerous period of the last days, when every mind should be well poised, the head clear, the judgment calm, and the feet firmly planted upon the plain truth which God has set forth in his word for this time, there would spring up among men a wild spirit of speculation, leading them to devise all manner of fables, and rush off into every by-path of deception, the whole forming a condition of things calculated to perplex, confuse, and bewilder the honest seekers after truth everywhere.

Such a time we have evidently reached. One has but to pause and listen a moment to the voices of the night, to be strikingly reminded of Christ's prophecy. Like the locusts of Egypt, almost, new theories, if they are coherent enough to be called theories, are swarming through the land. Groundless speculations and deceptive views, which must prove disastrous in their consequences, seem everywhere to be leading men aside from the path of sober truth. We are confident there never was a time the equal of the present in this respect. There never was a time when so many documents indicating this state of things, were coming to this Office, as now; such as, "The Stumbling Stone," "The Veil Rent," "The Flying Roll," "The Seven Thunders," "The Last Vials," etc., etc. These are of a class too foolish to be very dangerous to any sober-minded people; but there are others, among which are many phases of the age-to-come, better calculated to deceive. What we wish to say to our brethren is, Be cautious and careful. Be not moved about nor disturbed by every wind of doctrine. Do not be seduced by "lo here's" and "lo there's." Keep your eyes upon the "present truth." "The commandments of God and the faith of Jesus" constitute the watchword for this time. The third angel's message is the message for this day. Study it well. Try the spirits, and bring all things to the law and the testimony. Guard against being lulled to sleep by the peace-and-safety cries of the present time, or being ensnared by the spirit of the world. We are in the last days, and the Lord is at hand.

SUGGESTIONS TO CORRESPONDENTS.

AUTHORSHIP, like every other vocation, has its share of difficulties and disappointments. In this, as in other lines of work, every success is accompanied by a large body-guard of failures. The kernels of wheat, as compared with the stalks and leaves and chaff, are sometimes in discouragingly small proportions. But none should be disheartened over occasional failures. They work to a good purpose. They subserve a valuable end. They give the faculties of mind needed exercise, which helps in its general development. They are a part of the discipline necessary to future efficiency. And

any one who imagines he can strike twelve the first time, and that his every effort will be perfection, and who is not prepared for occasional criticisms, rebuffs, rejections, and disappointments, and who cannot take these experiences with equanimity, with entire composure and good feeling, would do better not to attempt to enter very largely into literary labor.

The correspondents of the REVIEW, we are happy to say, are generally the consistent and understanding kind, who accord all liberty to reject, condense, amend, or dispose of their communications in any other way which may seem best to those to whose lot it falls to pass judgment on them. But there is occasionally one who, if any change is made in his communication, suffers not many mails to run to waste before sending back some such instruction as this: "I would thank you to print my articles exactly as I write them. If you cannot publish them just as I prepare them, you need not print them at all. I send them in just such shape as I want them." Every one of course has a right to stamp his article "immaculate," and to send it on with an air of infallibility. But seeing it is to go forth to a world of differing tastes and differing judgments, it would seem like presuming a little too much to suppose that every one would regard it in the same light. No paper can be run in the interest of any one writer, but in the interest of all, according to the best judgment of those who have it in charge. It is not the province of any publisher to change the *sentiment* of any communication without the author's consent, but the articles are few which do not demand, here and there, a touch of improvement in their constructional make-up. But when an article is received which demands considerable editing to make it readable, if the restrictions named above are laid upon us in regard to it, but one result follows; and that is, that the article is started on its way to the waste-basket, by the air-line route, on a limited ticket, with no stop-overs.

In the *Journalist* of Feb. 1, 1890, we find some remarks on this subject which set forth so clearly the established custom touching the relation between correspondents and publishers,—a custom to which no reasonable correspondent will object, and which no conscientious editor will abuse,—that we lay it before our readers. All will be interested in it; for who is there who has not written, or who does not expect sometime to write, for the paper? We quote as follows:—

BLUE PENCIL RULES.

There is no man in a newspaper office whose work is more irksome or less appreciated than the "Blue Pencil Fiend" or "Copy Chopper," as he is variously and not affectionately called. It is his unpleasant duty to go through the work of his fellows with a judicious yet merciless hand, to prune, amend, and alter it so that it may exactly fit the requirement and space of the paper. In doing this, many a carefully written sentence must be sacrificed, many an elaborately worded statement boiled down, and many an inch of space chopped from the string of the writer.

It is hardly within the possibilities for the "Copy Chopper" to be a popular man and at the same time do his duty. Every correction or emendation he may make is a silent, but none the less effective suggestion that the writer has not performed his work satisfactorily; every line that he cuts out is a direct reduction of the earnings of the space worker. He may be one of the most genial and lovable fellows alive, but the reporter whose story has been slaughtered from half a column to a stickful can hardly be expected to regard him with entire approval. It is a direct blow to a man's vanity to have his flowery flights of fancy shorn from an article, and the whole reduced to bald facts. The sufferer is very apt to conclude that the "Copy Chopper" does not know a good thing when he sees it, or that he is actuated by a fiendish desire to injure him. From a writer's standpoint, it is almost invariably the case that the "Copy Chopper" spoils a story when he alters it.

On the other hand, it becomes perfectly apparent to the "Copy Chopper," after some experience in his work, that not one newspaper worker in ten knows how to write. In his leisure moments he composes little peans in praise of the men who know how to state facts plainly, intelligently, and intelligibly, and in the midst of his work he breathes a sigh of relief when the work of a practiced and practical writer comes to his desk, and a silent but fervent blessing upon the man whose copy needs no revision floats through the midnight air.

REVISING A CREED.

THE Presbyterian Church is hard at work revising its confession of faith. More definitely, it is proposed to eliminate from the Presbyterian creed the articles teaching reprobation, the damnation of infants and of the entire heathen world, that Roman Catholics are idolaters, and that the pope is anti-christ,—doctrines which have become unpreachable, as being incompatible with the religious sentiment of the age.

What purpose does this creed serve, and what is the result sought in its revision?

A creed is a statement of belief. Divided as the religious world to-day is, into almost innumerable sects and denominations, the necessity has existed of some means by which to distinguish accurately the separating boundary lines of each. From this necessity, chiefly, the utility of a creed is derived.

A creed is supposed to be founded upon Scripture; but it has no authority to define truth, or to say what a person must believe in order to be sound in Christian doctrine.

When a creed which has once expressed the views of a denomination no longer fulfills that purpose, the time has, of course, come for a change. But it is to be supposed that a change of denominational views will have been the result of increased light from the pages of Scripture, revealing that portions of the creed are out of harmony with the statements of the inspired word. We have presented before us, however, in the action of the Presbyterian body, the spectacle of a church discarding certain doctrines not on the ground of their being unscriptural errors, but because they are recognized as unpopular. They are considered repulsive, and are not in harmony with the progressive spirit of the age. They are also regarded as uncharitable; for they speak disparagingly of a great religious body which has come to be generally recognized as a part of the true Christian Church. Thus is deference for men allowed to supersede deference for truth, and human preferences to outweigh the declarations of Scripture in the determination of Christian doctrine.

However, it is perhaps not singular that in this agitation for revision little or no reference should be made to the statements of inspiration; for however uncharitable and severe Calvin may have been in holding that Roman Catholics are idolaters, and that the pope is anti-christ, there can be no question that his views are soundly scriptural. Ex. 20: 4; Dan. 7: 25; and 2 Thess. 2: 3, 4, are texts which effectually settle all controversy on these questions.

That the revision element will prevail, there seems to be no question. The creed will be amended to suit the religious sentiment of the age. It will then be in order for some one to define the utility of such a creed, and to state its grounds of authority. To do this satisfactorily will, we think, be even a more difficult task than the work of revision itself.

L. A. S.

THE WORK BEFORE US.

BUT few realize the nature and extent of the work that will be accomplished in the closing of the gospel. The commission which Christ gave to his disciples as he was about to ascend to his Father, was, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." This will yet be fulfilled in its fullest sense.

Not only will the gospel be proclaimed in all the earth, but the preaching of it will be accompanied with more than ordinary power. Said the Saviour, in giving this great commission: "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." The gospel will not close with any less power or approbation from God than it had at the beginning. This last work is spoken of as being one accompanied with great power. In the lan-

guage of the first angel's message we read, "To every nation, and kindred, and tongue, and people." "Thou must prophesy again before many peoples, and nations, and tongues, and kings." All these were words spoken in direct reference to the closing work. John also declares: "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory;" "the third angel followed them, saying with a loud voice." With these expressions before us, it would be inconsistent in the extreme to suppose that the gospel will close with less power than it had during the first centuries, or be more limited in extent.

The manifestation of the power of the Spirit of God on the day of Pentecost, when the gift of tongues was given to those at Jerusalem, in order that they might go forth and preach to the nations of earth, was also to teach us what God will do in the last days. The disciples had been under the instruction of Christ, the greatest teacher that ever trod the earth; and after they had received instruction, and gained an experience by actually preaching the gospel and baptizing with him, they were not prepared to go forth to all the world, without a special preparation from the Spirit of God.

The fifteen different nationalities that heard the gospel in their own tongues, and saw the wonderful workings of God, prefigure those who will live in the closing scenes of this earth's history. They were first prepared for the reception of the Holy Spirit, and then the reception of it gave them greater courage and power.

The work in the past in the third angel's message has been largely to prepare a people to do that which God designs shall be accomplished in the closing work of the gospel. The third angel's message merely brings to view the law of God and the gospel of Christ plainer than before. But these are not new truths that have never been preached in the past; they do not belong alone to this age.

There are certain dangers threatening the people of God which are different from those that have been in the past; but the truths to prepare a people for the coming of Christ are the same grand principles that the Saviour taught the disciples before he ascended to heaven. The surest sign of the near approach of the Son of man in the clouds of heaven is in the extensive preaching of the gospel of Christ in its purity. It was in answer to the questions of the disciples, "Tell us, when shall these things be? and what shall be the sign of thy coming?" that the Saviour replied: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (See Matthew 24.)

The experience, therefore, of the early disciples would be similar to that of the disciples in the last scenes of this earth's history. They were to begin at Jerusalem, the place that God's providence had signified to the people whom he had made depositaries of his law, those whom he had selected to give the light to the world; to them first the gospel went with power. Three thousand were converted in one day, and in a short period of time other thousands were added to their number. Jerusalem became the great center of light, and there seemed to be a proneness for them to continue in that place from which the gospel was to go forth. Hence we read: "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." And we further read: "They that were scattered abroad went everywhere preaching the word." So extensively was the gospel preached, that about thirty years later the apostle to the Gentiles wrote as follows: "But I say, Have they not heard?—Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Four years later the apostle wrote in his letter to the Colossians these words: "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bring-

eth forth fruit, as it doth also in you, since the day ye heard it, and knew the grace of God in truth." He further states that it had gone to every "creature which is under heaven." Col. 1: 5, 6, 23. It must be remembered that at this time the world was not so extensively settled as it is at present, and yet we have the clearest proof that Europe, Asia, and Africa were peopled, more or less, and that they heard the gospel.

Can any one conclude that in the last days the gospel will be less extensively preached than it was in its early history? Shall not we rather conclude that it will go with greater power, and be more extensively preached than it was during the first centuries? But let us consider how far it has gone, and how many have heard its sound. It is true that there are more individuals that are acquainted with the commandments of God and the faith of Jesus than we are aware of. Publications have gone by sea and by land. The work of the third angel's message has not been hidden in a corner. God's providence has been over it, and where no eyes have seen, rays of light have come to hearts, and reached individuals in remote portions of the earth, of which we in our limited experience have had no knowledge. But shall we conclude that this is the fulfillment of the injunction, "Preach the gospel to every creature," or "to every nation, and kindred, and tongue, and people"? If the first angel's message, which has been proclaimed for the last three quarters of a century, went to all the missionary stations that there were on the earth, at that time, and there are hundreds, if not thousands, of missionary stations that have come into existence since that time, and tens of thousands have been converted who knew nothing of the gospel fifty years ago, will it not go to them?

Why is it that such a work in Africa has been accomplished during the last fifty years? Why is it that in a less period of time than this, Japan has been convulsed with the gospel, the islands of the sea have heard the sound as never before, and even China has felt its power? Is it not in view of the fact that the Lord designs to gather from all these people those that will be around the great white throne in the kingdom of God? Is it possible that many who have embraced these truths will lose their crowns, while those that were in heathendom when they first saw the light, will take their places in glory? How far have we gone? It is true that of the teeming millions of Europe there are a few who have had the light. The living preacher and the colporter, to a limited extent, have visited many of the nations of Europe, but there are hundreds of the islands of the sea to which the living representative of the last message of mercy has never yet found his way, and we have no knowledge that a single publication has ever been sent to many of these. We may go still farther: India, with its teeming millions and large cities with thousands of Europeans,—as far as our knowledge extends, the living preacher has never yet set foot on its shores. Japan has merely been visited, no labor having been put forth to enlighten the people. In China there are only two who represent the people who keep the commandments of God and the faith of Jesus, as brought to view in the fourteenth of Revelation.

We do not say this because it will require God a long time to accomplish his work. But will it be unreasonable to conclude that by persecution, or some such means, hundreds in the United States who have come from other countries will yet leave that country, and return to their native lands with the truth they have received? Has there not been a movement in this direction by some Russians, Danes, and Swedes disposing of their property and going back to their native country to spread the light which God has given to them? The United States has been the great asylum for the oppressed of every nation. It was the providence of God that led to the formation of the Constitution of this nation, that the free institutions of the country might give mold to the character of the people, to fit them,

after receiving the truth themselves, to carry it back to their native lands. Have all done their duty in this respect? It is true that publications have been sent back to the mother countries, but are we sure that there is not work for those who have received the truth, to carry it back themselves? We are quite sure that there is a work before us, of this nature, which has not been appreciated in the United States.

Why is it that God has brought to the shores of this nation so many thousands of people of almost every nationality under heaven? Why is it that so many representatives of these nations have received the warning message? Is there not a design in it? May not the fifteen different nationalities at Pentecost prefigure the gathering of so many nationalities in the United States to receive the light, so that they can carry it back to their fatherlands? We believe that this is so.

What we need most at the present time is a baptism of the Holy Spirit. It is well to educate, and as far as human agencies are concerned, to prepare laborers to go forth into the harvest field. But something more is needed. We need the unction from Heaven to feel for those of the same tongue, and to clothe the word with power, that we may tell it so that hearts will be inspired, and that they will see fresh beauty in the gospel of Jesus Christ.

S. N. H.

THE THIEF ON THE CROSS.

(Concluded.)

WE now proceed to give a reasonable and consistent explanation of Christ's words to the thief. The latter, in his great agony, had requested the Saviour to remember him when he should come into his kingdom. Christ directly answers the request, "Verily, I say unto thee to-day, Thou shalt be with me in paradise*;" that is, at his second coming. The only change necessary to be made, to make the whole matter consistent, and the thief's request and our Lord's answer in harmony with each other, is to change the punctuation a very little by placing the comma after *to-day* instead of before it. Our Saviour then emphatically stated to this dying penitent, that he should be "remembered" in the blessed resurrection morning, when he should come with all the holy angels with him, and he, with all who had repented and believed on him, should be taken to "paradise." Then the decisions of the judgment would have been made, fixing the destiny of all forever. How much more reasonable than to suppose that the thief went to heaven before the day of judgment! If he was thus saved before the judgment, what need can there be of a judgment day? Yet nothing is more plainly taught in the Bible than the certainty of the great day of judgment, when the eternal destiny of all will be decided.

But, says the objector, does it not do violence to the sacred Scriptures to thus change the punctuation? and what right have you to do so? We reply that so far as punctuation is concerned, it is wholly of modern origin. When the New Testament was written, our present system of punctuation was wholly unknown. The letters were written in capitals, with no spaces whatever between the words. Webster's Unabridged Dictionary says, under the word "punctuation," "The ancients were unacquainted with punctuation; they wrote without any distinction of members, periods, or words. The modern points came into use very gradually after the invention of printing." Marsh's "Ecclesiastical History," p. 264, says, "The Greek manuscripts were written in capital letters, and without any separation of words." Hayden's

*Some raise an objection because we read the reply of Christ to the thief, "Verily, I say unto thee to-day, Thou shalt be with me in paradise," instead of the way it reads in the common English version—"Shalt thou be with me," etc., the difference being in the relative position of the words "shalt" and "thou." In the original the Greek word *ese* is rendered "thou shalt be," in the interlinear word-for-word translation in both the "Emphatic Diaglott" and "Englishman's Greek New Testament," showing that it is the proper literal translation. It is so rendered also in the English version of the Diaglott and Douay. There is really no difference in the meaning in either case. So far as the Greek word is concerned, it may be rendered either way, and do no violence to the idiom or sense of the language. The objection amounts to nothing.

"Dictionary of Dates" says, "The ancients do not appear to have had any system, and doubtless employed arbitrary signs to distinguish the parts of a discourse. Of our points, the period is the most ancient. The colon was introduced about 1485. The comma was first seen about 1521, the semicolon about 1570." Many other authorities might be given. Thus we see that so far as placing the comma after or before the word "to-day" in the text under consideration is concerned, it was wholly the work of man, and is no part of inspiration. The translators, doubtless, with their views of theology, thought it should be placed there. But if we have good reasons for changing it, we have as perfect a right to change it as they had to place it there. Indeed, some translators do leave it out, the Emphatic Diaglott, for instance. The literal word-for-word rendering of the Greek text is as follows, as given by the "Englishman's Greek New Testament," and substantially also by the "Emphatic Diaglott:" "And said to him Jesus, Verily I say to thee to-day with me thou shalt be in paradise." The word "to-day" is equivalent to *this day*, no more, no less. Does the term qualify the verb "say" or the verb "shalt be"? The whole meaning turns on that question. So far as the grammatical construction is concerned, it may qualify either. We must judge by the connection, by the question which drew out the Saviour's answer, and by all the facts in the case, our Lord's real meaning in making his reply. All these point irresistibly to the conclusion we have indicated; viz., that he then and there assured him of his final presence with him in paradise, but did not tell him that this would occur that day.

But, says the objector again, does not your rendering of the Saviour's words take away all the force of his expression, and really make nonsense of it? "Verily, I say unto thee *to-day*." Did not the thief know already that it was that day, without being told so? What force could there be in his saying, "I say unto thee *to-day*?" We reply that under all the circumstances, it was a most emphatic form of expression,—one that is customary on special occasions in common language and in the Scripture.

The Son of God had come down to earth to save lost man. After an unexampled ministry, speaking as man never spoke before, and performing many stupendous miracles, he was now taken by an ungrateful people, and was being put to a most shameful death. A mob deceived by Satan was despising and insulting him. His disciples had forsaken him. None dared to own him in this dread hour. Hell was triumphant. All kindness and humanity seemed to have departed. The divine Sufferer seemed wholly forsaken, his sacrifices were spurned, his claims rejected, and all his mission was an ignominious failure. None so poor as to do him reverence. Not a single adherent who really dared to manifest himself as his true disciple. At this terrible juncture the penitent thief recognized his divinity and power to save, and owned him before the whole crowd of persecutors. He asks to be "remembered" when his dying Lord shall come with great glory "into his kingdom." In his reply, Jesus, viewing the whole scene, taking in all the circumstances, realizing the vast importance of this terrible hour when he is dying for a lost world, declares: "I say *unto thee to-day* [when all my claims as a divine Redeemer are utterly set at naught, and spurned by those I came to save; when all but thee seem to have turned from me], Thou shalt be with me in paradise." How could language be more emphatic under all the circumstances? How could he have shown a deeper appreciation of the peculiar situation under which both himself and the thief were placed? How could he have shown a clearer faith in this dread hour, of the certainty of his own mission? How could he have better manifested his appreciation of the faith of the dying thief than his language implied? Under all the circumstances, the request of the thief was remarkable, that so wicked a man

as he could hope for forgiveness and salvation at the last moment, and that he should have recognized a fellow-sufferer as his Saviour. There is great force, under all these circumstances, in the word "to-day," thus used by Christ.

The prophet Zechariah speaks in a similar manner: "Turn you to the stronghold, ye prisoners of hope: even *to-day* do I declare that I will render double unto thee." Zech. 9:12. The objector might reason the same on this text as we have indicated above. But the sure word of inspiration saw force in this manner of expression. The same form of expression is often used by the best speakers on special occasions, for the sake of emphasis. No objection, therefore, lies against the method of rendering this scripture as we have indicated.

Still another consideration can be adduced to show the popular view of this scripture to be untrue. There is no evidence that the thief died on the day he was being crucified. It was common for such to live several days. Pilate was greatly surprised that Jesus died so soon. The thieves did not die when he did, for when they came to break their legs, they were astonished to find the Saviour dead already. This was late in the afternoon. The Jews broke the legs of the two malefactors, so that when they were taken down from the cross before the Sabbath, they could not escape. But breaking their legs would not kill them. Nevin's "Biblical Antiquities" says (p. 216): "In the awful situation the victim of the cross was left to suffer till death came to relieve him from its power. This, however, did not take place, commonly, till the third, and frequently not until the fourth or fifth day." Dr. Kitto says: "It [crucifixion] is not completed before forty-eight hours, under ordinary circumstances, and in healthy constitutions, so that we may consider thirty-six hours to be the earliest period at which crucifixion would occasion death in a healthy adult." "Many cases are recorded of persons having survived a much longer time than is here mentioned, even as long as eight or nine days."—*Encyclopaedia*, art. "Crucifixion." It would therefore be very unreasonable to suppose that the thief died within a few hours of the time he was placed upon the cross. That day expired at the going down of the sun, so we may be morally certain that the thief did not die before the close of the day, and, consequently could not have gone to heaven that day.

In closing this argument, we present the following conclusions: 1. The thief requested the Lord to remember him when he should *come* into his kingdom, and did *not* ask him to do so when he *went* away to heaven; 2. This shows his expectation of gaining the reward he desired at the second coming of Christ, and not when he should die; 3. The popular view represents Christ as utterly *ignoring* the request of this penitent, and promising something he had never asked for, and wholly different; 4. Paradise is not *down* in *hades*, but up in heaven, where the tree of life is, before the throne of God, in the very presence of the Father; 5. Christ positively declared to Mary, three days after, that he had not yet ascended to the Father, consequently he could not have been in paradise the day of his crucifixion, with the thief. To suppose that he was, is an utter denial of his own words; 6. The thief could not have been in paradise that day, for there is every reason to believe that his death did not occur that day; 7. The popular view of this statement of Christ utterly contradicts other statements of Scripture that the time when the saved are rewarded is at "the resurrection of the just," and that the "dead know not anything," and that all their thoughts perish in death; 8. It represents, also, the thief as being saved in heaven before the day of judgment, thus doing utter violence to one of the grandest doctrines of the Bible.

How much more reasonable to accept the view that our Saviour looked forward to the time referred to in the thief's question, and promised that he should *then* be with him in paradise, when he

came after him and all his faithful disciples! This view makes the record perfectly harmonious throughout with all other scriptures, and harmonious with itself and sound reason, and, as we firmly believe, is the truth of God. Dear reader, let us adopt such views of scripture as will be consistent with all other statements of Holy Writ, and let us seek to be remembered, also, when Christ shall come in his kingdom. G. I. B.

THE MEETING AT WRIGHT, MICH.

This meeting was held according to appointment, Feb. 13-17. Quite a number were in attendance from the adjoining churches; but the roads being very bad, and many being sick with the prevailing influenza, the attendance was not nearly as large as it otherwise would have been.

The meeting was an encouraging one. The solemnity of our time, the nature of our work, and its demands on us, both from the stand-point of individual consecration to God, and that of our duty to act our part in the work committed to us, were the subjects dwelt upon in the discourses and the talks during the meeting. The Sabbath was a good day. The Spirit of God was present in a large measure. Two brethren were ordained as officers of the church,—an elder and a deacon. The church has an elder and a deacon besides these, who are more aged brethren than those recently elected. We think it a right move of the church to elect these younger men to these offices, in which they may gain a better knowledge of the work, and help bear its burdens and responsibilities in connection with the brethren of more experience. The presence of the Spirit of God in the ordination service seemed to indicate God's approval of this step. The members of the church were very loth to give up Eld. Root as their leading elder, but they still retain him as a minister, and can thus have the benefit of his good counsel and ripe judgment, while at the same time younger men are pressed into service.

The T. and M. society work received attention. Much interest was manifested in the circulation of reading-matter on present truth, especially in the line of Religious Liberty. A number made mention of the fact that many who have heretofore been much opposed to, and prejudiced against, the truth, are now eager to read on the subject, and in some cases calls are made for meetings in their localities.

The time has certainly come for us to be truly in earnest. The present agitation in favor of religious legislation, so diametrically opposed to the principles of the third angel's message, is fast pushing the truth to the very front, and affords such an opportunity for us to bring it before the people as we have never had before. It remains for us to make faithful use of these circumstances in extending the knowledge of the truth everywhere. A special request had been made by the neighbors, to have this subject presented during our meeting. Bro. Van-Horn responded to this request, and gave a very comprehensive discourse on this subject, on Sunday forenoon, to nearly a full house. His words were listened to with deep interest. Bro. Durland was present in the interest of the Sabbath-school work.

This was my second visit to Wright. The former one was at the time of the first camp-meeting held by our people, which was held at this place twenty-one years ago last fall. Since then camp-meetings have become a regularity, not only in this country, but also in some of our Conferences in Europe. How little we then appreciated the magnitude and extent of this work! But one point is of interest: the test of twenty-one years has not weakened any of the great principles of truth upon which we started out; to-day they stand firmer than ever, in present developments in our Government. We now only see realized what we have long looked for as one of the last way-marks. May the glad day hasten which shall bring to God's waiting people the ushering in of the blessed hope.

O. A. OLSEN.

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.

FOR JESUS' SAKE.

THERE is a word which, murmured low
By humblest child of human woe,
Soars swiftest to the eternal Ear,
And angels hush their harps to hear—
"For Jesus' sake."

It is the one true countersign
That passes every guard divine;
The golden key that, borne from far,
The inner temple can unbar—
"For Jesus' sake."

All precious things in earth or heaven
The Father to the Son hath given,
And we, through holy gates of prayer,
May enter in and freely share
"For Jesus' sake."

Though weary cares oppress our years,
And sorrow fills our cup with tears,
The hope that angels cannot know,
The peace of God is ours below
"For Jesus' sake."

Oh, let us, then, that watchword take,
And bear life's cross "for Jesus' sake;"
And when we lay our burden down,
Be ours the victory and the crown
"For Jesus' sake!"

—Frances H. Mace, in *Congregationalist*.

ARKANSAS.

AMONG THE CHURCHES.—In taking charge of the work in Arkansas after the close of our General Conference, I moved our T. and M. depository in Little Rock to Capitol Hill, on 18th and Spring Sts., where we have comfortable quarters and much cheaper rent. I have labored to reduce expenses, save the T. and M. society from loss, and keep the work moving.

I have visited Texarkana, Brentwood, Cincinnati, Siloam Springs, Robinson, Springdale twice, Rogers, and Hindsville. At each of these places the Lord came very near; we have enjoyed much of his Holy Spirit, and his blessing has attended the work. Hearts have been made tender by the Spirit of God, and united in love and union to take hold again with renewed zeal in the work of the Master. One was added to the church by baptism at Brentwood, and one by vote at Hindsville. I am now *en route* to visit other churches and scattered brethren as fast as possible. We expect to hold a general meeting this spring. The time and place will be given soon. I want to see all our workers together, that we may seek the Lord and prepare for better labor in his vineyard. Brethren and sisters, pray for the success of present truth in Arkansas.

Feb. 19. J. G. WOOD, Pres. Ark. Conf.

INDIANA.

AMONG THE CHURCHES.—Though I have not reported my labor through the REVIEW since General Conference, I have been quite busily engaged in the work of the Master all winter. I believe there is danger of reports having the appearance that more has been accomplished than really has, owing to the fact that many times the laborer is deceived in the character of his own work. I think we should be careful to wait for developments from the efforts made before we give decided statements, that the readers may not be misled in regard to the real results. I have probably fallen to the other extreme, that of reporting too seldom, which should be avoided.

I have visited Ligonier, Wolf Lake, Farmersburg, Benham, Patricksburg, Rochester, Wabash, West Liberty, etc. The meetings have proved quite a blessing to these churches. I sometimes wonder that the Lord can bless so much when we are in nowise deserving. But his infinite love is constantly exhibited to us in the blessings received through his abundant mercy. I am glad to report that some new ones have embraced the truth, and backsliders have been reclaimed who now seem to be thoroughly converted. Several have been baptized.

The Lord has graciously blessed my efforts this winter, though by me it is not merited, but greatly appreciated. The efforts made to unite Church and State in this country are watched by many people who remember what was said about it a few years

ago when the tent was in their midst. The attendance has been large in many places. I look for the time in the near future when many who are watching this movement will embrace the truth. The cause of truth calls for a deeper consecration. May God help us to live nearer to him. I am now in Hanna, La Porte Co., to begin a series of meetings in a new field.

VICTOR THOMPSON.

VERMONT.

SINCE locating my family at Essex Junction, and spending some days in preparation, I have been laboring in the surrounding towns, for the past two months, in the Religious Liberty work, with some degree of success. My work consists of circulating the petition, soliciting subscriptions for the *American Sentinel*, selling "Civil Government and Religion" and "The National Sunday Law," and circulating other literature in opposition to religious legislation. I have a variety of experiences as I meet persons of different minds and views. But it is most astonishing how few there are who are informed in regard to the Blair bills. Most of the clergymen seem to be posted, and in favor of the bills. I met one Congregational minister who plainly told me that he was strongly in favor of the bills, and on showing him the *American Sentinel*, said he had received several copies of the paper, and did not wish to spend his time in reading any literature from that source, or in discussing the matter with one of the agents of a clique so bigoted.

The first town I canvassed was my old home town. I took nearly every leading person's subscription for the *Sentinel*, and sold several copies of "Civil Government and Religion." I have sold this pamphlet to every clergyman I have visited, with one exception, and to nearly every lawyer. Thus far I have taken in all, thirty-nine subscriptions for the *American Sentinel*, sold about fifty of the pamphlets, and fifteen dollars' worth of other publications.

I am now canvassing in Burlington. I first visited a man of large influence, who said his attention had not been called particularly to the Blair bills, and he should want to consider the matter fully before making any move. I left him "Civil Government and Religion" and "The National Sunday Law" to read, and again visited him. He received me cordially, and stated that he had read Prof. Jones's articles with interest and profit, and was himself opposed to all forms of State religion, and therefore should be strongly opposed to the Blair bills. He also said he corresponded with one of our State senators, and would write him his views in regard to the bills in full.

I realize that this is an important branch of the work, and it needs much wisdom and the help of God to conduct it aright. Much good can be accomplished, and the truth may be brought before many who would not in any other way receive it. I thank the Lord for his help thus far, and hope for more in the future. May the prayers of God's people ascend to the throne of grace as never before, for his blessing upon the work, and that the winds may be held till the servants of God are sealed.

W. C. WALSTON.

Feb. 16.

MINNESOTA.

MINNEAPOLIS, LUCE, GRESHAM, ETC.—With my health much improved, I have again entered the work. It was my privilege to attend our good State meeting at Minneapolis, where I spoke once on the importance of the health and temperance work as a part of the work of God for this time and for this people. I then returned home, remaining a few days, while Bro. R. C. Porter presented the subject of Religious Liberty. I next attended the district meeting at Luce, where two discourses were given on the subject of Christian temperance. My next visit was at Gresham, where I spent about ten days, holding meetings in two different neighborhoods, speaking upon practical subjects as well as giving instruction upon health topics. A good interest was manifested. I then made a visit at my home church, Crow Wing. The week of prayer was spent at the last two places.

Bro. Everest, district director, and I then went to Ft. Ripley. We spent Sabbath and Sunday with the church. Bro. Everest was obliged to go elsewhere, but I remained about ten days. Most of the meetings were held at the house of Eld. Andrew Mead. The testimony borne and the instruction given were well received. Storms prevented a full attendance of our people.

Jan. 31, I went to Duluth, where I spent two weeks, laboring from house to house, visiting, and holding meetings evenings, mostly in the mission house. I enjoyed my labors here very much, for the brethren seemed so anxious to learn the principles of Christian temperance, upon which I spoke ten times. I made over thirty family visits, and gave seven discourses upon practical subjects. These efforts seemed to be appreciated. We organized a health and temperance society of nine pledge and sixteen full members, all signing the teetotal pledge. Bro. Hilliard and wife kindly bore the burden of these meetings. They are having good interest in Bible work. I shall long remember my visit to Duluth, the "zenith city." I visited a family of Sabbath-keepers at this place, whom I had never met before, but they received me as a brother. Thus we find true friends while we work for the Master.

H. F. PHELPS.

VERNDALE AND OAK VALLEY.—During the past summer and autumn Bro. M. E. Cady and myself held a series of tent-meetings at Verndale, continuing about three months. The attendance at the meetings and the interest manifested were quite good throughout. Only a slight degree of prejudice was manifested. A local camp-meeting was held here the last of August, which exerted a good influence, and helped the work. A small church organization existed when we came here, consisting of seven active members. A few other Sabbath-keepers met with them, forming a Sabbath-school of about a dozen members, which was held in a private house. Since our work began, a good, comfortable, and substantial church building, 26 x 40 ft., has been erected, and is nearly completed. The number of active resident members has been increased to twenty-one. Three of these have been added by letter. Several are keeping the Sabbath and attend meetings who have not yet united with the church. A few brethren and sisters who are members of other churches near by attend meetings here. The present membership of the Sabbath-school is about fifty. An elder and a deacon have been elected and ordained. The missionary society has been organized for work. We have tried to give instruction upon all branches of the work, and can report a fair degree of interest and a prospect for growth and development in the future.

I have just begun meetings at Oak Valley, a country neighborhood, about twelve miles from Verndale. The prospect is fair for a good interest. I praise God for past help, and will try to go on in his strength.

E. A. CURTIS.

ILLINOIS.

SPRINGFIELD, CHICAGO, BLOOMINGTON, ETC.—Jan. 13-21, I attended the council at Springfield. The executive committee, auditing committee, and directors constituted the council. Many important plans were laid, which, if carried out, will greatly advance the cause in Illinois. It was decided to have Bro. G. H. Baber act as assistant State agent, and push the canvass and sale of the health and temperance literature in our State. He is now at the Sanitarium receiving instruction in this line of work. Bro. H. V. Weaver was appointed director of Dist. No. 2, in the place of G. H. Baber. The plans laid and decisions rendered pertaining to the T. and M. society will, we trust, receive the approval of all. Time is short, and all should be at work for Jesus. The canvass for signatures to the petitions, and the distribution of National Religious Liberty literature afford an excellent opportunity to our brethren and sisters to visit their neighbors, and call their attention to the very important truths for this time.

The outlook for the Conference work was never more hopeful. While the laborers are few, they are all at work and doing well. Eld. W. C. Wales is having a good interest at Rockford, and the members of the church there are much encouraged with the prospect before them. At Chicago the work is moving well, both on the South and the West Side of the city, where souls are being gathered into the fold of Jesus. The Bible School is full of a good class of intelligent, devoted students. Eld. Starr and sister Huntley have their hands full in imparting the necessary instruction. Our brethren throughout the State may well feel it a privilege to carry the interest on the building fund till they can cancel the debt. When they consider the Chicago mission in its true light, it will be regarded as a great blessing conferred on our Conference, and that it is their happy privilege to give it

their hearty support. This, we believe, they are minded to do.

The church at Springfield is growing in grace and in numbers. While I was there, five were added to the church, and three were baptized. The mission house there is truly a credit to our people. The beautiful chapel and Sabbath-school rooms on the first floor afford ample accommodation for the meetings of the church, and an inviting place for those from without who may wish to attend. The comfortable and well-arranged apartments on the second and third floors make a pleasant home for the workers who are located there.

The work at Bloomington presents a very hopeful prospect. The workers there have labored hard the past year, with unfavorable circumstances facing them. Some excellent souls have fully embraced the truth, and there are others who will obey. A new church has been organized, the old one being disbanded by a vote of the members. Their old meeting-house being abandoned and sold, another was purchased and moved on the lot in the rear of the mission house, at a cost of \$750. It was estimated that the seats, heaters, and gas fixtures could not have been bought for what was paid for the whole, so that really we purchased the furniture, and they gave us the house. One of the prominent members of the M. E. church said to me: "We considered we were giving the house away when we had offered it for \$1,000." It is now a model of neatness and beauty,—the largest and best meeting-house we have in the State. In the basement is a nice large class and prayer-meeting room, and a large and commodious repository for storing our tents and camp-meeting equipage, which is certainly very much needed.

I regret that it becomes necessary for me to leave the work in Illinois for a time. But I am sure that God will be with his dear people here, and that he will bless the efforts of the faithful workers who remain. I ask the prayers of the people of God to follow me while I labor in the Southern States.

R. M. KILGORE.

UPPER COLUMBIA.

We left Wisconsin Nov. 6, 1889, for Portland, Or., where we spent three weeks attending the ministerial institute. To say it was good to be there is a very weak way of expressing our delight in the good work of the Lord, and the benefit we received from instruction given in various lines of work. I there met Eld. J. N. Loughborough, with whom I labored in Wisconsin, in 1861, and also many young men who have embraced this precious truth, and given their lives to its advancement, they needing only experience and full consecration to make them powerful instruments in the Lord's hand for much good. My heart day by day did, and does now, break out in joyful praise to God for the power he has given his precious cause since he connected me with it.

From Portland we took a steamer up the Columbia River to The Dalles. This was a rare opportunity of viewing some of the most attractive mountain scenery we have seen. We arrived at Eld. Decker's home in Walla Walla, Wash., on Friday, remaining there until Monday morning, Dec. 9, when we took the train for Dayton, Wash., where I left my wife in her winter quarters, while I went on to Viola, Idaho, Dec. 19, to hold a protracted meeting. Viola is about eighty miles northeast of Dayton, in the foot-hills of the mountains, a fine wheat-growing region. Eld. Scoles held a tent-meeting there over a year ago. I found eight Sabbath-keepers as the result of that labor. Eld. Kime and Bro. Beard, with their families, have since moved there. My meetings continued a little over four weeks, and as a result, twenty more are keeping the Sabbath, mostly heads of families, and they greatly rejoice in the love of the truth. The older commandment-keepers seemed to have a new and rich experience. There are several other families who I think will yet accept this great salvation. I now hope to return there in April. My work there was very much hindered by heavy snow-storms, which began with the meetings and continued all the way through, the mercury falling as low sometimes as twenty degrees below zero. The snow when I left was about two feet deep. Higher in the mountains, it is said to be six feet. At Dayton, where I am now, we have about nine inches. The redeeming feature of such a winter in this climate is the prospect of good crops the coming season.

LATER.—As I close, Feb. 10, winter is gone; farmers are plowing and wild flowers are in bloom

in some places. I am recovering from a severe illness contracted in closing the labors at Viola, Idaho.

I expect soon to begin protracted meetings here in Dayton. This is said to be the oldest church in the Upper Columbia Conference. They have a church building and a membership of forty-two, more than half of whom are living in the city. I earnestly desire that the effort here may be fruitful, and precious souls be saved from error as the result.

I. SANBORN.

WEST VIRGINIA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1889.

No. of members.....	52
" reports returned.....	24
" members added.....	3
" letters written.....	185
" " received.....	40
" missionary visits.....	980
" Bible-readings held.....	58
" persons attending readings.....	414
" subscriptions obtained for periodicals...	11
" periodicals distributed.....	1,774
" pp. books and tracts distributed.....	318,162
Cash received on accounts and sales, \$571.29; on first-day offerings, \$7.37.	

MRS. NELLIA M. STONE, Sec.

Report for Quarter Ending Dec. 31, 1889.

No. of members.....	55
" reports returned.....	26
" members added.....	7
" letters written.....	154
" " received.....	68
" missionary visits.....	3,107
" Bible-readings held.....	178
" persons attending readings.....	386
" subscriptions obtained for periodicals...	30
" periodicals distributed.....	1,988
" pp. books and tracts distributed.....	120,084
Cash received on accounts and sales, \$553.50; on first-day offerings \$18.08.	

MRS. NELLIA M. STONE, Sec.

IOWA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1889.

No. of members.....	1,102
" reports returned.....	517
" members added.....	17
" " dismissed.....	3
" letters written.....	560
" " received.....	256
" missionary visits.....	2,790
" Bible-readings held.....	976
" persons attending readings.....	1,938
" subscriptions obtained for periodicals...	163
" periodicals distributed.....	9,924
" pp. reading-matter distributed.....	246,679
Cash received on memberships and donations, \$116; on accounts and sales, \$2,183.51; on deposits, \$693.67; on home enterprises, \$558.93; on Christmas donations, \$1,407.81; on first-day offerings, \$324.34; on other funds, \$31.81.	

L. T. NICOLA, Sec.

THE HEARING ON THE SUNDAY-REST BILL.

SINCE our last report we have had a very interesting time in Washington. In view of the fact that the Breckinridge bill would soon come up for consideration in the House, we sent to New York, and had an article on the Breckinridge bill which had previously appeared in the *Sentinel*, struck off in leaflet form, and mailed one of these to each member of Congress. We then went to Senator Stockbridge, and asked him to present a resolution to the Senate, re-referring the petitions which were presented last winter to the Senate, so that they would count in the present Congress. This he promised to do. We next saw Mr. O'Donnell of the House, who promised to do the same for the old petitions presented to that body.

Having secured this much, we then visited the committee who have in charge the Breckinridge bill, to learn when we could be granted a hearing before them, in opposition to that measure. After some consideration, Tuesday, February 18, at 10 o'clock A. M., was the time set for the hearing, and one hour was accorded to the consideration of each side of the question.

At the time appointed the room was completely filled with people who were anxious to hear what could be said for and against the measure. Rev. Geo. Elliott, of "Abiding Sabbath" fame, led out in favor of the bill. With such a famous champion, we did expect to hear a tolerably good speech, but were doomed to disappointment. He made a few assertions, such as, Sunday laws are constitutional, and, The Constitution already has a Sunday

law in it; referring to the two words in parenthesis in the Constitution, "Sundays excepted," in the time allowed the President to keep a bill in his possession without his signature. From this he argued that everybody in the United States, especially the people of the District of Columbia, were entitled to a Sunday law for their protection.

He was followed by a Mr. Shulteis, who represented a local assembly of the Knights of Labor. In a very few words he stated that the Knights of Labor were all in favor of the bill. Mrs. Catlin, who has charge of the Sunday department of the W. C. T. U. for the District, then read a short paper, the gist of which was that the President and the Commissioners of the District desired that the bill should pass. She then created quite a sensation by saying that the night before she had taken 27,000 signatures in favor of this bill from her safe, to have them in readiness to bring to the hearing that morning, but that when she went for them, she found they had been stolen during the night. A peculiar impression seemed to prevail at this statement, and various pairs of eyes were turned intently toward the faces of those who were designated as "the opposition." The chairman of the committee, seeing the situation, and apparently not willing that it should remain as it was, cross-questioned the lady until she stated that she did not think the thief was one who was opposed to the measure, but that some one had taken the bundles, expecting thereby to get some booty. This, of course, changed the complexion of matters very much, for which we silently thanked the Lord.

The next speaker in order was Mr. Crafts, of "American Sabbath Union" reputation. We were somewhat prepared for his performance before the committee, from the speeches he had made the Sunday previous in different pulpits in the city. In these, fully one-half of his time was taken in a tirade upon Seventh-day Adventists and their methods of labor, more especially upon those who had led out in the work of opposition here in Washington. His words appeared steeped in gall, while denouncing them as a deceptive and dangerous people. His speech before the committee was little else than a re-hash of his Sunday tirade, but it seemed to have an opposite effect to that which he intended.

Being obliged to follow Mr. Crafts, I told the committee that I had no time to waste in personalities, further than to express my appreciation of the last speaker's confession that he had no argument in favor of the bill, which I deemed his only excuse for his bitter personal attack. Recriminations we thought out of place under such circumstances, and that, further, we had arguments to present, with which we wished to fill the time allotted to us. But before entering upon the line of thought chosen, a petition opposing the bill was exhibited, with the signatures of 7,649 citizens of the District appended. So far as the charge was concerned, that we wished to have Saturday incorporated into law as the Sabbath, we told them that it made no difference what day was demanded by the bill, we should oppose it just as strongly as the present one. It was the principle underlying the measure which we opposed, more than the day. We then proceeded to show that the bill was nothing but a religious measure, and therefore was unconstitutional.

We took the position that it is not the *day* on which an act is performed that makes it uncivil, but it is the *act* itself which is uncivil, if it is thus adjudged. Then if the act of laboring is uncivil, honest toil becomes a crime. In that case, if the law permits that labor on all days but Sunday, then it legalizes crime on all days but that one. If it is said that labor is no crime only as done on Sunday, and to the disturbance of other people's rest, then simple *mental* disturbance is made a crime, and on this ground the law may prohibit the preaching of religious opinions which are not in harmony with the majority, simply because their minds are disturbed thereby. A third count made was, that if the bill was entirely civil, why should it exempt persons from its penalty simply on the ground of religious belief? It is just as wrong for a religious person to be uncivil toward his neighbors as for one who makes no profession of religion. Laws against polygamy are enforced just as strongly upon those whose religious belief allows them to have a plurality of wives, as upon those who have no religious belief in the matter. This shows that a purely civil law cannot make exemptions for those who violate it, because of certain religious beliefs they may hold.

As my time for speaking closed, the chairman

of the committee handed a note across the table to me, which was a request from a Knight of Labor to have three minutes of time. Of course the time was given him. He proved to be Millard F. Hobbs, master-workman of the District assembly, and said that, being in a position to know, he affirmed that no one had been authorized to speak before that committee in favor of a Sunday law. Further, he said that the Knights of Labor, while desirous of Sunday rest from toil, were not in favor of such a bill, on account of its religious features. When they made a move in the direction of Sunday rest, the body which he represented would get what they desired through their organization, and not by asking Congress to give it to them.

This little speech made another short sensation, and Mr. Crafts came forward to the rescue of his patron knight, who had spoken in favor of the bill, by saying he was duly authorized to speak in behalf of the measure. The master-workman replied that everybody knew his (the master's) position and authority, and that he always had authority to speak for his order, and was responsible directly to them, and was, moreover, in a position to know that Mr. Shulteis had no authority whatever from that body to speak in favor of a measure which his order had voted against after listening to Mr. Crafts's appeal for a half hour in its behalf. This seemed to effectually settle the question, and the vanquished party appeared quite crestfallen.

It seemed providential that this man came in and asked the privilege to speak as he did; for he completely refuted the oft-repeated statement of Mr. Crafts, that the Knights of Labor were almost unanimous in favor of the bill. It was quite an eye-opener, too, to those present, as to who were practicing duplicity in the matter of representing the number of their adherents.

Eld. A. T. Jones followed, as the next speaker, and in an argument against the bill read from Mr. Crafts's book, "The Sabbath for Man," citing instances of many who had been promoted for refusing to labor on Sunday, even though they were urged to the opposite course, and that not a single instance had ever been reported where a person had lost anything financially by refusing to work on Sunday. This was good evidence that no one was now being forced to labor on Sunday, as would be inferred from the title of the bill under consideration. He showed the inconsistency of the promoters of this bill, in exempting from the penalties it provides only those people who they affirm are the strongest opponents of the measure in the country. This showed that the exemption was not to specially favor that people, but was simply a sop thrown to them to induce them to stop their opposition, which meant that they should no longer, by the circulation of publications or by public preaching, hold up that Saturday was the Sabbath, and that Sunday was not. The balance of his time was consumed in presenting a constitutional argument against Sunday laws in general, which seemed to give much satisfaction to the members of the committee present. Bro. McKee then presented a brief, setting forth legal points utterly condemnatory of Sunday laws.

When the hearing was closed, there were not many gleams of satisfaction to be seen on the faces of those who had spoken in favor of the bill, or upon the faces of their friends. The last one of them soon moved out of the room. We, however, were detained considerable time, receiving the congratulations of members of the committee and others, upon the strength of our position. One member, especially, said he had examined this subject quite thoroughly, and he was satisfied that the promoters of the bill had no ground upon which to stand. The daily papers had representatives present, who gave very fair reports of the speeches made. On the whole, we feel to thank God for the measure of success which attended the effort to enlighten men in high places on this subject. We believe that this hearing will have a good effect upon even those who were not present, as we hear of much favorable comment upon the subject.

Of course, we cannot tell what influence or pressure may yet be brought to bear upon the committee before they report the bill to the House; but we now have good reason to hope that the bill will be reported adversely. If this is done, we look for its promoters to bring greater force to bear in order to carry the Blair bill through, which has been permitted to lie quiet to await the fate of this one in the House. They have gone too far now to retreat, and if they are foiled in their present efforts, it is quite evident that they will hold the Seventh-day Adventists responsible for their failure, and will,

consequently, heap upon them more vile epithets than ever. We hope that our people everywhere will so seek God that in the thickening conflict they may find needed grace to stand in the place where God would have them. J. O. CORLISS.

Special Notices.

ARE YOU GOING EAST OR WEST?

If to or from the East and any point in California, Arizona, Nevada, Montana, Idaho, Washington, or Oregon, write to B. R. Nordyke, *Union Ticket Agent*, Oakland, California, for maps, rates, etc. He can sell you any class of ticket and *via* any line of railroad.

NOTICE FOR OHIO.

As the time to decide where to hold our next State meeting is near at hand, I would request the churches that have the facilities, and would esteem it a privilege to entertain those in attendance at the meeting, to correspond with me at once; so that when the members of the committee meet to consider the matter, they can act intelligently. Address me at Mt. Vernon, Ohio. GEO. A. IRWIN.

NOTICE FOR NEBRASKA.

At the institute to be held at Lincoln, March 17-31, the Sabbath-school work will receive its share of attention. We expect to have some papers read and instruction given on important questions relating to this line of work, and we hope to see a good representation of officers and teachers of our schools, in attendance. Bro. M. H. Brown, the district superintendent of Sabbath-schools, will be present, and doubtless will take charge of the instructions, and give us much needed help in this work. This will be the best opportunity of the kind that we have ever had in Nebraska. Let all come who can. W. N. HYATT.

TO TEXAS CANVASSERS.

DEAR BRETHREN AND SISTERS: The time for our spring workers' meeting is rapidly approaching, and we trust that every canvasser, also those who expect to canvass in the future, will begin now to plan to attend this meeting. We feel that it will be one of great importance to the cause in Texas, especially to the canvassing work. Bro. W. R. Smith, of Iowa, the canvassing agent for Dist. No. 5, will be present to give valuable instruction, and we hope none of the canvassers will slight this privilege of learning more about this important branch of the work. We believe the time has fully come for us to make advance moves in Texas. What we need most is men and women who are connected with God to enter the field already white for the harvest. The Lord will bless our efforts and give us success when we work for the good of souls.

We wish to organize at this meeting, for systematic work during the coming year. We hope to start several companies, and would like to hear at once from those who wish to work in this way. Please let us know just how much you can furnish toward fitting out a company, in the way of horses, vehicles, etc. We would like to have all come prepared to go from the meeting to the field, without returning to their homes.

T. T. STEVENSON, *State Ag't.*

CANVASSERS' INSTITUTE FOR MICHIGAN.

You have already seen the appointment for a canvassers' institute, or training-school, to be held in Michigan, beginning April 15. The place will soon be announced. We hope our people in this State will take special interest in this. Canvassing is an important branch of our work, and one of the most efficient methods of circulating reading-matter on present truth. It is no longer a matter of experiment. It has been tested, and its efficiency demonstrated to a remarkable degree. But many more persons ought to engage in this work than are thus laboring at present.

We do not advise any one to enter the canvassing work from a money-making stand-point, for if you do, you will be disappointed. The same spirit that underlies every work for the salvation of souls, must be the motive in this. Those who give themselves to it with self-sacrificing motives, and with

an object to work for God and for the salvation of souls, will not be disappointed. The blessing of the Lord will follow them in their work, and they will be successful. We hope that a large number here in Michigan will respond to the call of our State canvassing agent, attend the institute, and enter the work. Competent instructors will be present to make the institute a success.

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

CAMP-MEETINGS FOR 1890.

THE time is close at hand when another camp-meeting season will open, and it is very important that the time for each meeting be decided upon as soon as possible, so that our brethren can shape their affairs accordingly. We also suggest that changes of time be avoided, if possible, after appointments are once made, as this is liable to bring confusion. It will be quite impossible to give every State its first choice. We shall be very glad to do so where we can.

The number of these meetings increases every year, also their importance. At the late General Conference the country was divided into six General Conference districts, and a member of the General Conference Committee was placed as superintendent over each district. Each district is composed of several States and Conferences. It is no longer possible to arrange our camp-meetings so that they will come in range, and one set of laborers attend the most of them. Last year, and also before, we found it necessary to hold two, and sometimes more, camp-meetings at the same time. This requires more laborers. This year we shall find it necessary to hold several camp-meetings on the same date. We have therefore thought it to be the better way that the member of the General Conference Committee who stands at the head of the work in each district, in connection with the presidents of the State Conferences in his district, make the arrangements for the camp-meetings in that district. The member of the General Conference Committee will attend all the camp-meetings in his district, with such help as may be arranged for by the interchange of laborers between the several Conferences.

We also suggest that every State camp-meeting be preceded by a workers' meeting. Experience has taught us that we cannot overestimate the value of the workers' meeting. This makes the time of the camp-meeting virtually two weeks. The expense and labor attending a camp-meeting are too great for only one week's meeting. With only these few days, you hardly get started before it is time to break camp, and the effort is nearly lost. We also urge that the workers' meetings be furnished with good help. We hope by the arrangement herein suggested, in distributing the General Conference Committee as much as we do, that at least one member of that Committee can attend the workers' meetings. In appointing the camp-meetings in the several districts, the time should be so arranged as to give good help at the workers' meetings preparatory to the camp-meetings proper. Will the district superintendents and the State Conference presidents make the arrangements for the camp-meetings in the several districts as soon as possible? O. A. OLSEN, *Pres. Gen'l Conf.*

GENERAL CONFERENCE DISTRICTS.

At the last General Conference the territory in the United States, including some portions of British America, was divided into six districts, and a member of the General Conference Committee was placed in charge of each, as follows:—

District No. 1, to include Maine, Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, New Jersey, District of Columbia, New York, Pennsylvania, Virginia, West Virginia, Maryland, Delaware, and the Provinces of Quebec, Nova Scotia, New Brunswick, and Prince Edward Island, Eld. A. T. Robinson in charge.

District No. 2, to include Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, and Louisiana, Eld. R. M. Kilgore in charge.

District No. 3, to include Michigan, Ohio, Indiana, Illinois, and the Province of Ontario, Eld. O. A. Olsen in charge.

District No. 4, to include Wisconsin, Minnesota, North Dakota, South Dakota, Iowa, Nebraska, the Province of Manitoba, and the three provinces lying between that and British Columbia, Eld. E. W. Farnsworth in charge.

District No. 5, to include Missouri, Kansas

Colorado, Wyoming, New Mexico, Texas, Indian Territory, and Arkansas, Eld. E. H. Gates in charge.

District No. 6, to include California, Arizona, Utah, Nevada, Idaho, Oregon, Montana, Washington, and the Province of British Columbia, Eld. R. A. Underwood in charge.

The duties of those in charge of the different districts were defined by the General Conference Committee, as follows:—

1. The members of the General Conference-Committee having charge of General Conference districts, shall be called General Superintendents.

2. It shall be the duty of each General Superintendent to attend the annual State Conferences held in his district.

3. The General Superintendent shall have the oversight of all ministerial institutes and annual conventions held in his district. He shall attend these, as far as possible, and provide for the attendance of competent teachers, leaders, and counselors for all these meetings.

4. It shall be the duty of the General Superintendent to become acquainted with the officers of the State Conferences, tract societies, Sabbath-school associations, and health and temperance societies in his district, and with their efficiency and methods of labor, and to counsel, caution, and instruct them as the state of their work may demand. It is also his duty to report to the Corresponding Secretary of the General Conference, any irregularities, or inefficiency that endangers the prosperity of the societies in his district.

5. It shall be the duty of the General Superintendent to have a special care for weak Conferences, and mission fields, and for such parts of General Conference territory as are being neglected; and to bring to the attention of the General Conference Committee the condition and wants of such fields.

The appointment of camp-meetings, institutes, and other general meetings for the coming camp-meeting season, were referred as follows: Dist. No. 1, O. A. Olsen and A. T. Robinson; No. 2, R. M. Kilgore; No. 3, O. A. Olsen and W. C. White; No. 4, E. W. Farnsworth; No. 5, E. H. Gates and Dan. T. Jones; No. 6, R. A. Underwood.

The presidents of Conferences and others interested in the appointment of camp-meetings, institutes, etc., in these various districts, should correspond at once with those authorized to arrange for such meetings in their respective districts as given above.

DAN. T. JONES, Sec. Gen'l Conf. Com.

"GOOD HEALTH."

I PRESUME there never was a time since mankind became diseased, but that the words "good health" have been significant. It is quite evident, from the increase of patent medicines and the large number of "cure-all" discoveries which are noticed in almost every paper now printed, that every person who desires to experiment in the nostrum business begins at once to "scientifically" prepare a panacea for the ailments to which flesh is heir. He knows that almost every person is a sufferer, so the quack does not have to go far to find some poor soul who desires health more than wealth. Now is the chance to have the "new discovery" tested. In order that this "wonderful" discovery may be brought before the public, the "professor" begins to aver that this "cure-all" will remove the pale and sickly appearance, and produce new life and vitality. This the great sufferer most earnestly desires, and, to secure it, invests in the nostrum with a strong hope that he will soon be in perfect health.

But I imagine that some who read this will think that no Seventh-day Adventists will be humbugged in this way, because they are health reformers. Are they? Seventh-day Adventists are mortal, and many of them are liable to be imposed upon by quacks, unless they are posted. The question may be asked, How can we become posted? I answer, By taking the *Good Health*. Those of our brethren and sisters who do not have this good journal, are suffering loss. If you desire good health, become a subscriber for the journal by that name. Are you a firm believer in the third angel's message? If you are, you ought to be a health reformer; and in order to be one, you need just such a journal as *Good Health*, that you may keep posted. The editor has been trying for several years to make it a practical instructor, and he has now begun a series of articles which are calculated to place quackery and charlatanism before the public in their true light. I hope all our people will take the *Good Health*. It is larger than it was formerly, and is filled with timely warnings and useful information. The editorials on medical frauds in the January and February numbers, are worth the subscription price for the whole year.

E. J. VAN HORN.

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 23.—HEBREWS 9: 24-28.

(Sabbath, March 8.)

1. *With what were the earthly holies purified?*
2. *Whose office was it to cleanse the sanctuary?*
3. *Do the heavenly things need cleansing?*
4. *Where has our High-priest entered?* Heb. 9: 24.
5. *Why could not Christ act as priest in the earthly sanctuary?* Chap. 8: 4.
6. *If the earthly was the pattern of the heavenly, must there not be two holy places in the heavenly?* Chap. 9: 23, 24.
7. *What does the word "true" mean in verse 24?* Ans.—The true holy places—*holy places*, understood.
8. *Where are the true holy places?* Verse 24.
9. *How often did the high-priest enter the most holy on earth?* Verse 25.
10. *How often does Christ enter the heavenly sanctuary for us?* Id. (See verse 12.)
11. *What is meant by the end of the world, verse 26?* Ans.—The last dispensation.
12. *For what hath Christ appeared?* Id.
13. *Whose sins did he come to put away?* (Compare chap. 7: 25.)
14. *Whose sins does he put away?* Ans.—Only those who cease to sin. They who continue to transgress the law of God never have their sins put away; they retain them. Matt. 7: 21.
15. *How did he accomplish this work?* Heb. 9: 26.
16. *What is appointed to all men?* Verse 27.
17. *What comes after death?* Id.
18. *What is implied by introducing the judgment as following death?* Ans.—That the judgment is consequent upon this life, and for one probation only.
19. *What analogy is shown between our probation and the death of Christ?* Verse 28. Ans.—As we die once, living but one life, having but one probation, so Christ once died to bear sins.
20. *For how many did he die?* Id. (Compare chap. 2: 9.)
21. *What is meant by the words, "Once . . . hath he appeared," Heb. 9: 26?* Ans.—He has made one advent to this world.
22. *Will he appear again?* Verse 28.
23. *How will he appear?* Id. (See note.)
24. *For what purpose will he appear?* Id.
25. *To whom will he appear unto salvation?* Id. (See 2 Tim. 4: 1, 8.)
26. *How will he appear to those who do not look for him, nor love his appearing?* 2 Thess. 1: 6-8; Rev. 6: 15-17.

NOTE.

It is to be regretted that commentators have so generally overlooked the true intent of Heb. 9: 28, and construed it to mean "without a sin-offering." The original word occurs seventy-three times in the New Testament, and is rendered "sinful," once; "offense," once; "sin," seventy-one times. It is never claimed that it can bear the sense of sin-offering in the New Testament, except in 2 Cor. 5: 21, and Heb. 9: 28. And we are very confident that it does not in either of these texts. In 2 Cor. 5: 21 the contrast and the force are measurably lost by so rendering it. "He hath made him to be sin for us, who [himself] knew no sin." Our iniquity was laid upon him; he was bruised for our sakes—in our stead. He bore our sin, and suffered as if he had actually been the sinner. The Scripture doctrine of substitution is entirely too strong and clear to admit of this text being changed into sin-offering. In Hebrews 9 there is presented a series of events, mostly in contrast with the things of the earthly service, each of which occurs without being repeated. He offered one sacrifice; he offered it but once; he entered once into the heavenly sanctuary. Man dies once (therefore there is but one probationary life); and after this one death, the judgment. So Christ was once offered to bear sin; and he will once more (a second time) come, without sin. He was once offered to bear sin; he bore it on the cross; he bears our judgment—the iniquity of his priesthood—

before the throne. As a priest, he has continually taken sins, except from those who choose to retain them. But when he comes again, he will be separated from sin; he will bear sin no more. As it reads, it signifies that at his second coming his priesthood, his act of sin-bearing, is forever ended.

The difference is evident and material. He might come without a sin-offering, he might not renew his sacrifice, and yet not make an end of his priestly service. He has made but one offering in more than 1,850 years, and his priesthood has continued all these centuries by virtue of that one offering. And it might continue indefinitely, in the same manner, by that one and the same offering. All these centuries he has been receiving the sins of penitents. But he comes without sin, separate or apart from sin, as it really means. This indicates that he will bear sin no more; that he has put it from him. Then he that is unjust must so remain. Rev. 22: 10-12.

The following remarks from Dr. Barnes on this text, concerning the coming again of our blessed Saviour, are interesting:—

There is a propriety that he should thus return. He came once to be humbled, despised, and put to death; and there is a fitness that he should come to be honored in his own world.

Every person on earth is interested in the fact, that he will return, for "every eye shall see him." Rev. 1: 7. All who are now in their graves, all who now live, and all who will hereafter live, will behold the Redeemer in his glory.

It will not be merely to gaze upon him, and to admire his magnificence, that they will see him. It will be for greater and more momentous purposes—with reference to an eternal doom.

The great mass of men are not prepared to meet him. They do not believe that he will return; they do not desire that he should appear; they are not ready for the solemn interview which they will have with him. His appearing now would overwhelm them with surprise and horror. There is nothing in the future which they less expect and desire than the second coming of the Son of God, and in the present state of the world his appearance would produce almost universal consternation and despair. It would be like the coming of the flood of waters on the old world; like the sheets of flame on Sodom and Gomorrah.

News of the Week.

FOR WEEK ENDING FEBRUARY 22.

DOMESTIC.

—The green postage stamp is to be superseded by one of deep carmine.

—The senate at Olympia, Wash., passed an Australian ballot bill Tuesday.

—Thirty million population schedules are being printed for the forthcoming census.

—Jay Gould is reported to have acquired nearly all the coal fields in the Southwest.

—A peculiar and fatal cattle disease is reported raging in the vicinity of Columbus, Ind.

—Flames in the Touro Block in New Orleans, on Wednesday, caused a loss of \$150,000.

—Another heavy snow-storm in the Sierras has interfered with trains on the Central Pacific Road.

—Mrs. Burritt, of Racine, Wis., on Wednesday finished a fast of twenty-one days as a cure for dyspepsia.

—By a vote of twenty-one to eight, the North Dakota Senate adopted, on Wednesday, the Australian election system.

—In an accident near Suisun City, Cal., on Friday, a large number of railroad employees are reported to have been killed.

—It is reported that Texas stockmen will lose hundreds of thousands of dollars by the President's proclamation ousting them from the Cherokee strip.

—Warren Bloom and Warren Adkins, boys of twelve, quarreled over a game of cards at Hope, Ind., Wednesday, when Bloom drew a revolver, and fatally shot his young companion.

—Seventeen prominent citizens of Sharon, Ga., and vicinity, were arrested, Monday, on charges of conspiring against, and intimidation of, S. L. Duckworth, the newly appointed postmaster there.

—Secretary Windom has served notice on the Commissioners of Emigration at Castle Garden that the Government will not need their services after April 18. Immigrants will be landed on Bedlow's Island.

—The deadlock in the Iowa House was broken on Wednesday, by arrangement of the parties. Mr. Hamilton, Democrat, was elected Speaker, while the Republicans secured the Speaker *pro tem*, the chief clerk, his first assistant, and important committee chairmanships.

—The New England Land company of Egypt is the paradoxical name of a syndicate organized in Boston to purchase town lots in Port Said and Alexandria, and to build a 200-mile modern trunk line from Port Said through to Damascus, in Arabia Petrea. Among the members are Gen. Butler, Frank Jones, Gov. Goodell of New Hampshire, Senator Frye of Maine, and Joseph G. Palmer of New Jersey.

The electrical execution machines at Sing Sing prison have been tested by a committee for the State, composed of Dr. Carlos F. MacDonald, Dr. A. D. Rockwell, Dr. P. H. Laudy, and electrical assistants.

FOREIGN.

Great hordes of Chinese are said to be flocking into Siberia.

Four children of John Leston met death by suffocation in a fire at Kingston, Ont., late Wednesday night.

The Socialist party of Germany numbers now nearly 1,000,000 adherents, not quite one-fiftieth of the empire's population.

An order has been issued from Berlin prohibiting the circulation in Germany of the Volksanwalt, a paper published in Cincinnati, O.

Leprosy is spreading in New Caledonia. Three thousand aborigines and many convicts have been attacked. Louise Michel talks of going to their succor.

Count Julius Andrassy, the well-known Hungarian statesman, who has been ill for some time at Volosca, near Fiume, died Feb. 18. He was sixty-seven years old.

A telephone has been established between Yokohama and Striznoka, a distance of 100 miles, in Japan, by order of the mikado. It is the first in the country, and works finely.

The French Government proposes to celebrate the twentieth anniversary of the establishment of the republic on Sept. 4, in an extraordinary style at Paris, Bordeaux, Lyons, and Marseilles.

Cardinal Manning pronounces the summons of Emperor William to a conference of nations on the labor question to be the wisest and worthiest act proceeding from any sovereign of our times.

A Paris dispatch gives news of an explosion in a colliery near Decize, Department of Nièvre, Feb. 18. It is not known how many lives were lost, but already thirty-four bodies have been recovered.

The Russian Government has ordered the planned great railway line across Siberia to be begun in May. When the line is completed, it is estimated that the tour of the world in fifty days will be feasible.

Artesian wells sunk in the desert of Sahara, reach water at a depth of 230 feet, at which a steady pour of 5,000 gallons per minute has been obtained. The water is brackish, but answers for irrigation purposes.

The German elections for seats in the Reichstag have just been held, and the result is a sensation, owing to the sweeping victories gained by the socialists. It is doubtful if the government party will be able to maintain its majority. Bismarck meets a decided rebuke in his measures relative to the working-men.

The Paris correspondent of the London News says Dom Pedro's nervous disease increases, and partly unhinges his mind. He lives in daily expectation of being recalled to rule Brazil, and does not realize the precarious state of his own finances. He refuses to reduce his imperial suite, and maintains his expenses on a grand scale.

Major Wissmann, the explorer, is planning a campaign in Central Africa. At the head of a strong force, he will march into the interior at the end of April. He will have 400 natives, fully equipped and armed with magazine rifles, eighteen mountain guns, two torpedo boats and four river boats, and two large guns to defend stations to be built on the caravan road.

The Pacific mail steamer "China" arrived Feb. 21, from Hong Kong and Yokohama, Japan. It is reported that the storm which swept along the Boshu coast Jan. 24 was very disastrous. About 1,000 fishing boats, with between 2,500 and 3,000 fishermen, drifted out to sea. Nine hundred of these boats, with all the men on board, were lost. Most of the bodies drifted upon the beach, and were taken care of by sorrowing relatives.

A very useful invention, tending to lessen the possibility of accidents in factories, is now being extensively adopted in England. The breaking of a glass which is adjusted against every wall of every room in the mill, will at once stop the engine, an electric current being established between the room and the throttle-valve of the engine, shutting off steam in an instant. By this means the engine was stopped at one of the mills recently in a few seconds, and a young girl whose clothes had become entangled in an upright shaft was released uninjured.

RELIGIOUS.

The Philadelphia Presbytery voted against revision.

The Church of England has nearly 360,000 members in India.

The Bible has been translated into sixty-six of the languages and dialects of Africa.

Scores of converts are reported to have been secured

in a series of revival meetings held in Decatur, Ill., and vicinity.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church has more than 130,000 members.

The first convert in the Upper Congo Valley was recently baptized at Equator Station. The valley contains 30,000 people.

Dr. Talmage is arranging to turn 100,000 subscriptions of \$1.50 each to The Christian Herald, into the fund for rebuilding his tabernacle.

Five years ago there were five girls' schools in Yokohama and Tokio. To-day there are more than thirty, and all well patronized.

The last census in New Zealand reveals the interesting fact of a profession of religion on the part of no less than ninety-five per cent of the whole population.

During the Wednesday session of the Illinois conference of the Swedish-American Church, a resolution thanking God for the general prosperity of the last year was defeated by the farmer lay delegates, on the ground that they had experienced no great amount of prosperity.

Leo XIII. has directed that his monumental tomb shall consist of only his figure recumbent in white marble upon a sepulchral urn of porphyry, on the sides of which are to be the statues of Religion and Justice. Many of the popes have prescribed their monuments, though Pius IX. did not leave any directions in regard to his.

The new creed of the Presbyterian Church of England contains the following clause: "We assuredly believe that on a day known only to God, the Lord Jesus Christ will suddenly come again from heaven with power and great glory; and we look for this second appearing of our Saviour as the blessed hope of his Church, for which we ought always to wait in sober watchfulness and diligence, that we may be found ready at his coming."

Appointments.

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

I EXPECT to meet with the church in Leslie, Mich., Sabbath and Sunday, March 1, 2. Hope all the members will make an effort to be present.

I. D. VAN HORN.

THERE will be a workers' institute held at Milton Junction, for instruction in all branches of the work, beginning March 26 and continuing two weeks. It is expected that all workers in the State will attend. Particulars next week.

A. J. BREED.

PROVIDENCE permitting, I will meet with the Jefferson, Mich., church March 1, 2; Allegan, March 7-9. First meeting at each place Friday, at 7 P. M. Dr. O. G. Place has kindly consented to attend the former meeting, and Dr. K. Lindsay the latter, to deliver addresses on health and temperance topics. Come prepared to remain until the close of the meetings.

A. O. BURRILL.

BUSINESS NOTICES.

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

WANTED.—A young man desires a place on a farm with S. D. Adventists. For further information address Erick Anderson, Box 44, Clyde, Kan.

Obituary Notices.

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

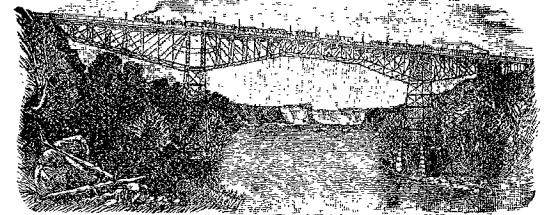
LOWREY.—Died at Lorraine, Jefferson Co., N. Y., Jan. 29, 1890, Bro. Lorenzo Lowrey, aged 74 years, 7 months, and 2 days. Bro. Lowrey lived all his life on the farm of his birth and death, with the exception of a short time when he lived four miles distant to care more fully for the interests of the church of which he was a member. In 1842 he made a public profession of religion and united with the Baptist Church. In 1844 he became very much interested in, and fully embraced, the doctrine of the soon coming of our Saviour. He firmly believed that the preaching of Christ's soon coming was a fulfillment of the first angel's message of Rev. 14:6, 7. In 1848 he began to observe the seventh-day Sabbath, and from that time till the day of his death he fully believed that the proclamation of the Sabbath and its kindred truths is in fulfillment of the third message of Rev. 14:9-12. When the Mannsville church was organized in 1860, he became a charter member of it, and at the time of his death he was its deacon. When the brethren and sisters erected their meeting-house, he contributed largely for it. He was a quiet, earnest man, and conscientious, so much so that he was noted for his fair and honorable dealing. He died in the full assurance of faith that he would soon have a part in the resurrection to immortality. He leaves a wife, three daughters, and a large circle of relatives and friends to mourn their loss. The funeral was largely attended. Discourse by the writer, from Job 14:14. S. H. LANE.

WEEKS.—Died of la grippe, at Phillipsburg, Kan., Jan. 27, 1890, Johnny Weeks, infant son of George and Esther Weeks, aged 1 year and 8 months. Johnny is laid away to await the coming of the Lifegiver. Thus these parents have another tie to bind them still closer to the One that is mighty to save, and who will call forth the sleeping saints. We mourn, but not as those who have no hope. Words of comfort were spoken by the writer, from Matt. 19:14. O. S. FERREN.

TOZIER.—Died in Fairfield, Maine, Jan. 22, 1890, sister Lydia Tozier, aged 77 years and 6 months. Sister Tozier embraced the third angel's message and its kindred truths some twenty-four years ago, while living in Canaan, Maine, and remained faithful to her convictions of duty to the last. We trust she rests in hope of receiving the crown of life when the Saviour comes to make up his jewels. Remarks by the writer from 1 Cor. 15:26, to a large gathering of friends. P. B. OSBORNE.

DAVIDSON.—Died at Stowe Prairie, Todd Co., Minn., Dec. 5, 1889, Mrs. Charity Davidson, aged fifty-three years. For about four years she was afflicted with cancer, which was the cause of her death. Sister Davidson was converted in early life, and joined the Methodist Church. She embraced the truths of the third angel's message about twenty-five years ago, and continued in that faith till her death. She was an earnest, conscientious, devoted woman. Her severe sufferings were borne with Christian fortitude, and she died with a good hope of life eternal when the Master comes. The funeral was held, and she was laid to rest, at Grove Lake, Minn. She left a husband, one son, one daughter, and other relatives to mourn her loss. The services were conducted by the writer, assisted by Eld. Barklo (Methodist). E. A. CURTIS.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL "The Niagara Falls Route."

Table with columns for EAST, WEST, STATIONS, Mail, Express, and Local Pass'gr. Lists routes and times for various stations including Chicago, Detroit, Buffalo, and Niagara Falls.

Daily. † Daily except Sunday. ‡ Daily except Saturday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Age. Jattle Creek.

CHICAGO GRAND TRUNK R.R. Chicago & Grand Trunk R. R. Time Table, in Effect Jan 19, 1890.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Lists train schedules and times for stations like Boston, New York, Buffalo, Niagara Falls, Montreal, Toronto, and Detroit.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 25, 1890.

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IN the *Rocky Mountain News* (Denver, Col.) of Feb. 9, 1890, Bro. J. D. Pegg gives a full-column article reviewing the Blair Sunday-rest bill now before Congress, showing up its true nature before the readers of that paper, and its inevitable results, if it should succeed. In the same paper appears an editorial calling attention to Eld. Pegg's article, and indorsing his positions. The editor closes his article with these words: "The Blair Sunday bill should be killed, because the good points it embraces would not justify the risk of such a precedent in legislation, even were its defects removed, being confessedly a religious movement, and to serve religious purposes."

Bro. H. P. Holser sends us the following notice of reading-matter just issued from the office in Basel for the Russian people. The most effectual way of introducing the truth into that country is through reading-matter. We hope, therefore, to see this method amply sustained and pushed to every reasonable extent.

By this mail we send you eight Russian Bible-readings, of four pages each, just from the press. They are printed on light and regular tract paper. The light are to be sent in sealed letters, as this is the only means of getting them into Russia. On the heavier paper, four readings are bound together, making sixteen-page tracts. All are numbered, and are as follows: No. 1, "Importance of the Prophecies;" No. 2, "Daniel 2;" No. 3, "Daniel 7;" No. 4, "Daniel 8;" No. 5, "Daniel 9;" No. 6, "Second Advent;" No. 7, "The Sanctuary;" No. 12, "Saints' Inheritance." Price, eight pp. one cent. Regular discount to tract societies.

Prof. J. B. Thomas, D. D., in *The Watchman* of Jan. 23, 1890, has a forcible article on the course of those who, losing the spirit of the gospel from their hearts, are not willing to let it progress from its own moral power, but desire to carry on the work of conversion by wholesale through human enactments, as Clovis made hordes of his followers to become papists at the point of the sword. In the course of his article, he alludes as follows to the attempt now being made in this country, to advance what men are pleased to call the cause of Christ, through political means:—

Closely akin is the notion that a wise seizure of political and social forces in the name of Christianity, may

greatly hasten the establishment of the "kingdom of heaven." Satan may thus be beaten at his own game, and ousted from his kingdom with his own artillery. It is the environment that primarily needs to be changed rather than the man, according to this teaching. But the teaching itself may readily be recognized, not as that of the New Testament, but of "another gospel which is yet not another," viz., the gospel of evolution. In vain now as of old do men hope to gather "grapes of thorns, or figs of thistles."

"SEEK UNTO THEM THAT HAVE FAMILIAR SPIRITS."

THE *Boston Banner of Light*, a leading organ of Spiritualism, prints in a recent issue a communication from the "spirit" in regard to the virtues of magnetic healing, as applied from certain "magnetic" persons, and calls upon the members of the Massachusetts Legislature to peruse the revelation carefully, with a view, of course, to their shaping legislation in accordance with it. This presumptuous demand is a very mild form of what will be seen in the near future. A voice from the occult depths of modern necromancy will yet presume to speak with authority in the settlement of great national questions which involve the spiritual as well as the temporal interests of the people. Then will come the time to which the language of Isa. 8: 19 refers, "when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter." Spiritualism, through the channel of popular belief in the soul's immortality, is silently and rapidly permeating all classes, preparing them to give heed to this wisdom from the dead, when the agitation is ripe for its appearance.

THE SEVENTH-DAY ADVENTIST YEAR BOOK OF 1890.

THIS book has just been placed in my hands. The appearance is very neat and tasty, and it contains most valuable information for every Seventh-day Adventist and every other person interested in the work, history, and progress of this cause. The arrangement is better than that of any previous Year Book we have issued.

First, we have the Workers' Directory, giving the name and post-office address, and indicating the line of work of each laborer. This alone is of the greatest interest and value, and is itself worth many times the price of the whole book. Then follow the general organizations, etc., giving the officers, ministers, and other laborers, not only of the General Conference, but of every State Conference, every tract society organization and Sabbath-school association, and the International Health and Temperance Association; also the laborers and officers in our various home and foreign missions, including publishing houses and educational and health institutions. This is a department that gives us just such information as we all want. Next we find the proceedings of the General Conference, International Tract and Missionary Society, International Sabbath-school Association, International Health and Temperance Association, Central Seventh-day Adventist Publishing Association, and Pacific Press Publishing Company. This is a large and important department, and bears careful study. In these proceedings are found concise and intelligent reports from every part of the field, which of themselves are of exceeding interest; and every one interested in this work and its progress should not fail to give this part of the book close study, that he may be intelligent in reference to the plans and workings of every branch of the cause in every part of the field.

Next follows a department containing the constitutions and by-laws of the various organizations, —General Conference, State Conferences, International Tract Society and State tract societies, International Sabbath-school Association and State Sabbath-school associations, International Health and Temperance and State health and temperance associations. This is put in convenient form, and is easy of access for study and reference.

Then a postal guide is inserted, giving necessary

and important information in regard to postal regulations. These few hints will save you much trouble in looking up many points that you might wish to know on this subject.

Lastly, we have some of the annual addresses presented at the late General Conference,—the "Opening Address," presenting a brief outline of the work and its needs; the address of the Educational Secretary, which should not only be read, but carefully studied, since the education of laborers bears a very important relation to our work, and should receive most careful attention; last of all, the "History and Future Work of Seventh-day Adventists," by Eld. U. Smith. This will bear reading and rereading, with careful study. It will not only make one intelligent concerning the rise and progress of the work, but will fill his soul with devout gratitude to God, and awaken an earnest desire for a deeper consecration, and strengthen faith and confidence in the work.

Each department and each part of the book is worth alone many times the price of the entire book. No one can afford to be without it; and when we take into consideration the exceeding small price,—only ten cents, with the addition of postage when sent by mail,—the amount is so trivial as to place it within the reach of every one. It should be in the family of every Seventh-day Adventist. An effort should be made by ministers and elders of churches to see that our brethren everywhere obtain the book. It is not published as a matter of speculation; the price cannot cover the real cost of the book. But our brethren everywhere need it that they may be intelligent in reference to every branch of our work.

The book is now ready. Let the orders come in. You want it just as soon as possible, and we hope that none of our friends will deprive themselves of the intelligence and instruction to be obtained by its study. It is also a fit book to be put into the hands of those who may wish to learn in reference to our work and people. Let the Year Book for 1890 have the widest circulation possible.

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

A SPECIAL REQUEST.

SOME of our brethren have written to members of Congress relative to their views upon the Sunday bills now pending before that body, and have sent us the replies received. We thank them for being so thoughtful. These letters will be of service to us in our labors in Washington, inasmuch as they reveal the attitude of the writers on these measures, and point out those to whom we may go for counsel. If there are others who have received replies to letters written to their representatives in the national capital, I would be glad to have them for reference. My address is 217 5th St., S. E. Washington, D. C. J. O. CORLISS.

\$5,000-FUND FOR RELIGIOUS LIBERTY WORK.

One Hundred Men Wanted to Pay Fifty Dollars Each.

WE whose names follow, agree to pay the amount set opposite, toward raising a fund of \$5,000 for the circulation of Religious Liberty literature, in States and Territories in the South and West where there are no local Conferences or State organizations:—

A. R. Henry	50 00
O. A. Olsen	50 00
Uriah Smith	50 00
W. H. Hall	50 00
A Friend	50 00
L. McCoy	50 00
J. W. Lucas	50 00
H. C. Miller	50 00
O. B. Frisbie	50 00
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B. and C. F. Salisbury	50 00
W. H. Gilmore	50 00
M. E. and E. C. Boutelle	50 00
Thomas Bickle	50 00
Andrew Olsen	50 00
J. H. Thompson	50 00
M. C. Talbot	50 00
Mrs. C. E. Starr	50 00

Remittances to this fund should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek Mich. DAN. T. JONES.