

The Advent HOLY BIBLE **REVIEW** **AND HERALD**

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

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"AS THY DAYS."

"As thy days, so shall thy strength be."

WEARY days may be thy share,—
 Days of burden, days of care,
 Days of anguish, days of pain,
 Filled with sorrow's sad refrain.
 What are these, O Soul, to thee?
 "As thy days, thy strength shall be!"

Days of darkness, days of cloud,
 Flashing lightnings, thunders loud;
 Days of storm and tempest wild,
 Horrors still on horrors piled.
 "What are these, O Soul, to thee?"
 "As thy days, thy strength shall be!"

Called through desert wastes to roam,
 Desert paths shall bring thee home.
 Love hath led thee in the past,
 Love will lead thee to the last.
 Blest assurance comes to thee,
 "As thy days, thy strength shall be!"

Needs unnumbered may be thine—
 Rich supply hath Love divine;
 Sweet the promise, full of cheer,
 Faith inspiring, staying fear,
 God, thy Father, saith to thee:
 "As thy days, thy strength shall be!"

—R. M. Offord.

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.

DRAW NIGH TO GOD.*

BY MRS. E. G. WHITE.

1. THE exhortation is given to "draw nigh to God, and he will draw nigh to you." We should seek to understand what it means to draw nigh to God. We are to come near to him, not to stand a great way off; for in that case we shall not be able to feel the influence of his divine Spirit. Those who came into the presence of Christ, drawing nigh to him, could more readily breathe in the atmosphere that surrounded him, catch his spirit, and be impressed with his lessons. We are engaged in a serious, solemn work, and we should seek to be in that humble position, to have that teachable spirit, that the Lord can impress our hearts, and that we may feel his drawing power. We never draw nigh to God but that he is drawing us.

2. Is it not astonishing that we cannot believe that our loving Father means us well? Is it not amazing that our senses are so perverted that we do not understand that our Lord would take us by the hand to lead us upward and forward where we may be fitted to join those who have been

washed and redeemed by the blood of the Lamb? We should be in a position where we can realize that we shall meet those with whom we associate, face to face in the kingdom of heaven. O, if this expectation had the force of reality to us here, what love would be inspired in our hearts one for another! We should feel the greatest tenderness for those around us. We should feel that every soul is the purchase of the blood of Christ, and is of infinite value. If Christ has valued us so highly as to give himself for us, we should value ourselves in a certain way, for all our powers belong to God. We should value the precious privileges and opportunities he gives us. We should follow on to know the Lord, that we may realize his goings forth are prepared as the morning.

3. The Lord wants every one of us to have a deeper, richer experience in the knowledge of our Lord and Saviour Jesus Christ. He desires that we shall grow in knowledge, not earthward, but heavenward, upward to Christ our living Head. How high, how great is this knowledge to be?—To the full stature of men and women in Christ Jesus. We cannot grow too much, we cannot gather up too many of the precious rays of light that God sends us. The Lord wants every one of us to be sanctified through the truth. He wants us to stand in a position where Jesus can move upon our hearts, where his Spirit shall be poured out upon us, where we shall be representatives of Christ as he is a representative of the Father. The Lord would have us to be lights amid the moral darkness that prevails in the world. We should not be light and trifling, but have solidity of character. What faith must come in, what love one for another must exist! If we draw nigh to God, we shall draw nigh to one another. We cannot draw nigh to the same cross without coming into unity of spirit. Christ prayed that his disciples should be one as he and the Father are one. We should seek to be one in spirit and in understanding. We should seek to be one that God may be glorified in us as he was glorified in the Son, and God will love us as he loves his Son. But can God love us as he loves his Son when we quibble and find fault with the truth because it does not agree with our opinions, and for fear we shall understand something as our brother understands it, and so come into harmony with him? God designs that his children shall be one. If this unity did but exist, it would speak to the world of the power of God manifested in his children. Christ has said: "By this shall all men know that ye are my disciples, if ye have love one to another." If this unity existed, we should bear to the world our divine credentials; Christ would be represented by his children; Christ would be speaking through us to men, and we should carry an atmosphere about us that would breathe of heaven. We should not only be gathering light, but also diffusing light, constantly flashing new rays of glory among the churches.

4. The small churches have been presented to me as so destitute of spiritual food that they are ready to die, and God says to you, "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard; and hold fast, and

repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."

5. When you leave this meeting, it should be to open the truth to others; it should be to go to these churches to flash light, not from some other man's brain, but from the light you have received by diligent search of the word of God. You should know that your taper is kindled at the divine altar, and that you can flash bright rays in the pathway of those who are in darkness.

When you go from here, it should be to confirm the weak, to strengthen the feeble hands, to say to those that are of a fearful heart, "Be strong, fear not: behold, your God will come with vengeance, even God, with a recompense; he will come and save you." You should go forth to strengthen the things that remain that are ready to die, that there may be a living testimony revived throughout our ranks, and men may say, "Hear what the Lord hath done for my soul."

Those who were at South Lancaster last winter know that the church and the school were moved upon by the Spirit of God. Nearly every student was swept in by the heavenly current, and living testimonies were given that were not surpassed even by the testimonies of 1844 before the disappointment. Many learned at South Lancaster what it meant to surrender their hearts to God—what it meant to be converted. Many said, "I have for years professed to be a follower of Jesus, but I never knew before what it meant to know Jesus or the Father. I have learned from this experience what it means to be a Christian."

6. We want to say to you that God has the richest blessings to impart to his children, but no one can go to heaven on a casual faith. Many talk of faith, but it is only a lifeless faith. You must have faith that will claim Jesus as your Saviour to-day, that rests in the promises of God because they are the promises of God. You must be able to plant your feet on the eternal Rock, on the word of the great I AM. Brethren, there is light for us; there is light for the people of God, "and the light shineth in darkness; and the darkness comprehended it not." The reason men do not understand is because they fasten themselves in a position of questioning and doubt. They do not cultivate faith. If God gives light, you must walk in the light, and follow the light. Light is flashing from the throne of God, and what is this for?—It is that a people may be prepared to stand in the day of God. You who have devoted time and money to the adornment of your apparel and to the decoration of your homes, I would ask you, "Is Christ formed within you the hope of glory?" It is too late in the day to be taken up with the frivolous things of the world,—too late for any superficial work to be done. It is too late in the day to cry out against men for manifesting too much earnestness in the service of God; to say, "You are excited; you are too intense, too positive." It is too late to caution your brethren in studying the Bible for themselves, because they may be deceived by errors. We know falsehoods are coming in like a swift current, and that is just the reason why we want every ray of light that

* Morning talk at Battle Creek, Mich., Feb. 6, 1890.

God has for us, that we may be able to stand amid the perils of the last days. Brethren, the Lord is coming! and it is time to lift up your "voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

The people do not like to hear the message of reproof in condemnation of wrong, but it is necessary; we need it; the soul temple must be cleansed from its defilement. I was up at two o'clock this morning, pleading with God for the people,—pleading with him as to how the tide of unbelief could be stayed; and the message seemed to come to me, "Do the best you can, go forward and upward. I will be at thy side; I will sweep back the darkness that is beclouding the perceptions of those who are honest in heart." It is time that the trumpet had a certain sound. The Lord is coming, and we must be ready! Every moment I want his grace,—I want the robe of Christ's righteousness. We must humble our souls before God as never before, come low to the foot of the cross, and he will put a word in our mouths to speak for him, even praise unto our God. He will teach us a strain from the song of the angels, even thanksgiving to our Heavenly Father. We can do nothing of ourselves, but God wants to touch our lips with a living coal from off the altar. He wants to sanctify our tongues—to sanctify our whole being—that we may do those things that are pleasing in his sight. O how Christ longs to open before us the mysteries of redemption! He longed to do this for his disciples when he was among them on earth, but they were not far enough advanced in spiritual knowledge to comprehend his words. He had to say to them, "I have yet many things to say unto you, but ye cannot bear them now." O how much better could they have borne the terrible ordeal through which they had to pass at his trial and crucifixion, if they had advanced, and been able to bear the instruction of Christ! Shall we not let Jesus open our understanding? Shall we not let him abide in our hearts by faith? Shall we not consecrate ourselves to God without any reserve? The trouble is, we only make half work of our consecration; we do not submit ourselves to carry the burden, to wear the yoke of the Master. May God help us that we may do this without delay.

I want you to know, brethren, that while you are here at this meeting I am praying for you. As I am writing on the "Life of Christ," I lift up my heart in prayer to God that light may come to his people. As I see something of the loveliness of Christ, my heart ascends to God, "O, let this glory be revealed to thy servants! Let prejudice and unbelief vanish from their hearts." Every line I trace about the condition of the people in the time of Christ, about their attitude toward the Light of the world, in which I see danger that we shall take the same position, I offer up a prayer to God: "O, let not this be the condition of thy people. Forbid that thy people shall make this mistake. Increase their faith." And as I pray and work, the peace of God comes flowing back to my heart. We shall have to meet unbelief in every form in the world, but it is when we meet unbelief in those who should be leaders of the people, that our souls are wounded. This is that which grieves us, and that which grieves the Spirit of God.

We are on the borders of the eternal world, and we must have a testimony with which all heaven shall be in harmony. The angel has spoken to us, "Get ready, press together; the Lord is at the door!" If you will only do your part and bow at the cross of Calvary, you will receive the blessing of God. God loves you. He does not wish to draw you nigh to him to hurt you, oh, no; but to comfort you, to pour in the oil of rejoicing, to heal the wounds that sin has made, to bind up where Satan has bruised. He wants to give you the garments of praise for the spirit of heaviness. Will you let Jesus in? Will you fall on the Rock and be broken? Will you bow low at the foot of the cross? Jesus will place his arms around you, and comfort you.

Will you do this without further delay? God grant that you may move with his providence, and be prepared for the Lord's coming.

OUR CITIZENSHIP AND GOSPEL FREEDOM.

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

In the prayer of Christ recorded in the seventeenth chapter of John, we have a beautiful picture of the relation that the disciples of Christ sustain both to this world and to the government of God. Jesus had stated in the previous chapter that in him they would have peace, yet at the same time that they were enjoying peace in him, they would have tribulation in the world. They have peace in Christ because they have ceased to wage war against the law of God, and transferred their allegiance to the kingdom of heaven.

Satan had claimed them as loyal subjects to his kingdom, so when they turned against him, he regarded them as traitors to his government, and therefore he persecuted and abused them. Christ fully realized the responsibility placed upon his followers, and the dangers to which they would be exposed while they remained in the territory where their avowed enemy claimed regal right. He therefore prayed that while they would be left in this world, they might be kept from the evil that was in it. They were to be left here alone, as far as a visible leader was concerned, and yet at the same time they were not of this world. Jesus stated that he had given them his Father's word, and that the world hated them because they were not of the world.

Satan has always been much opposed to those who have God's word to teach to the people. He knows he has been a wicked tyrant, and that God's word will tell how bad he has been. A knowledge of the oppression of Satan will always cause those who are acquainted with these facts to long to be delivered from such a yoke of bondage. It is with joy that they are enrolled under the banner of Christ. Paul says of this, that "the Father . . . hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1:12, 13. Those thus delivered had all their life-time been subject to bondage. Heb. 2:14, 15. Christ also imparts strength to those who are delivered, so that they may withstand all the assaults of the adversary. Eph. 6:10-18.

The law of Satan is a "law of sin and death;" but Paul says that "the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death." The Spirit of life from Christ is the new nature that is imparted in the new birth. This, by faith, purifies the heart from sin, and drives out the enemy, making the captive free. In conversation with certain Jews, Christ told them if they would continue in his word, they should know the truth, and the truth would make them free. They answered that they were never in bondage to any man. Jesus told them that any one who committed sin was the servant of sin. Sin becomes their master, and the transgressor becomes a slave to sin. But he said: "If the Son therefore shall make you free, ye shall be free indeed." (See John 8:31-36.)

This is gospel freedom. It is not only freedom from condemnation, but it is also a deliverance from the authority of Satan. Being thus delivered from the jurisdiction of Satan's kingdom, the individual is constituted a free citizen of the kingdom of Christ. "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." Phil. 3:20, 21, Revised Version. Christ gives us a citizenship in heaven while we are here upon earth, so that we are only reckoned as being absent from there as ambassadors for Christ. The object of such am-

passage is to persuade those who are opposed to God's law to become reconciled. But before the freedom of the gospel can be enjoyed, there must be a crucifixion with Christ that the body of sin may be destroyed. (See Rom. 6:6.) "For he that is dead is freed [margin, *justified*] from sin." Rom. 6:7. "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Verses 10-13. In conclusion of this thought, the apostle says in verse 18: "Being then made free from sin, ye became the servants of righteousness."

Our citizenship being in heaven, it is natural that we should look to Heaven for protection and support; and while we regard ourselves as pilgrims and strangers in the earth, God becomes "our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed." Even though the earth should be removed, the place of our citizenship remains, and when we enjoy the freedom of God's children, we should rejoice.

THE UNITY OF THE SPIRIT.

BY ELD. CHAS. I. BOYD.
(Cape Town, So. Africa.)

"NEITHER pray I for these alone, but for them also which shall believe on me through their word; that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." The things of the world—climate, country, and people—differ very widely. On this first day of the new year, we here in the Southern Hemisphere have a surplus of heat, and seek shelter from the noontide sun; those in the Northern Hemisphere are seeking quite the opposite. Drought prevails in one country, and floods destroy in another.

Not so with the things of God; they are the same wherever found. A Saviour's love received into the heart has the same effect upon one that it does upon another. The dictates of the Spirit of God are always in perfect harmony with the teaching of his word. We may therefore know that any spirit that leads contrary to the word cannot be of God.

On our arrival in South Africa, from America, we were met by those whom the word and Spirit of God had led to accept of the third angel's message. They had never seen a Seventh-day Adventist minister, neither were they acquainted with our people. Yet their experience was the same as ours. At the station I was met by those who were looking for "that blessed hope," and was welcomed with the same warmth of affection, and greeted in the same significant manner that I had been by old friends and believers in my native land. These friends had received light concerning the coming of the Saviour, the commandments of God, baptism, health reform, and, in short, all the leading points of faith which make us "a peculiar people."

In worldly organizations we see a marked similarity among the members, either in their organization or their education and early training. But this was not the cause of our oneness. Everything in nature tended to make us differ. We were of different nationalities and different organizations. Our education and habits of life had been entirely different. But here we were face to face with hearts beating in unison, whose hopes and aspiration were the same. It is evident that this is not the work of man, for it does not bear the human impress.

When the proposed plan for raising money for the purchase of a missionary ship appeared in the

papers, the day following Christmas was set apart to meet together for the purpose of seeing what South Africa wished to do in this matter. The Cape Town and Wynberg Sabbath-schools met in a grove near the latter place. In the midst of some missionary and scriptural recitations, three small children passed around their little baskets, and took a collection of sixteen pounds sterling and some jewelry, all of which was for the missionary ship. We have not yet heard from the Diamond Fields, as to their collections, but hope that they and some who are scattered abroad will add at least as much more.

May the Lord hasten the time when this missionary ship shall be riding triumphantly over the proud billows of the sea, bearing the message of the soon-coming Saviour to thousands of the benighted sons of Adam. And may He who calmed the "stormy Galilee" speak peace to every wave that would do violence to this messenger of love.

PROSECUTION OR PERSECUTION—WHICH?

BY ELD. E. E. MARVIN.
(Cross Plains, Tenn.)

THAT the recent attacks upon Seventh-day Adventists in Obion and Dyer counties, Tenn., are in no sense *civil prosecutions*, urged on by a patriotic desire to maintain the "peace and dignity of the State," but *religious persecution* in every sense, is obvious from the following considerations:—

1. Men who had *no religion* were not disturbed by the Sunday work of *any* class.

2. Those who profess to have religion were not disturbed by the Sunday work of men who had no religion or of those whose religion was like *their* religion in respect to a sacred day, though both classes and all classes did Sunday work. If men who have no religion, and profess to have none, are not disturbed by the Sunday work of *any* class, let them have religion, no religion, or a mere *profession* of religion; and men who profess to have religion are disturbed neither by those who have *no* religion nor by those whose religion is *like* theirs in respect to a sacred day; then it is plainly seen that the disturbance arises *entirely* from the fact that the Sunday work was done by those who had a *particular* religion which was not *like* their religion in respect to a sacred day; therefore, it is religious persecution by those who *profess* to have religion, against those who *do have* it, because of the *difference* in their religion.

It is evident, then, that the Tennessee Sunday law is but a legal birch placed in the hands of one class of religionists, to be applied to the backs of other religionists who choose to differ with them in respect to the day of rest, and is, therefore, unconstitutional and un-American,—a stepping-stone to a despotism which was reached in other ages in the same way. It is but to ask and demand that one class shall bow to the religious bigotry and iron-bound prejudice of another class.

Thus far, with one exception, the Tennessee Sunday law has taken effect on Seventh-day Adventists, and the one exception was dismissed by supreme court decision. The operations of law is its proper definition. And in the operations of this Sunday law, *all first-day* people and all *no-day* people have been, thus far, exempt from its penalties. It follows, then, that this Sunday law embraces wide and liberal exemptions in its *operations*, for all except seventh-day-keepers. The logic of opposition to exemptions for seventh-day people, on the grounds that *all* are not exempt, fades into insignificance before the facts of Sunday-law operations; for in these *all others* are exempt. The only power the law has, is spent on seventh-day-keepers. On these grounds, then, an exemption for the latter class would leave the law wholly inoperative.

—He who serves the Lord in "his own weak way" should look carefully to see whether, indeed, he is serving him at all.

THE CROSS.

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

If we are in the way to life, we oft shall meet a cross
We must take up and onward bear, or suffer endless loss.
To pass it by we e'en must leave the strait and narrow
path,
And mingle with the multitude who throng the road to
death.

There is no compromise for us, no middle path to take;
If we with Jesus hope to reign, we must, like him, par-
take

Of scorning, jest, and cruel taunt and bitter obloquy,—
Must have our good accounted ill by scribe and Pharisee.

This should not cause us grief, for tho' we suffer for his
name,

While walking in the path he trod, we may despise the
shame.

The servant is not greater than his Lord and Master;
where

Our Saviour's foot-prints we can trace, 'tis honor to be
there.

And every cross seems light when we, with faith-anointed
eyes,

Look upward to the Father's house,—the home in para-
dise,

Where angels wait to welcome us, with robe and harp
and crown,

When we, through God's abounding grace, the victory
have won.

IS IT GENEROSITY?

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

Is it generosity to accord to others their God-given and inalienable rights? Mr. Crafts says:—

The fact that almost all the instances of alleged persecution of the seventh-day people are brought from that one State [Arkansas], and that one period, shows how generously these people have been dealt with in other times and places. They are usually permitted to do any work on the first day of the week, except such as would destroy the general rest. They have not always reciprocated this generosity.

Turn it about, Mr. Crafts. Suppose the seventh-day people were in the majority, and should obtain a State law that required all to rest on Saturday. Would it be an act of generosity for them to allow you to follow the dictates of your own conscience in regard to it? Would it not be justice instead of generosity? There is a saying extant, that we should be just before we are generous. You would condemn such a law as a violation of the sacred and God-given rights of conscience. Had I the power, would it be generosity, or simply justice, for me to forbear putting the thumb-screws to my neighbor?

THE THOUSAND YEARS OF REV. 20:4, ARE LITERAL, NOT SYMBOLICAL.

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

1. THEY are not connected with symbolic time, nor with a series of prophetic symbols.

2. To say that they are symbolical, would be to represent that it will take Christ and all the saints 360,000 years to judge the wicked; that 360,000 years will elapse from the time the wicked of the last generation are destroyed, till all the wicked dead of every age are resurrected and receive their final retribution; that the saints will have to wait during that wonderfully long series of years for the earth to be restored, that they may receive it as their final home! This would be throwing God's plans out of harmony. For instance, the judgment of the saints will occupy only a few years before the coming of Christ,—from the termination of the 2300 days, or from the fall of 1844, till the close of human probation in the near future. (See our remarks on the 2300 days, and works on the sanctuary.) Will it take thousands of years more to judge the wicked than it does to judge the saints?

3. The thousand years are intimately connected with the final reward of the righteous and the final retribution of the wicked. In family government and in human legislation, whatever per-

tains to rewards and punishments is expressed in plain language. If a parent has a faithful child, and he tells him that during a certain week he will have a remuneration in consideration of his faithfulness, and that at the close of that week he will receive something else of an encouraging character, the child knows that by the term "week" his father means *week*. If this parent has a disobedient child, and he tells him that at the close of the same time he will be punished for his disobedience, his wayward child knows as well as the other members of his family, that by the term "week" he means *week*, and nothing else. The same is true in regard to human laws. They deal in plain language to mark the time of remuneration and that of punishment. So when God says that at the commencement of the thousand years the righteous will be resurrected, that during that period they will judge the world, and that at the close of the same period they will come to our earth to inhabit it, having undergone a suitable transformation; and when he says that at the termination of the thousand years the wicked will be raised, and will receive their portion in the lake of fire, he means what he says—no more, no less.

4. There is not one passage in the Bible in which a prophetic period of *years* is not to be taken in its literal sense, unless it be Revelation 20. If we say the thousand years mentioned in this passage are symbolical, we have neither precedent nor reason in the Bible to justify us for so doing. We choose not to do this; therefore our only alternative is to say that the prophetic period of Revelation 20 is precisely what Inspiration says it is; namely, "a thousand years."

Thus we have briefly examined the principal prophetic periods of the Bible. We have seen that each dispensation has been favored with one or more prophetic periods, each of which has pointed out and identified important events. The termination of each of the first three ages, or dispensations, is marked by a prophetic period; but God has not seen fit that it should be so with regard to the Christian dispensation. As he does nothing in vain, he must have had a purpose in this, and that purpose must have been molded by the crowning event of the Christian dispensation, and by the relations that the Church and the world would sustain to it. That event is the second coming of Christ.

The word of God does show us when this coming is near, and when we have reached the generation or people that will not pass till Christ appears. Matt. 24:29-34, etc. It then fills the time remaining with signs which tell us that the day of Christ hasteth greatly, and which multiply as we draw near the end, and none of which is more forcible than the progress of the proclamation and work relating to Christ's coming. But the day and hour of this important event are not revealed in the Bible.

We are thus left in a waiting, watching position. And this is the best possible position in which to engage in calm thinking, the study of the word of God, heart-work, and the formation of Christian character. It is in this position, which, associated with a seeming delay on the part of Christ, brings upon us reproach, trials, and cruel mockings (Matt. 24:45-51; 2 Pet. 3:2-3), that we can best try our motives, and see whether we love Jesus and his coming, the honor that comes from above, and the true riches, more than we love the world, worldly honor, and the fleeting and perishing things of this world, and whether we serve the Lord from the pure principles of love and gratitude, or merely through fear and from selfish motives.

Because the doctrine of the prophetic periods has been abused by frequent time-setting, followed by disappointments, should we neglect it?—Nay, verily. The more a good thing is abused, the more we should seek to understand its nature and true merits, and to set it forth before others in its true light, that they, too, may be benefited by it. This is the principle that in the past has actuated men of science, who have brought to light principles and improvements that have

proved to be a blessing to humanity. Such have generally met with opposition and even persecution; but being thoroughly convinced that they had discovered new truth, even these unpleasant things served as an incentive to lead them to make greater efforts to bring out that in which they saw decided improvements and great advantages.

And shall we be less willing to do and suffer for the sake of unpopular Bible truth, which is infinitely more valuable than mere scientific truth? And if we find out upon careful examination that all the prophetic times or periods of the Bible have ended, except the thousand years of Revelation 20, and that the 2300 days, which were to extend farther in the future than any other prophetic period except the thousand years, did actually end in 1844, shall we nobly stand and carry out our convictions for the sake of God's truth?

It is a universally accepted saying that "figures will not lie." Mathematics are a reliable, infallible science, and God brings this science into requisition in the matter of the prophetic periods, in order to inspire in us faith in the events which they point out. Some will spend years in mastering the science of mathematics; then they will spend years in applying its rules and principles in the solution of problems, to gain glorious financial results. They will talk of their proficiency in all the branches of mathematics; but there are not a few of those who, when invited to reckon a little on the prophetic periods, will excuse themselves from so doing, on the ground that it is an extremely difficult task. Yet all the figuring required in the study of the prophetic periods does not involve the necessity of going beyond the simple rules of addition, subtraction, and multiplication, and can easily be done by ordinary minds who have never used pencil or pen at figuring.

If it were a matter of saving dollars and cents, no excuses would be framed, and there would be a willingness to delve into far more difficult problems, as, for instance, the reckoning up of interest on complicated notes of long-standing, the determining and dividing of profits in partnership, etc. In such a case the task would not be difficult, because the heart would be in the matter, and would be encouraged by the thought that financial losses would be avoided and, perhaps, gain secured by the efforts put forth. Why not have our hearts and intellects enlisted in the study of the prophetic periods, with the confident expectation that, as a result, we will avoid great spiritual losses, and secure spiritual profits infinitely more precious than all the financial gains secured in business transactions.

How many precious Bible truths some claiming to love the Bible fail to comprehend fully, or lose entirely, by neglecting to study the prophetic periods. Such cannot have a clear view of God's care and faithfulness in fulfilling some of the most important prophecies of his word, as they would have, did they understand the prophetic periods. To many, those periods might as well have been left out of the Bible; for they are treated by them as though they were not given for their instruction. But they are in the Bible, and we are responsible on account of having them placed within our reach, to understand them, and to derive from them some of the most precious lessons contained in the Bible.

God is dishonored by those who neglect the study of the prophetic periods. Especially is this true with regard to those prophetic periods that were particularly designed to benefit those who should live in the time of the end. If you should present a valuable gift to a man, and he should treat it with the indifference with which some treat the prophetic periods, would you not say, and justly, too, that he dishonored you?

By studying the prophetic periods, we shall see new beauties in the prophecies that we could not see in them, if we passed them by with indifference. Our faith in God, in the fulfillment of prophecy, and in the Holy Scriptures in general, will be increased. The events relating to

the close of past dispensations, those pertaining to important epochs in the history of the Israelites, and those relating to Christ at his first advent, will appear to us more forcible and more luminous; and we shall become convinced that we are living in the time of the end, and in the period of the investigative judgment of God's people, when the work of Christ as a priest and mediator is about to close, when the coming of Christ and the commencement of the Bible millennium are imminent, and when a message on the ending of all the prophetic periods, on the judgment, and on the near coming of Christ is due, and should be proclaimed to every nation, that God may be honored, and souls secured to Christ and to the glorious coming kingdom.

Are these advantages, acquisitions, and results precious and desirable? Let us study the prophetic periods, the sure word of prophecy, and the entire Bible, conforming to the glorious gospel that they honor and enforce.

"BUY THE TRUTH, AND SELL IT NOT."

BY ELD. F. PEABODY.
(West Valley, N. Y.)

MUST truth be bought?—Yes, and be paid for. No credit is given. The price is high, but the article is good. The price never fluctuates. It has ever been the same and always will be. In this, monopoly is the rule. There is only one place where it can be obtained. The article itself is always the same. There is no inferior grade. It cannot be altered or changed. Distort it, put the thumb-screw upon it, as you please, and yet it remains the same. Our translators have made Paul say that some had changed it into a lie. Rom. 1:25. But it cannot be changed; it never has been and never can be. We can exchange it for a lie (as another, and no doubt a correct translation has it), but never change it into one. The opposite of truth is error, falsehood. Both cannot occupy the same place at the same time. When one is received, the other must be given up.

Adam had the truth. It was in exact accordance with what then was, what had been, and what was to be. This is what truth is. This alone we find in God's word. "Thy law is the truth." "Thy word is truth." Christ to us is that word, the embodiment of truth. "I am the way, the truth, and the life." Adam, having the truth, exchanged it for a lie, as the experience of the race has proved. The truth was, his life depended upon obedience; the lie he received was, that by disobedience, not only life but more wisdom would be his. The exchange was fatal. It left him destitute of both.

Truth is of heavenly origin; error is from beneath. When Adam lost in the exchange, Heaven proposed a plan whereby he could again possess what he had lost, but this time by purchase. This privilege cost the life of Christ. The wealth of the world could not buy it, neither can it buy truth itself; no moneyed value is placed upon it. It can be had "without money and without price." What, then, can we give in exchange for it?—We can give errors, which are worthless, and self, which will be found to be so. While we hold either, truth is beyond our reach. Dispose of both, and truth is ours. This is the high price demanded. Ten thousand errors for one truth would be a profitable exchange. Yielding our will to the will of God once, is a victory that may lead us to others which will insure to us the kingdom. There is no speculation. The price of truth has been the same from Adam down. It can be sold, and has been; but the command is not to sell. It costs a struggle to give errors and self-will in payment for it, yet by this very thing its value to us is enhanced. Then, if a sale is made, only errors and a stubborn will are received as payment.

What will truth do for us?—Sanctify us and make us free. In obedience to it the soul is purified. 1 Pet. 1:22. Possessing it, what will be required?—Self-denial, obedience, and

labor. It required one thing of Noah, another of Daniel, and another of Peter, James, and John; each placed all upon the altar, making God's will supreme. We must do the same. Refuse this, and we sell the truth. We can obtain more daily; the supply is inexhaustible. When we say one thing was required of Noah and another of others, we refer to labor or obedience. Noah must build the ark, Moses be a leader of a great people, Daniel go into a lion's den, Peter and Paul be imprisoned, Martin Luther go before the potentates of earth, and the martyrs to the chopping-block; and where it will bring those of this generation who propose to buy truth by renouncing error and submitting to the will of Him who alone has the right to command, only the Lord knows.

CAN A WAITING POSITION BE MAINTAINED WITHOUT OTHERS KNOWING IT?

BY MRS. M. J. BAHLER.
(Oakland, Cal.)

ON that solemn night of the departure of Israel from Egypt, that night so fraught with momentous events to both Hebrew and Egyptian,—how different was the attitude of each! The one, with girded loins and sandaled feet, waited, ready to move when should come the signal for departure, which came from their haughty oppressor in the words, "Go, serve the Lord, as ye have said." In this attitude of readiness, they waited the hour when they were to be thrust out of the land. The other, notwithstanding the judgment of plagues so recently visited upon them, slept quietly, with no anticipation of the death-angel's dread visit, or of the dawning of any event of unusual importance. Could a stranger have passed through the land on that night without noting the difference?—Nay, verily.

And now the Saviour, who will soon give to his people a deliverance far more glorious than that of the Hebrews from Egyptian bondage, says to us, "Let your loins be girded about, and your lights burning." If our loins are girt about with truth, then the precious precepts of God's holy law will bind all the thoughts, bringing them "into captivity . . . to the obedience of Christ." And a willing, joyous captivity it will be. Think for a moment of this figure. A captive is one who moves not in compliance with his own will, but only in obedience to that of his captors. He need not necessarily be bound in chains, or remain in a dungeon; he may move about, and even travel many miles, or render very much valuable service; but it is all by the will and direction of another.

Then if all our thoughts are brought into captivity to the obedience of Christ, they will not roam hither and thither at the fickle dictation of the natural heart, but guided by God's precious truth, their outgoings will always tend to holiness of purpose, word, and action. Captives to Christ, the chains which bind us are chains of love. And where the chains which bind are those of love, every thought is a glad and willing servant. Oh, may this be our relation to our Lord!

"And your lights burning," says our Lord. Whatever these lights may be, there is a special beauty in the thought that the feet of the Christian must be sandaled with the preparation of the gospel of peace. And this gospel of peace is a glowing, gleaming light. It illumines the darkest pathway the feet thus shod may be called to travel. Never need we stumble if the feet are sandaled with the glorious gospel of peace.

In view of these truths, can a waiting position be maintained without others knowing it? Is there a discernible difference between those who wait and work, with girded loins and sandaled feet, and those who, drifting with the strong current of the world, seeking fame, wealth, or pleasure, say, "Where is the promise of his coming?" Alas! these will soon awake to find that all things have not continued as they were, but that the mountains are cast into the sea, and even "the foundations of the earth are out of course." Ps. 82:5.

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.

"SUNSHINE ON THE MORROW."

My mind was full of troubles wild,
And all my heart was filled with sorrow,
When by my side a little child
Pointed toward the sky, and smiled,
And said, "The sun will shine to-morrow."

Out in the paling golden West
The rosy clouds were slowly fading,
And softly, in her hidden nest,
The mother-bird, beneath her breast,
Her callow young from ill was shading.

I looked, and all my pain had flown:
Would He who e'en takes thought of sparrows,
Give me, instead of bread, a stone?
Or never heed my weary moan?
Or pierce my soul with many arrows?

Ah, no! I felt that could not be;
He would not leave my soul in sorrow.
But though the present dark may be,
And filled with fear and misery,
He'll send the sunshine on the morrow.

O weary souls! however black
Your lives may be, this comfort borrow;
Look ever forward, look not back,
But keep upon the homeward track,
And look for sunshine on the morrow.
—Edith Helena Cooke.

AGREEABLE PEOPLE.

WE all know people whom it is pleasant to meet,—people from whom we are sure to receive a smile, a kind word, a cordial hand-shake, or some other token of good-will. When one is depressed in spirits, or, as the common saying is, "blue," the meeting with a genial, merry-hearted friend has a magical effect; indeed, I have known the encounter of such a person to turn the whole current of one's life.

Agreeability is dependent upon many conditions; it may be inherent, it may be the result of judicious early education, or of pleasant surroundings or a happy combination of circumstances; but all will agree that it is a desirable quality, and whether inherent or not, it should be carefully cultivated. There are people whose mighty efforts to be agreeable are so apparent and distressing as to defeat their object. Such people should bear in mind that agreeability must proceed from the heart, and in a grown person is the result of continued practice. One feels so comfortable after having done or said something to brighten the pathway of another, that it pays one's self to be agreeable.

Some people allow all their little annoyances to affect their conduct toward others, whether their unfortunate friends are to blame or not. I was once visiting a charming family. All its members, with one exception, were interesting and agreeable. The only son of the house was in business in the town in which they lived. If his affairs had moved prosperously through the day, he came home in a pleasant, entertaining mood, but if anything had annoyed him he was outrageously disagreeable and rude, no matter how many guests were present. The discomfiture of his mother and sisters may well be imagined; indeed, as the dinner hour approached, they were in a state of nervousness, which disappeared immediately if the "tyrant" came in with a bright face; otherwise it continued until he had relieved us of his disagreeable presence. If the fact had not been so positively demonstrated to me, I would not have believed it possible that one disagreeable person could counteract the influence of four agreeable people. I believe that the young man's disposition was the result of continued indulgence by his mother and sisters. He had tyrannized over them for years, and had become a powerful despot in the household.

"Tired and cross" is a common expression, and most of us know what it means. A friend of mine, a most agreeable woman, says that when she finds herself getting "tired and cross," she takes a nap, a bath, a walk, or a drive, goes to

see some one whose walk in life is less pleasant than her own,—does anything different from the work that has tired and worried her. In this way she preserves health and temper, governs well her children, and keeps her entire household in a state of peace and happiness.

Many parents do not realize that in training their children, a regard for others should be instilled into their minds. A spoiled, selfish child may be very dear to its parents, but after the parents have passed away, and the child has become a disagreeable man or woman, what disinterested parties will tolerate the selfish, tyrannical way of such a person?—*American Agriculturist for February.*

ENCOURAGEMENT.

A WORD of encouragement is like drink of water to a thirsty soul. It invigorates and strengthens to renewed action. Well-deserved commendation is appreciated by every one, but to none do kind words of sympathy and encouragement afford more comfort and help than to children and those who are just commencing to learn the lessons of life, and to bear its responsibilities.

Their work is, of course, defective, and unless they have help and kind words of advice, many will give up in despair of becoming able to do efficient work, and will never be able to do the work that, with a little encouragement, they might have done successfully. Children who are continually scolded and found fault with, are indeed to be pitied. When a child tries to do the best he can, and receives only harsh words of censure, he will soon say, or at least will think, "Try as hard as I may, nothing that I can do is right. It is of no use to try longer;" and so he settles into a sad state of discouragement and uselessness.

The apostle Paul says, "Fathers, provoke not your children to anger, lest they be discouraged." May not this instruction be regarded by all who are associated with children? Unkind words of harsh censure are unnecessary, but if any must be spoken, let them be spoken to those experienced in the affairs of life, who have become successful workers. And let us meet the children by whom we are surrounded, with loving sympathy for their failures, and reward their earnest efforts to succeed, by words of heart-felt commendation.
ADELIA ALLEN.

SOMETHING TO AVOID.

A LITTLE personal pique, a bit of wounded vanity, a sudden flame of anger, often undoes the most substantial and faithful work, and nullifies the most intelligent and wise action. It is one of the painful things in experience that effort is often defeated by these small, purely personal, and often momentary feelings, which are generally unintelligent and unwise. Life would be freed from some of its most painful features if men always acted to each other on a basis of real justice and intelligence, and left their small personal feelings and prejudices out of sight. A man's work ought to be judged by itself and for itself alone, and the strength of a man's position ought to rest solely upon what he is able to do. And yet most of us are constantly neutralizing the best work of others because it is not done in our way, and are constantly failing to do justice to others because of some small personal prejudice against them. The really strong, clear-sighted man is the man who is able to put himself out of the question, and to judge others by what they really are and do, not by their relations to him.

In this working world there is neither time nor strength to be always coddling our small vanities and still smaller prejudices. The world does not stand in order that we may be pleased. It stands as a place for the doing of honest work in the best way; and if that work can be better done in some other way than the one we prefer, our business is to let it be done and rejoice in it. If you wish to see things clearly, and to be just with your fellow-men, keep clear of the fumes of

vanity and the thick atmosphere of mere personal feeling. Make it a rule to see what a man is and does, and to value him by these things. A person may be very distasteful to us and yet be eminently useful and successful in the world.—*The Christian Union.*

HOMELY GIRLS.

WHAT is the use of being homely, girls, when you can all be beautiful just as well as not? If you have the white light of the soul within, it will shine through the muddiest complexion and the thickest swarms of freckles. It can re-shape snub-noses and wry mouths; it can burnish red hair until it shines like gold; it can transform any one into an angel of delight. In other words, the loveliness of a pure spirit imparts its charms to everything connected with it.

As a rule, the prettiest girls lack ambition, for they depend largely upon their good looks to carry them along. We all have heard such remarks as: "She would be a very pretty girl if she only knew something," and "She is really a beautiful girl to look at, but when she opens her mouth—my!" On the other hand, happily, we often hear persons say of a middle-aged woman: "She looks so much better than she did when a girl." That is because she has been cultivating the invisible part of herself all these years.

Ask the teachers in the schools who are the best scholars, and they will point out the plain ones who, knowing they could not count upon personal attractions, sought their charms at a higher source. It is believed that Michael Angelo's broken nose did much to stimulate his genius. The eminent women of our day are not noted for beauty, and the newspaper reporter makes much of it when he finds one having an ordinary share of good looks.

The world is laughing yet at Pompey's soldiers, who fled in terror when Caesar's rough fellows struck at their handsome faces. Do we not miss nobler victories every day on the battle-ground of the heart because we have the same kind of vanity?

But we love perfection of any kind, beauty not excepted. The Saviour of mankind was "fairer than the children of men," and his admiration of the beautiful is written on the page of night in starry letters, and on the page of day in colors that we cannot imitate. The person who, like him, is both fair and good, is the ideal of us all, but ideals are exceedingly scarce. Evil thoughts and evil lives have distorted millions, but God has not made one homely face.—*Sel.*

THE MINISTRY OF SORROW.

It often seems exceedingly strange that what is most unwelcome and disagreeable to us should be so necessary to our growth. But no one can doubt the truth of the fact both for the individual and the race, that there is great education that can come only through sorrow, and that we learn by the things we suffer. The effect of sorrow on the individual is to refine and purify and to increase the receptivity of all the faculties. It operates upon the intellectual as well as the emotional nature, and enriches both thought and feeling. Many of the finest utterances of human thought, as well as the purest and noblest expressions of sentiment, have been due to the influence of sorrow. Its effect upon a company of people is to bring them into closer sympathy and more perfect harmony than is possible to any other agency. It is nearly always true that our times of pleasure and enjoyment are marred by some manifestation of envy, jealousy, or selfishness. In the presence of sorrow these are banished, and the soul is dominated by compassion and love. The desire to minister, for the time, is stronger than the desire to receive, and that is what binds the souls of men together most closely and firmly. The discipline of sorrow and suffering is a hard one, but the fruits are among the rarest and finest that grow on our tree of life.—*The Beacon.*

The Mission Field.

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

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

MISSIONARY LIFE IN INDIA.

UPON securing the position of manager in the Mudnabatty factory, the shadow under which Mr. Carey had lived for months, was suddenly removed. From that time he not only had a comfortable living for his family, but he had also the satisfaction of seeing the way open for more effective work in preaching the gospel, since his duties in connection with the factory allowed him the greater part of his time to devote to that calling to which he had dedicated his life.

He now engaged in his study of the Bengalee language with renewed zeal, and made such rapid progress that in a very short time he was able to preach intelligibly in that tongue. His business calling him frequently into the country, many opportunities were there presented for him to speak to the assembled natives, which he always improved. He also immediately began to translate portions of the Bible, and succeeded so admirably that in less than three months he wrote to friends in England: "I intend to send you soon a copy of Genesis, Matthew, Mark, and James, in Bengalee, with a small vocabulary and grammar of the language in manuscript, of my own composing."

But within a month from that time he was prostrated with fever, which abounds in that district, and is very deadly in its effect on Europeans. This cut off his missionary operations for months, and nearly destroyed his life as well. One of his children died of the same malady, and it was only with the greatest difficulty that any one could be found to assist in burying the child, or even in digging his grave. Those who were finally prevailed upon to assist, were proclaimed by the head man of the village to have lost caste thereby, and all the people were forbidden to associate with them in any manner, not even so much as to eat.

Mr. Carey continued in his position at the factory nearly five years, when, through adverse fortune of the owner, the factory was closed. Apparently expecting something of this kind, Mr. Carey was not unprepared for the event. Those years had been busily employed in preparing for the great work in that field, and now that the preparation was made, God's chosen instrument for that work was released from every hindering care, and thrust out into a broader field of operations. He immediately wrote to the officers of the missionary society, recommending a plan by which the mission could be supported with comparatively little expense. It was to have a number of good, energetic families, whose hearts were in the work, remove to the mission, and engage a portion of their time in worldly pursuits, the proceeds of which might be used to maintain the mission and the families connected with it. This, he argued, was the plan on which the Moravians had so successfully carried forward their missionary operations, and he saw no reason why the same plan would not operate quite as well for them.

The society responded, saying that they were willing to sustain the mission, and had even voted means with which to do it. But Carey replied that if the mission could have the help he had called for, he would much rather the society would use their means in establishing other missions in the great heathen world. Accordingly, a company of eight carefully selected persons was sent to the assistance of Carey. But the East India Company hearing of the society's intention, refused them passage on any of their vessels. After a time, however, they found an American vessel about to sail for Serampore, on which they embarked. But on their arrival in port, they found the most absurd stories afloat as to their faith and intentions. These coming to the ears of the governor-general of the country, he investigated them, and found them false. The mis-

sionaries were then granted permission to remain in Serampore, which was a Danish settlement. But through the influence of the East India Company they were forbidden to proceed to Kidderpore, where Carey desired to have them settle.

This arbitrary ruling, which prohibited the missionaries from settling on British territory, seemed hard, yet God brought good out of it to the mission. Kidderpore, where Carey had been permitted to reside as a commercial agent, was evidently not the best place to locate the mission head-quarters, and he was obliged to remove his family to Serampore. But at the latter place the missionaries were destined to another disappointment, which was overruled to the good of the work. There they hoped to get land in the suburbs, and build mat houses for residences and school and church purposes. But they were unable to find a site that suited, and so purchased for \$3,000 a very large and substantial house in the center of the town, which was admirably well arranged to accommodate all their wants. Into this commodious place was removed the household goods of the mission, and a printing-press which Carey had been fortunate enough to get in Calcutta at a moderate price, and the first mission house of the Baptists was planted in India.

Then actual mission life began with the little community of Christian brotherhood. From accounts, they were like the early disciples,—“of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.” In their family government, all bore equal responsibility. All preached and prayed, in turn, and each in his order superintended the affairs of the household for a given time. Some taught in the school, others engaged in different branches of the printing work, while Mr. Carey was permitted to follow his favorite calling—the translation of the Scriptures.

The missionaries did not find it hard to convince many of the Hindoos of the error of their religion. The great difficulty was that after they had acknowledged the truth, they dared not avow themselves Christians, fearing persecution from their former friends. At last, however, two of the natives, Krishnu and Gokool, with much resolution, came and partook of a meal with the missionaries, which was a source of great rejoicing to Carey, who in ecstasy exclaimed: “The chain of caste is broken, and who shall mend it?” The same day, these, with two others, were baptized as the first-fruits of that mission field, after fifteen years of constant labor.

Just as soon, however, as it was noised abroad that these Hindoos had broken caste, a great disturbance arose among the natives. Two thousand or more of them came together, and cursed the converts, while dragging them before the Danish magistrate to be punished. But the magistrate only commended them for doing as they had, which enraged the multitude the more, and from that time they sought every way they could to drive the converts from Christianity, but without success.

Krishnu was brought to accept the gospel through an accident. While working at his trade he fractured his arm, and applied to one of the missionaries for surgical assistance. During the operation of setting the broken bone, the patient groaned much, and upon being questioned, said that his distress was not so much because of the pain of his wound, as from his conscience. He then told how he had heard the gospel from some one, and felt himself a lost sinner. After this, frequent visits were made to Krishnu's house, which was not far from the mission building, and he became thoroughly instructed in the gospel. Krishnu developed into a warm and earnest Christian, and became a valiant mission worker. He was the author of the well-known hymn of which the first verse is:—

“O thou, my soul, forget no more
The Friend who all thy misery bore;
Let every idol be forgot,
But, O my soul, forget him not.”

In due time Carey succeeded in translating the New Testament into Bengalee, and getting an edition of it printed. Fifty copies of it were immediately sold at thirty-two rupees, or sixteen dollars, per copy. But upon the appearance of publications from the mission press, the fears of the governor-general were excited, and threats of interference were made. His chaplain, however, interceded, and the work of the mission was allowed to proceed.

The appearance of the Bengalee Testament had another and more direct influence on the labors of the mission. By it, attention was called to Mr. Carey as the translator, and he was soon tendered the position of Bengalee teacher in the government college at Fort William, with a salary of \$3,000 a year. This he accepted, after being assured that it would in no way interfere with his mission work. He was shortly after promoted to a professorship of three Oriental languages in the same college, at a salary of \$7,500. With the exception of about \$200 which this self-sacrificing man paid for the maintenance of his family, this princely salary was freely given to the support of the mission.

But Carey was not alone in his labors of love. A boarding-school taught by Mr. Boardman, one of the mission company, had prospered so that its profits amounted to \$5,000 a year. Fully nine-tenths of this, also, was given to the mission. Thus was the Serampore mission founded and sustained. And yet the people who were so willing to sacrifice in that enterprise, had no special message to the world such as the Seventh-day Adventists profess to have, which must be given in a limited time. But fields now white unto harvest in every direction, are anxiously waiting for the closing message which they say must precede the thrusting in of the gathering sickle, and workers are withheld from entering these fields for lack of support. In view of the situation, the following proposition is submitted to the thoughtful reader: Either those early missionaries had an over-amount of zeal in the prosecution of their labors, or there are many now who lack greatly in their consecration to the cause they have espoused. Which is it? Let the God-fearing answer, and act accordingly.

J. O. C.

THE POWER OF THE GOSPEL.

THE gospel is not only the power of God unto salvation to the believer, but that word which reveals the gospel is an incorruptible seed which lives forever. It is, moreover, a seed which not only exists as an abstract quality, but when planted in the heart of man becomes a living embodiment, growing into proportions which the mere repetition of scripture can never produce. It is true that the seed thus planted in the soil of the heart, may seem to lie dormant for a time, but it is sure, ultimately, under the nurturing care of God's Spirit, to become a thriving plant, and produce a bountiful crop.

Many remarkable instances have occurred which illustrate this point, one of which will here be cited. In the early part of this century many unsuccessful attempts were made to plant the gospel in Korea. Talented men were sent there at different times to preach the word, but their best efforts seemed to make no particular impression. Various plans were tried by which to create in the minds of the natives an interest in the gospel, but to no effect. An incident finally occurred, however, which accomplished the designed effect, though all the credit was reflected back where it belonged—on the Bible and its eternal Author.

A Chinese lad, named Ah Fung, had been taught in one of the mission schools of Ningpo, to read the Bible and to pray to God for daily help to live a Christian life. When the boy was but nine years of age, he was permitted to accompany his father to the Korean capital. While there the boy was stolen, and sold to the governor, who presented him to his wife. As page to the governor's wife, the boy was much in the

presence of his mistress, whom he often attempted to interest in the Saviour's love, but for a time without any perceptible result. Soon, however, death came into the household, and took away the infant daughter of the titled lady. In her loneliness and sorrow, she could find no relief; but the words of her page about the love and sympathy of Christ for the race were recalled, and she asked him to tell her the story again. The child responded, and as he talked of Jesus and his love, he exhorted the lady to receive him into her heart, which she did.

This was the opening wedge to admit the gospel into heathen Korea. The seed sown in the heart of the little Chinese boy, though hidden for awhile, was destined to bear fruit, and in a way which constrained all to acknowledge the power of God in its development. Let none, then, be weary of sowing the seeds of truth, even though the soil presented seems unpromising. Bread cast on the water, if sown in hope, will be seen after many days, and in the consummation will cause great rejoicing to those who have unselfishly engaged in the work of planting the abiding seed where it will bring everlasting returns.

J. O. O.

Special Mention.

THE LATEST ENCYCLICAL.

THE difficulties surrounding the problem of how to be a good American citizen and a good Catholic at the same time, have not been lessened by the latest encyclical issue from Rome by Leo XIII. This papal letter of instructions was doubtless intended to have its first and most direct application to the subjects of King Humbert, but the obligation of observing its teachings will rest none the less strongly upon Roman Catholic citizens of every country in the world. To the general principle enunciated in the encyclical, that when the laws of a State come into direct conflict with the laws of God, it is the duty of the Christian citizen to obey the latter rather than the former, of course we express no dissent. We can agree also with such generalities as that "when Christian institutions and morals fall away, the principal foundations of human society must crumble," and that "every offense against religion recoils on the State." Such excellent thoughts as these are scattered all through the encyclical, and it is only when the context is supplied and the document is considered, as a whole, that its real and large significance appears.

It will be observed in reading the encyclical that the pope does not limit the duty of disobedience, in a case like that just mentioned, to the laws of God as against the laws of the State, but he carries the principle further by making the laws and teachings of the Roman Church of equal authority with the divine laws and teachings. In other words, in case of a conflict between the authority of the Roman Church and that of the State, the citizen is to obey the former rather than the latter. This is made clear in the following passage: "If the laws of the State are in open contradiction of the divine law, if they command anything prejudicial to the Church, or hostile to the duties imposed by religion, or violate in the person of the supreme pontiff the authority of Jesus Christ, then, indeed, it is a duty to resist them and a crime to obey them,—a crime fraught with injury to the State itself." It is evident that the clause, "if they command anything prejudicial to the [Roman Catholic] church," places a very large and dangerous discretion in the matter of obedience in the hands of the citizen. So also does that clause regarding the violation "in the person of the supreme pontiff," of the authority of Jesus Christ. In its literal and strict application this means that when any law is passed or any action taken by any government which may be deemed "prejudicial" to the interests of the Roman Church, it becomes the duty of the Catholic citizen to resist, and a crime to obey. This may

seem to be a hard construction upon the language used in the encyclical, but it is a consistent and logical construction.

Apply the doctrine here enunciated to such a familiar and vital issue as that of the taxation of Roman Catholics in this country for the support of common schools, and we are brought face to face at once with a very grave difficulty. The Roman priesthood and their newspaper organs have been engaged for years in a bitter and persistent assault upon our public school system. The statement has been made again and again, with increasing emphasis, that the laws requiring Roman Catholic citizens to contribute to the support of common schools are unjust, tyrannical, and outrageous. It has been understood, of course, that this opposition was sanctioned, if not directly authorized, by the Roman pontiff, but never before has the duty of Romanists in a case like this been set forth in such plain and direct language as now. Under this latest *pronunciamento* from the Vatican we fail to see how any good and loyal "son of the church" can longer render even a tacit obedience to the law which requires him to pay a tax for the support of common schools. This law is manifestly "prejudicial" to the interests of the Roman Church, from the Romanist point of view, and therefore it must be resisted at all hazards. It is unnecessary to carry this arraignment further than to say that a strict application of the principle under consideration to existing conditions in this country, could result in nothing else than an open rebellion against the laws of the land. We do not apprehend that matters will come to this issue, but if they do not it will not be because rebellion is not made justifiable by the tenet of this latest papal document.

We have not space to dwell upon other passages in the encyclical which tend to a further complication of the problem as to where the duty of a Romanist to his church ends and his duty to the State begins. We are told that "in politics, which are inseparably bound up with the laws of morality and religious duties, men ought always and in the first place to take care to serve the interest of Catholicism." And again, "that whenever it is lawful in the eyes of the church to take part in public affairs, men of recognized probity and who promise to merit well of Catholicism ought to be supported."

We can do no more at this time than call attention to these passages as embodying teachings which, we believe, are fraught with danger to our free and republican institutions. When our Roman Catholic citizens are instructed by the head of their church that in politics "men ought always and in the first place to take care to serve the interests of Catholicism," (the italics are ours,) what are we to expect as the result of the practical application of such teaching?—*Christian at Work*.

END OF A GEOGRAPHICAL DELUSION.

It has been known for some time that Capt. Binger, in his remarkable journey across the unexplored Mandingo country in West Africa, was unable to find the great Kong Mountains, which for many years have been the most conspicuous feature in the maps of that region. They were represented as extending for hundreds of miles east and west, parallel with the northern shores of the Gulf of Guinea, and were supposed to be the dividing line between the rivers that emptied into the gulf and those which flow north to the Niger.

It was not until Binger's return to Europe, however, that his conclusive proofs of the mythical character of these famous mountains were submitted to the geographers. The Kong Mountains now remain only as a conspicuous instance of a great geographical delusion, innocently introduced upon the maps by an illustrious explorer, and perpetuated for generations.

Long before Binger, on his southward journey from the Niger, arrived at the city of Kong, which he was the first European to visit, he was convinced that the mighty Kong range was a myth.

He had reached the head waters of the Baule, the largest southern affluent of the Niger, and near them he found a stream flowing south, which proved to be the Lahu River, emptying into the Gulf of Guinea. Then he found the head streams of the Akba and other south-flowing rivers. He had passed from the Niger basin, and had found that the water-parting between it and the many streams which flow to the Gold and Ivory coasts, is almost imperceptible. The traditional Kong Mountains would have to be sponged from the map, for in his long journey Binger saw only isolated summits here and there, and not an extended mountain chain such as the Kong Mountains have been supposed to be.

Mungo Park is chiefly responsible for the important place the Kong Mountains have occupied on the maps. From two points on the Upper Niger he saw, far to the south, the hazy outlines of some mountains which the natives told him formed part of a great range. This information was combined later with that collected by Bowdich farther east; and thus geographers evolved the hypothesis that a mighty mountain wall separated the hydrographic basins of the Niger and the coast rivers.

A few years ago the explorer Bonnat, by his journey far inland on the Volta River, shattered so much of this theory as depended upon reports brought home by Bowdich, and now Binger has leveled the western part of the great Kong range. The last editions of some of the best African maps show the Kong Mountains in all their wonted blackness, but with the addition of a skeptical interrogation point. The next editions will see them wiped from the maps entirely.—*N. Y. Sun*.

RELIGIOUS LIBERTY IN BRAZIL.

THE following is a copy of the decree issued by the provisional government of Brazil on Jan. 7, by virtue of which that country takes her stand with the most enlightened nations of the earth in guaranteeing to all her subjects civil and religious freedom:—

ARTICLE 1. This decree prohibits the federal authorities, as well as the individual states, from making laws, rules, regulations, or passing any administrative acts establishing any religion as the religion of the State.

ART. 2. To all citizens is given the privilege of exercising their religious beliefs according to their own dictates, and in their devotions, either private or public, they shall not be interrupted or disturbed.

ART. 3. This liberty does not only embrace individuals, but also churches, associations, and institutions in which there are religious observances, every one having the full right of forming religious associations, and living in accordance with his creed without interference from the powers.

ART. 4. All patronage, resources, and prerogatives of religious institutions granted by the State are hereby extinguished.

ART. 5. The right of all churches and religious orders of acquiring and administering estates under the limits made by the laws regarding corporations, is lawfully recognized, granting to each one the ownership of the property, as well as the use of the buildings for worship.

ART. 6. The federal government will continue to furnish the ecclesiastical revenue, and support the actual personnel of the Catholic Church, where it is done under the old regime, for the space of one year, and for a like period will subsidize the professorships in the seminaries. It is in the option of each state to recognize, in the future, ministers of this or other religions, providing they do not run counter to what is laid down in the preceding articles.

—As an evidence of the advance made by the United States in the direction of providing its dwellers with suitable habitations, etc., it may be mentioned that the value of the building stone produced in the year was estimated at \$25,500,000, and that bricks and tile to the amount of \$48,213,000 were made. These materials were stuck together with 49,087,000 barrels of lime, valued at \$24,513,000, and 6,253,000 barrels of American cement, worth \$4,533,000. When to these figures is added the enormous amount expended for lumber, house hardware, and labor in construction, it will be seen that the people of the United States are paying a tidy sum every year for their homes, places of business, churches, and other buildings.—*Journal of Useful Inventions*.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 4, 1890.

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NATIONAL REFORM FANATICISM.

BRO. E. E. FRANKE writes us from Williamsport, Pa.: "While Bro. K. C. Russell and myself were canvassing for signatures to petitions some days since, we called on a Rev. Hughes, of this city, a Lutheran minister. He proved to be, in principle, a full-fledged National Reformer. He said he would sign a petition to indorse both of Blair's bills, if he should have opportunity. He claimed that they were just the things needed. We tried that show him that it would not be right to compel people to worship contrary to their conscience, and that if such laws should pass, persecution would follow, and we would have simply a repetition of the methods of Roman Catholicism. He replied that he thought it would be a good thing to use the same cudgel the Catholics did, to knock them (Catholics) down with. He also said he would thank God for the time when he could send the police out on Sunday morning to bring delinquents to church so he could preach to them. Then he tried to justify himself in this position, by saying that Jesus said, 'Compel them to come in.'"

This man preaches in one of the largest and most fashionable churches in Williamsport. His position shows that human nature is now what it always has been; that is, that just in proportion as churches lose the spirit of Christ, they are clamorous for civil power, the sword of the State, to compel people to conform to their own religious dogmas. It shows also that one result which the preachers greatly covet is to have their empty pews filled, by compulsion if need be, on Sunday.

In the same letter, Bro. F. inclosed the following paragraph, clipped from the Pittsburg (Pa.) *Press* of Feb. 10, 1890:—

"A preacher in this city told his congregation that the calamity in Secretary Tracy's family was, in his opinion, a punishment for the President's refusing to mention Jesus Christ in his Thanksgiving proclamation. Was God, then, afraid to punish Harrison, and therefore struck as high as he dared by going into his Cabinet?"

Seeing that Pittsburg is a great hot-bed of National Reformers, we can judge pretty accurately what kind of a "preacher" it was who gave utterance to the foregoing sentiments. But as a piece of insulting fanaticism, could it easily be equaled? In his closing sentence, the editor treats it with well-deserved sarcasm.

What kind of times have we fallen upon, which can give birth to men of such perverse spirits, so blind to every instinct of the gospel of Christ, with judgments so distorted, and wills waiting to be seized by some malignant power, and hurried to the worst deeds of injustice and violence? The fit material is beginning to appear for the fulfillment of those prophetic events which are to close up the drama of this world.

WITHIN THE VAIL.

A BROTHER asks for an explanation of Heb. 6:19, 20, which speaks of the entrance of Jesus, as a forerunner for us, within the veil, and which declares that he had so entered at the time the book of Hebrews was written. He says he can find no place where the term "the veil" seems to mean anything else but the veil dividing between the holy place and the most holy place, of the sanctuary. And if such is its meaning, does not Heb. 6:19, 20, he asks, disprove our view that Christ, when he ascended, commenced his ministry in the holy place, instead of the most holy place, of the heavenly sanctuary?

Well, let us see. All agree that the veil spoken of is a veil connected with the sanctuary. We then inquire how many veils the sanctuary had. In Ex. 26:31-37, we find the instruction that God gave to Moses concerning the veils of the sanctuary. The command to Moses was to make a veil of blue, and purple, and scarlet, and fine-twined linen, and hang it upon four pillars overlaid with gold, which should divide between the holy and the most holy place. In other words, this veil constituted a door from the holy into the most holy place.

Moses was commanded further, to make a hanging for the door of the tabernacle, of blue, and purple, and scarlet, and fine-twined linen, and hang it upon like pillars, overlaid with gold, to form the entrance into the holy place. This was the door of the first apartment. No one could go into either the holy or the most holy place, without passing this curtain at the entrance.

Here, then, are two veils belonging to the sanctuary: one is the door of the holy, the other the door of the most holy place; they were made of precisely the same material, constructed by the same means, suspended in the same manner, and served the same purpose. Where, then, was there any essential difference between them? If one was a veil, was not the other equally so?

But it may be said that they are not both called veils. It is true that Moses applies different terms to them, calling one a "hanging" and the other a "veil;" and the reason he does this seems obvious. It was, doubtless, to afford a convenient means of distinguishing between them. And as he thus speaks of them, it is not surprising that, when the subject is spoken of in a general way, the term "veil" should come to signify the inner curtain, dividing between the holy and most holy apartments of the sanctuary, as used by the evangelists.

But when we come to the book of Hebrews, we are to note the fact that Paul is not speaking in this general way, but is giving us a discriminating examination of the different parts and purposes of the sanctuary. Hence he calls both curtains, veils, as they really were, and distinguishes between them, not by calling one a "hanging," as Moses does, and the other a "veil," but by calling the first one a "veil," and the other, "the second veil." His use of the term in Heb. 9:3, settles definitely the question of how he uses it throughout this book, in which alone the expression under discussion is found. There cannot be a "second" without a "first," and when a person, writing, as Paul did, with an accuracy begotten of the highest culture, and with the enlightenment which comes from inspiration, speaks of "the second veil," as connected with the sanctuary, he shows that he has before his own mind a first veil, connected with the same; and to that, by implication, he also refers the mind of the reader. And inasmuch as he says in chap. 9:3, "second veil," when he means the second veil, it follows that if in any other part of the book of Hebrews he means the second veil, he should have said "second veil" there also. Therefore if in chap. 6:19, he means the second veil, he should have written, "Which entereth into that within the second veil, whither the forerunner is for us entered, even Jesus," etc. But if, on the other hand, by the term "veil," unqualified, he means the inner veil in the sanctuary, then in chap. 9:3 he should have written, "And after the veil, the tabernacle which is called the holiest of all." But he does neither the one nor the other, but in chap. 6:19 simply says "veil," showing that he means the first veil, and in chap. 9:3 says, "second veil," showing that he discriminates between the two curtains or entrances to the two apartments of the tabernacle, recognizing them both as veils, and distinguishing between them by regarding one as the first, and the other as the second.

In discussing Heb. 6:19, the only point to be ascertained is, how Paul uses the term "veil." It matters not if Matthew, Mark, and Luke, speaking in a general way, call the inner curtain simply "the veil." There is nothing in this to prevent

another writer like Paul, when giving a treatise on the construction and design of the sanctuary, which requires him to be more definite, recognizing the two veils, and making the distinction he does between them. Heb. 6:19, 20 therefore sustains the view that when Christ ascended, he commenced his ministry in the holy place of the heavenly sanctuary.

For a further discussion of the subject, see the chapter entitled "Within the Veil," in the work on the sanctuary, pp. 221-230.

THE COVENANT OF HEB. 9:1.

THIS passage reads: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." The word "covenant" in this verse appears as a supplied word. Is it the proper word to be supplied, or should it be some other? Is Paul in this instance speaking of the covenant or of something else?

From the 6th verse of chapter 8, the apostle's subject is certainly the new covenant, treated from the stand-point of a comparison with the old covenant. The one is called the "first," and the "old," covenant; the other is called the "better," and the "new," covenant. But it will be noticed that in verse 7 and verse 13 of the 8th chapter, the word "covenant" is supplied; yet as we read these passages it is at once seen that no other word but "covenant" is at all admissible; and the connection, we think, will show the same for chap. 9:1.

In 8:7 we read: For if that first had been faultless, then should no place have been sought for the second." Here the word "first" certainly refers to covenant understood. In 8:13 we have this statement: "In that he saith, A new, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." A new what?—A new covenant, certainly. The "first old;" first what?—First covenant, most assuredly. Now passing to the very next verse (9:1), the division of chapters being only man's work for convenience of reference, we read: "Then verily the first had also ordinances of divine service, and a worldly sanctuary." First what?—First covenant, certainly, by every sound principle of comparison, interpretation, or application. What is Paul's subject here?—The covenants, first and second; and twice before, in the immediate and unbroken connection, he has used the term "first" in exactly the same manner, when by no possibility can it be made to refer to anything else but covenant. On what ground, then, can we arbitrarily make an abrupt change in 9:1, and say that Paul means something else there, of which he has not spoken before?—It cannot, on any reasonable ground, be done.

But we are told that the word to be supplied there should be "tent" or "tabernacle." What sense would the passage then make? "Then verily the first tabernacle had also ordinances of divine service, and a worldly sanctuary." Did the tabernacle have a sanctuary?—No; the tabernacle was itself the sanctuary. The tabernacle did not have a sanctuary, but the covenant did. Moreover, the terms "first" and "second" are not applied to the sanctuary till we come to verses 2, 6, and 7 of this chapter, when "first" refers only to the holy place, and "second" only to the most holy place, of the sanctuary. Not till we come to verse 8 of chap. 9 do we find the term "first" applied to the tabernacle as a whole.

The following comment on Heb. 9:1, by Meyer, the celebrated German commentator, called "the prince of exaetes," is just as decisive on this point as any textual criticism can be. He notices the claim put forth that the supplied word should be tabernacle instead of covenant, and says:—

"But the addition of *skēnē* [tent or tabernacle] is condemned as a gloss by the fact of its being wanting in all the uncial MSS., in many cursives, in Syr. utr. Basm. Aeth. Arm. It. Vulg., with Gregory Thaumaturgus, Cyril, Chrys. Damasc. Theoph. Photius, *al.* On the ground, too, of in-evidence it is to be rejected, since, on the one

hand, the coherence with 8 : 13, and through that with 8 : 7, ff., leads to *diathēkē* [covenant] as the main idea to be supplemented; and, on the other hand, the expression *he protē skēnē*, 9 : 1, would be made to denote something quite different from that which the same expression denotes in 9 : 2. For while in verse 2 the outer division of the tabernacle is indicated thereby, in verse 1 only the first or Old Testament, earthly tabernacle in opposition to the New Testament, heavenly one, thus something entirely dissimilar, could be intended by this expression."

SIN AND THE ATONEMENT.

THE transgression of God's law demands the death of the transgressor. "Sin is the transgression of the law;" and "the wages of sin is death." The guilty human pair in the garden of Eden, awaking to the consequences of their disobedience, found themselves confronted by this terrible and inexorable decree of justice, demanding not only their own death, but that of all their posterity. A release from this penalty was possible for man only upon one condition,—the presentation of a substitute. Of this substitute justice demanded two things. It would not be just to compel any being to suffer death in man's stead, therefore the substitute must be voluntary; and God's law being infinite in its righteousness and holiness, the substitute must be of like character, that its claims might be fully met and its honor and dignity preserved. The Son of God was the one being in whom these conditions could be realized.

As Adam's fall involved all his posterity, an atonement was demanded of sufficient breadth to cover the whole world. Such is the nature of the atonement which Christ makes. He became "the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2 : 2. His sacrifice opened to all the world the way to God's pardon and favor.

Yet not all the world have their sins removed by virtue of this great sacrifice. The wicked and finally impenitent meet at last the result of their evil doing, and receive the wages of sin, in the second death. The death of Christ paid the full penalty of the divine law for all the human family. In no other way could provision be made for all, as it was necessary should be made. But this act did not make a final disposition of their sins, compelling all to be saved. It only placed salvation within their reach, making it contingent upon the exercise of faith in their divine Sacrifice, and the acceptance of the free salvation set before them. It rendered possible the escape of the sinner from the penalty of his sins, not by obliterating those sins, but by providing a means through which they could be removed from him.

The death of Christ in itself did not make any disposition of sin. Had it done so, the popular idea would be true that the atonement was made on the cross, and it would have followed that all men, independent of their own choice, were to be saved. But God could not, consistently with the principles of his government, save men in this way. To do so would be to ignore the exercise of man's free will, without which no act of service from his creatures could be acceptable to him, either in this world or in the world to come.

By virtue of the blood of the divine Sacrifice, the sins of the righteous are transferred from them to their Substitute, and by their great High-priest are borne into the heavenly sanctuary. But while probation continues this transfer of sin is not final. The penitent sinner receives pardon and the favor of God as fully as though he had never sinned; but if he again forsakes God, and remains impenitent, the sins which have been pardoned will be put back upon him in the judgment, as though no pardon had ever been granted. In this sense they still stand against him, until the work of the judgment makes their removal absolute and final.

In the cleansing of the sanctuary, which is synonymous with the judgment, the sins of the righteous are "blotted out." So far as the latter are

concerned, they are then obliterated. But they are not obliterated in fact. When the atonement has been completed, all these sins are placed upon the antitypical scape-goat, Satan, the author and instigator of all sin, who must bear their terrible load during the thousand years in which the earth lies desolated. At the end of the thousand years Satan and all the hosts whom he has seduced into sin meet their end in the lake of fire, and with their destruction sin passes out of existence. It exists so long as its originator exists, and perishes when he perishes.

But while the sins of the righteous are thus placed upon the head of Satan, and receive in his destruction their final obliteration, it is not less true that the penalty of these sins was borne by Christ upon the cross. The demands of infinite justice over the great law which these sins had violated, were met in the death of Christ. They could not be met in the death of Satan. His life could not be accepted as satisfaction for the violation by man of God's great law. Satan does not become in any sense man's substitute, or take any part in the work of man's atonement.

The death of Christ paid the penalty for man's sins, and was the only means by which that penalty could be paid on the principle of substitution. It satisfied the demands of justice with respect to his sins, and could therefore be accepted in place of the death of the sinner. The law of God, violated and dishonored by man, was, in respect to those same sins, honored and vindicated by the sacrifice on the cross. The sins made this sacrifice necessary in order to man's salvation; but the sacrifice did not obliterate the sins. That result is only accomplished by the final destruction of all sinners, with the great originator of sin, in the purifying fires of the day of God.

L. A. S.

FROM AUSTRALIA.

ANOTHER year has passed away, and we are brought to the last decade of the most remarkable century of the world's history. The prayer expressed by the poet, frequently quoted by those who anticipate their heavenly rest, "Fly swifter round, ye wheels of time," seems to be fully answered in the rapidity with which days and weeks multiply into years. This is apt to fill the heart with sad reflections as we think how swiftly the opportunities and blessings of this life are passing away, and how few the years have become in which we can work for God and our fellow-men! While we have some reasons for congratulation, and many occasions for gratitude in looking over the past year, still we cannot conceal our regret that more has not been accomplished in our work in Australia. It is true that our forces are small, and our strength is but weakness; and when we realize that the power of God is at our command, we are feign to confess that we have not availed ourselves of this help as it was our privilege to do.

It would, however, be a mistake to apply the usual criterion in judging of the progress of our work. If it were a bid for popular favor, we should judge of its progress by the number of friends and adherents which it obtained. But popularity is not one of the objects at which the third angel's message aims. We do not anticipate that the masses will ever seek for it, or accept it, or applaud its advocates. What, then, constitutes success in our work? The answer is found in the commission of the angel, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." And our progress in carrying out this commission constitutes the success of the third angel's message. At the same time, we expect that the honest in heart will receive the message of truth; but these will not comprise the masses of earth. How few there are even of those who see the truth, who are willing to accept it!

By the last mail we received such news of the General Conference as was conveyed in the *Bulletins* and in the *REVIEW* up to Nov. 12. The decisions of the Committee in reference to supplying foreign

fields with laborers have not yet reached us. We indulged the hope that the General Conference would be represented in our next colonial Conference; and giving time, as we supposed, for reports and delegates to reach us, we appointed our Conference for Dec. 29, to take advantage of the lull in work of all kinds, and of cheap fares which prevail in the holiday season. But receiving nothing, we have been obliged to postpone our meeting until the arrival of another mail, hoping that it will deal more generously with us. It will be no small disappointment if some help is not sent to take up the work in Sydney. Through the news which has reached us, we are greatly cheered to learn of the success and evidence of God's blessing which attended the General Conference. It almost makes us feel sad to realize that the work in America will soon outgrow our acquaintance, yet we would not have it otherwise.

Our work here is increasing on our hands. We find devoted persons of ability who are willing to engage in the self-sacrificing cause of truth. Several important questions will come before our next Conference. Through inability to obtain a proper building, we have not yet opened a school in Melbourne. This we feel must be done without delay; but there is connected with it the necessary outlay of means. Our brethren who are engaged in tent-meetings at Sandhurst are meeting with quite good success. The city authorities have amended their by-laws in regard to tents so as to greatly favor us. Quite a large number, I understand, have already accepted of the Sabbath. Bro. Curtis writes from Adelaide that seventeen have lately signed the covenant there. Bro. Israel pitched his tent at a small place called Longford, in Tasmania, before entering Launceston; but the continuous rains and opposition of the ministers prevented his awakening any general interest. After the Conference he will probably begin operations in Launceston, the second city in size on the island.

We are now just entering upon the holiday season. To-morrow, Christmas-day, will be as somber and silent as Sunday. It is virtually considered a sin to work or engage in business on that day, in the eyes of popular opinion. But this day's devotion apparently atones for a week's folly and pleasure which succeeds it. Boxing-day, which immediately follows Christmas, is the wildest holiday of the year, in which both Satan and sanctity vie with each other in pleasing the masses, and enticing money out of their pockets. This evening our Christmas exercises will be held in connection with the Melbourne Sabbath-school, and will consist of offerings for the missionary ship, with appropriate exercises, all of a religious nature. Our people feel a lively interest in the missionary ship, and our Sabbath-schools undoubtedly will endeavor to do their part in assisting the enterprise.

G. C. T.

MISSIONARY PHYSICIANS.

ALL that we know of the true missionary is by the life and teachings of our Lord and Saviour Jesus Christ. The great and terrible God had but one Son, and when this planet became severed from the vast continent of heaven, Christ was sent as a missionary to redeem it, and bring it back to the ninety and nine that had never fallen. When this is done, there will be greater rejoicing by the stars and the sons of God, than when God brought this earth into existence. We who became lost will then be redeemed. We who wandered away in sin will then be brought back in holiness. Therefore the life of Christ, the Captain of our salvation, and his teachings to those associated with him, who have become his representatives, can be studied with profit.

Christ was not only a missionary in the common acceptance of the term, but he was a missionary physician. He that made the world spent a large portion of his time in relieving the maladies of man's nature which had come upon him in consequence of sin. He first removed the obstructions

that lay in the way of reaching the heart, and by this means he gained admittance to the soul. He inspired the afflicted and the suffering to look to him as not only the physician of the soul, but also of the body. When he sent forth the disciples to carry on the work which he had begun, and even in giving them an experience to take up and carry on his cause on earth when he should leave, he gave them power to take up serpents, and if they should drink any deadly thing it would not hurt them, and they were to lay hands on the sick, and they would recover. This was not confined to the twelve apostles, but to the seventy whom the Saviour sent forth; for they "returned again with joy, saying, Lord, even the devils are subject unto us through thy name." And even after the Saviour had committed the work to the disciples, the same power still rested upon those who embraced the gospel. This was a part of the great commission; and while it is not true that the Church of Christ to-day possesses that power to heal the sick miraculously as was done by the early disciples, may there not be a reason in this?

Experience, as well as God's word, has taught his people that they should do all in their power to prepare themselves for the work of God, and then the Spirit of God will make up what is lacking, so that God himself will receive all the glory. Is it not true that there has not been that appreciation of a training as to the nature of disease, and how to heal the sick, and how to care for ourselves that there should have been? Is it not rather in the mercy of God that some fields have not been entered by us while in ignorance of this work? Some large countries which are before us, possess climates in which it would be difficult for us to withstand disease without a knowledge of the principles of health and how to care for ourselves. A few individuals may possess constitutions that will not be affected; but they are very few. And who will expect God to work a miracle to save our missionaries in these unhealthy places, unless they do all that lies in their power? Can this be expected in India, in some portions of Africa and China, and in certain islands of the sea, any more than we could expect to be miraculously preserved in America if we did not care for our health? And this is but one side of the question.

There are many with whom we daily come in contact, in these foreign fields, who are afflicted with certain diseases that to all human appearances could be healed by the exercise of a little knowledge of those agencies which might be used in harmony with the laws of nature. We have thought much of this since visiting Africa, and especially while in some portions of South Africa, and have heard individuals who have been in India make statements concerning the matter. We ourselves have felt the effect of the climate as never before, and we have seen many individuals who it would seem might be helped, if some judicious person, properly instructed in hygienic agencies, could nurse them.

Is it not, therefore, in harmony with the plan of God that this agency should become more prominent with our missionaries as they go to these foreign fields? In view of the unhealthfulness of the climate, should not persons be selected who have constitutions that can stand it, and who have a proper education to care for themselves and also for those suffering from physical maladies? It has seemed to us, as we have viewed this matter, that no missionary, colporter, or canvasser, should be sent to these different fields—which, to all human appearances, will be among the best places in the world in which to sell our publications—without a training as to the laws of nature that govern our physical system.

Upon this point God has given great light. It is by his providence, and by his Holy Spirit, that he has called the attention of this people to this subject in the United States. Will it be ignored? Will God permit it to be possessed, but without its holding a prominent place as it did in the beginning

of the gospel age? And we speak our deep conviction when we say, that to select people to go to India, or to some portions of Africa or China, without this knowledge, will be one of the greatest mistakes that could be committed. It will only teach us a lesson by sad experience,—by these persons having to be laid aside, and others sent to fill their vacant places. This experience ought not to come to this people. We say it costs too much for individuals to throw away their lives, whom God can use to advance his cause. There are some who sleep to-day, whose counsel would be of the greatest value to the cause were they alive. But their work is ended, as far as their personal influence is concerned.

Shall we pass on heedless of these things? or shall we consider the lesson of the past? Shall we be as wise as other denominations who send individuals having a thorough medical training, to first explore the country, and then send such men to labor there as they consider will be best adapted to the field? More than this, other denominations have learned the importance of educating missionaries. The most successful missionaries in South Africa working among the natives, are missionary physicians. Said Livingstone: "My great object was to be like him [Christ], to imitate him as far as he could be imitated. We have not the power of working miracles, but we can do a little in the way of healing the sick, and I sought a medical education that I might be like him." It was through this means that he reached hearts, and made friends with many of the tribes he visited. And, again, we might mention the Rev. Dr. Stewart, now at the head of one of the largest native educational institutions in South Africa. He was with Livingstone. Others, also, whom we have met, bear the same testimony to this end.

May the Lord help us as a people to appreciate properly every agency that he can use to carry forward his work. The more we appreciate this, the better we can do the work of God, and the more successful will we be in this closing message.

S. N. H.

THE CAUSE IN AUSTRALIA.

I TAKE a few moments in the midst of our annual meetings, to let the readers of the REVIEW know something of the condition of things in this interesting point of our history. We had indulged the hope that the General Conference would deem it expedient to send us help and counsel for these important meetings. They were placed about two months after the meeting of the General Conference, with this in view, and being disappointed on the arrival of the first boat after the General Conference, we postponed our meeting until after the arrival of the second, only to find ourselves no better off. The meetings are attended by a goodly number of our people from the different churches. About sixteen came over from Adelaide, a distance of over 500 miles. So far, our meetings have been signally blessed of God. On the Sabbath we experienced gracious manifestations of divine blessing in all our services. On Sunday evening nearly the entire congregation recorded a solemn promise to seek God more earnestly than ever before.

In our business deliberations, too, we have enjoyed the blessing of God. Our deliberations have been free, and the spirit of them has been cordial and brotherly. The past year has been a successful one in our work in all of its branches, though we certainly would be glad to chronicle even more success. The work of the Conference has been restricted only by the scarcity of laborers. This Conference year has been fifteen months long. In this time the number of Sabbath-keepers in Tasmania increased from twenty-six to 106, and in South Australia from forty-six to over 100. In Victoria two small companies have been brought out, one numbering eight or ten, and the other about fifteen. The work in the city where the latter company is located, is but just begun. It will require many months to complete it, and we have every

reason to believe that it will result in the establishment of a large church. Different from the work in America, the cities in these colonies seem to present the most inviting fields of labor. The little company at Sydney still holds on to the truth, and although our force is very small, and we are about to be deprived of the assistance of Bro. Israel's labor, and it is uncertain when Bro. Hare can remove to this field on account of his present interest, still it seems imperative that we should make a further division of our laborers, so as to include the great field of which Sydney is the center. We have not yet arrived at a conclusion as to what arrangements can be made.

The law requires us to hold semi-annual meetings of the publishing company, at which a balance sheet must be presented, and placed upon record with the registrar-general. The operations of the *Echo* Publishing Company for the last six months, show a small balance on the side of prosperity. Very much of the resources of the company is demanded for necessary improvements, in order to become better fitted for the work. We are about entering upon a strife with the trade society, who are seeking to exact oppressive measures, demanding that we shall discharge our lady compositors, and that our hands shall unite with the union. We shall, however, trust in the providence and protection of God, and commit our ways to him. In our next letter we hope to be able to give many items of interest, and to accompany it with our various reports.

G. C. T.

"WISE AS SERPENTS, AND HARMLESS AS DOVES."

MORE than eighteen hundred years ago, the greatest Teacher that ever walked upon the earth, the One who best understood human nature, giving instruction to his disciples concerning the method they should follow in the promulgation of religious truth, said to them, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

It is certain that the cause of truth would not be injured in our day by a stricter adherence to the principles laid down in this text. The followers of Christ, to whom the promulgation of gospel truth is intrusted, cannot give too great heed to these words. As it was in the days of the apostles, so it is to-day: they must go forth as sheep among wolves. The champions of error are stronger in this world than the champions of truth. They can work by methods which will not answer for the propagation of the cause of truth. Truth in itself is more powerful than error; but in the hands of incautious friends loses to error many a battle which it might otherwise have gained.

There are some who have the wisdom of the serpent, but lack the harmless characteristics of the dove. They go about attacking everything indiscriminately, making no allowance for any extenuating circumstances which may have led another individual into error, or for any possible good motives which may have prompted him to action. Nor does it seem to make much difference whether the errors are of such a nature as would make it profitable to combat them. It is hard for them to give their opponents credit for honesty of opinion. They attack their utterances, placing upon them all possible constructions and getting out of them all possible meanings, with some that are not possible, without giving any play to that spirit of charity which makes allowance for discrepancies caused by honest differences of opinion, or variation of circumstances and education. Such a course does not commend itself either to the good sense or the good will of any intelligent community, and can hardly fail to react upon the cause of truth in a way which more than counteracts what little good may have been accomplished.

While there is room to put in practice this admonition of the divine Teacher in all branches of the warfare for truth, it seems to be particularly applicable at the present time in that branch which relates to the preservation of Religious Liberty. Heinous as is the crime of working to subvert and destroy this inestimable boon, there are unquestionably some who do so from motives that are in some degree commendable. It will not hurt the cause of truth to give its opponents all the credit which is their reasonable due. Carefulness in this direction will be justified by the good results which will follow.

L. A. S.

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.

LET YOUR LIGHT SHINE.

HAVE you found the heavenly light?

Pass it on!

Souls are groping in the night,

Daylight gone!

Hold thy lighted lamp on high,

Be a star in some one's sky,

He may live who else would die—

Pass it on!

Be not selfish in thy greed,

Pass it on!

Look upon your brother's need,

Pass it on!

Live for self, you live in vain;

Live for Christ, you live again;

Live for him, with him you reign—

Pass it on!

—Sol.

DENMARK.

COPENHAGEN.—I know that my brethren in America will be pleased to hear about my whereabouts, so I will write a few lines for our paper, the REVIEW. Bro. Johnson has partly reported my last summer's work with the tent, and I shall therefore simply add, that while at times with the tent it seemed as if our work for the summer would be in vain, it has since been proved that much good was accomplished. The good news from some of the places where we held meetings is very cheering, and we feel that God doeth all things well. Blessed be his holy name!

I closed tent labor in September, and came to this place, where my family have been located since we came to this country. We have a church here of about sixty members, eight or ten of whom have been added since we came. Eight or ten others are keeping the Sabbath in this place. Oct. 1, I began lectures here in a hall, and have since continued, with an increased interest to hear. I am now presenting the immortality question, and the interest to hear is so great that some have to go away for want of even standing-room. A few have begun to observe the Sabbath as a result of lectures given upon that point; many are convinced, but it is no small thing to break away and go contrary to custom. Our hearers, as a general rule, have been a very nice class of people, and we have been disturbed in our meetings only once, when we had to call for the police. The Spiritualists, who are increasing rapidly here, and also another sect, who are agitating conversion after death, have tried to make some trouble in order to hinder these lectures upon the immortality question; but we believe the Lord will interfere, and help us to present the truth in such a manner that the thinking and reasoning people can see it.

We have gained many friends, and we see a very large field of labor open before us in this city of nearly 400,000 inhabitants. Copenhagen is a proud city, and wickedness prevails to an alarming extent; but the Lord is good and merciful and long-suffering, and is waiting for all who will, to come to him. I am of good courage in the Lord, my strength and my Redeemer.

We have obtained liberty to sell our tracts at the time of our lectures, and we think this is a great help and a step in the way of more liberty to circulate our publications in the city and country. I am careful to do nothing contrary to the law of the land; for it is a great privilege that we have so much freedom as we enjoy. I hope we shall be able to increase our book sales, and thereby get the truth before the people. We need more colporters and good Bible-workers in this place. Much good could be done if we had a greater number, but they must be such as are used to city life; others would not do half as well. Pray for us here, that we may have grace to do our work acceptably.

Feb. 4.

J. F. HANSEN.

NEW ZEALAND.

NAPIER, GISBORNE, AND PALMERSTON.—Since our last report from this far-off corner of the great harvest field, many blessings have attended the labors of those engaged in the work here; and not a few evidences of the convincing power of the truth have been vouchsafed to us to cheer us by the way. One of the most encouraging of the many blessings we have enjoyed, was the completion of the Napier

church building,—an undertaking which has been accomplished successfully since our last report was penned.

When we think that in one short year a company of over 100 has been brought out to see the light of truth, and to so love that truth that they willingly invest their means in a building in which to meet for worship, and to better carry on the work that has been begun, we feel that truly God has been good to us all, and that such evidences of sincerity and determination are pleasing to him. It should also, I think, arouse those who love the truth, to a realization of the real power that should attend it. And when we look back upon the past, and especially to the time of our arrival in Napier, we feel that while God's blessing has so richly rested upon, and manifested itself in, the work during that time, we all realize that much more might have been accomplished, if we had believed for more and labored for more. And when we contemplate the future, and look out over the great harvest field, and see how the truth binds New Zealanders, Australians, Americans, and all the peoples of the world into one vast brotherhood, creating in them such feelings of love for one another, we feel like saying with David of old, "Withhold not thou thy tender mercies from us, O Lord: let thy loving-kindness and thy truth continually preserve us."

As I have mentioned the completion of our new church, perhaps the American brethren would like to hear concerning its dedication, which took place on the evening of Christmas-day. In this part of the world, Christmas time is a very festive time, and the season is very hot, being, in fact, the middle of summer, when flowers and evergreens are to be had in abundance. Such being the case, busy hands engaged for a day or two previous to the dedicatory service, in trying to adorn the building which we were about to offer to the Lord; and it was good to see the willingness manifested by all to assist in the work. The decorations were appropriate, and were calculated to create in the people a reverence for the place of meeting, and draw their minds out while beholding nature, to contemplate and worship nature's God. Over the rostrum (which is in the east end of the building) was the text: "The Lord is in his holy temple;" and at the west end of the building, the words: "The earth is the Lord's, and the fullness thereof." There were also other appropriate quotations from the good, old book. A large audience assembled at the opening service, and great interest and attention were manifested by all during the exercises; and we believe a good and lasting impression was created in the minds of those present.

During the same week daily prayer-meetings were held,—one in the early morning and another at night; and the blessing of God rested down upon the people in a large measure. It was, indeed, a heart-searching time. On the evening of the last day in the year, fresh resolves were made, and determinations to be more faithful during the year 1890 than ever before were expressed. These services prepared our hearts for the quarterly meeting, which was held the first Sabbath in the new year; and being the first occasion on which the ordinances of the Lord's house were celebrated by the Napier church, a large congregation assembled to witness or engage in the service. After the opening exercises the church roll was called, and it was encouraging to hear the good testimonies to the saving power of, and love for, the truth, which were expressed by all. An invitation was given to those who desired to go forward in the ordinances, to do so, and almost every member took part. At the close of this service, without any break being made, the ordinance of baptism was administered, when six or seven more were buried with their Lord. Thus on the same day all the ordinances were celebrated. The Lord continued to bless the Napier church.

And now a word about our other laborers and their work, as I do not wish to speak simply of the work in Napier. Since October Eld. Daniells has been to Gisborne, in the Poverty Bay district, and with Eld. R. Hare has organized a little company of commandment-keepers into a church, Sabbath-school, T. and M. society, etc., since which time Bro. John Glass has been holding meetings and canvassing for "Bible Readings" with them. Good and encouraging reports are received from them, and they feel happy in the truth. Eld. Hare and wife, after the organization, left for Palmerston, in the Wellington district, at which place he pitched the tent, and by last reports was having crowded meetings, and much interest and earnestness were being manifested both for and against his

mission. Quite a number of our publications have been sold in this district by our canvassers during the past year, and we believe that a good company will take their stand for the truth before this mission closes.

The canvassing work, too, is progressing rapidly, and I think it worthy of a separate report; but as this is somewhat lengthy, perhaps a brief addition to what has been written will be sufficient for this time. During the past quarter, or perhaps a little longer, about \$4,000 worth of our denominational and medical publications have been sold, which is within \$500 of being as much as the amount received for the year preceding; and we hope that by the end of our Conference year, we shall be able to present a most encouraging report.

As an illustration of what may be done toward the advancement of the truth by the canvasser, I would like to relate an experience which we have had in the work here, and which I believe is another evidence that the blessing of God has attended our work. One of the canvassers went recently to a Scandinavian settlement, called Norsewood; and although he was unable to speak the language, he had been impressed for some time with the idea that some work should be done there, especially as the people were somewhat isolated, and in what Americans would call the back-woods. However, they needed the truth as much as their more favored neighbors, and we felt that a work with this end in view would be abundantly blessed; nor were we disappointed, for God's blessing did indeed attend the laborer. When the time came for the delivery of the book, "Thoughts on Daniel and the Revelation," we found that a certain minister had been trying to sow the seeds of distrust and prejudice among the subscribers, by telling them of all the erroneous (?) views which the book contained; but the apostle's words, "We can do nothing against the truth, but for the truth," were amply verified; and while some obeyed the dictates of the minister, such an interest was created in the minds of others that they were anxious to get their books, and many who had not subscribed their names, bought the book for cash, to see what it did really contain. And that is not all. While delivering "Thoughts on Daniel and the Revelation," thirty orders were taken for the "Life of Christ." This book was delivered one month later, when we had an opportunity to hear what the people thought of their former purchase, and without an exception they were satisfied, and numerous inquiries for more light, and earnest requests for some one to preach to them in the mother-tongue were made by the people; and although the minister mentioned (who could talk the Scandinavian language) had been among them during the interval, to try to tear the truth from them, they still desired more light.

Jan. 16.

JAMES HARRIS.

ILLINOIS.

AMONG THE CHURCHES.—Since last reporting, besides helping to look after the general interests of the work in the State, I have visited the brethren at Kankakee, Sadorus, Monticello, Bloomington, Sheridan, and Rockford. I find all of good courage, and doing what they can to hold up the light of truth. Jan. 10-21, I attended the council of some of our leading brethren at Springfield. While there, an elder was ordained, and three persons were baptized. At Bloomington we have just completed the remodeling of a church building, and have it ready for use. In company with Bro. Kilgore we reorganized the church here, and one was baptized. Others who were sick with *la grippe* at the time of our meeting, desire baptism. I am still at Bloomington, assisting Bro. Merrell in holding meetings with the church.

The tent season is rapidly coming on, and the prospect for tent work is brighter before us this year than it has been for some time. If there are three or four men in the State who would like the experience of going with a tent the coming season, as helpers, I should be glad to correspond with them. Address me at 125 W. Monroe St., Springfield, Ill.

Feb. 24.

A. O. TAIT.

MISSOURI.

UNION SCHOOL-HOUSE AND LOWRY CITY.—From the general meeting at Nevada, as reported by Eld. Covert, I went to a neighborhood in the north-eastern part of Vernon County, where there are several families of our brethren living, and held a few days' meeting with them at the Union school-house. The

brethren were encouraged, and a good impression was made upon those not of our faith who attended. I was cordially invited to return and continue services there. From there I went to Lowry City, St. Clair Co. This church having had no special labor in church duties by a minister for a long time, was in need of help. Sixteen discourses were given, besides visiting and talking with the members of the church in relation to the position of our work for this time. One of the leading physicians of the place having accepted the truth through missionary work, was baptized, and united with the church. Others are almost persuaded to obey. The good Spirit was manifest in every meeting, and all seemed encouraged. I feel hopeful for the church and cause there. Many urgent calls come in from all parts of the State. Nothing preventing, I will go to Vernon County to resume the work there.

Feb. 20. N. W. ALLEE.

AMONG THE CHURCHES.—After General Conference I spent a month in Tennessee. Leaving there Nov. 29, I stopped until Dec. 4 with the church at Poplar Bluff, and preached ten times. Nearly all the brethren were in attendance, and we had most excellent meetings. One united with the church, and all were much encouraged. At St. Louis and Sedalia Eld. Covert was with me, and he has already reported our meetings with these churches. A portion of the week of prayer, and until Dec. 29, I was at home with the Lincoln church. Here we had precious seasons of refreshing together, as in unity we sought the Lord. At this time we held our quarterly meeting, and elected and ordained the officers of the church.

Jan. 2, I went to Kansas City. I arrived at the mission at about 8 p. m., and found a goodly company of the brethren assembled awaiting my arrival, who listened with interest while I presented to them the subject of righteousness through Christ. All of the meetings with the Kansas City church, with one or two exceptions, were well attended. The Spirit of God was present to aid in the work, and I believe the majority of the brethren were greatly benefited by the meetings held with them. From Jan. 13 to 29, I was with the college locating committee in Iowa and Nebraska. From Jan. 30 to Feb. 10, I was with the church at Half Rock. I held nineteen meetings, preaching eighteen times. Here many were sick with *la grippe*, yet there was a fair attendance of the brethren, and an outside interest that increased from evening to evening as long as I was there. Four united with the church,—two by vote and two by letter. Officers were elected and ordained. I left this church much encouraged, and if they will continue in the light as I tried to place it before them, they will see better days. Jan. 11–16, I was with the Winston church. Here the Lord wrought for us, and five were added to the church.

The Lord is good. In all these meetings we have felt his presence, and return to him all the praise for his power, praying that it may work in us more mightily. I am now at Enyart, Gentry Co., helping Bro. Willis in his interest here.

Feb. 19. R. S. DONNELL.

KANSAS.

AMONG THE CHURCHES.—Since our ministers' meeting at Topeka, the first of December, I have labored among the following-named churches. I spent a day with two of the Union College locating committee, considering a Wichita proposition, spending Sabbath with the Wichita church. Thursday, Dec. 12, I visited the Sterling church, and spent the time till Monday among the members, holding evening meetings and helping arrange for the week of prayer. I then went to Nickerson, where there are a few who are keeping up an interesting Sabbath-school. I held one meeting with them. Arriving in Hutchinson the 17th, I spent a part of the week of prayer with that church, the meetings being fairly well attended. Thursday I went to Wichita, and found the church deeply engaged in the week-of-prayer services. Meetings were held on the east side of the city in the afternoon, and at the church in the evening. The Lord came very near at some of these meetings. I spent the remainder of the week here. The Christmas exercises at the church were well attended, the church being full, and the exercises very interesting, showing much thought and care on the part of those in charge. The children were particularly well pleased. After this, it seemed best to return to Hutchinson and hold quarterly services and a short series of meetings. Two were received into the church, and one signed

the covenant who awaits baptism. The following Sabbath and Sunday quarterly meeting was held with the Harvey County church. An elder and a deacon were elected. A few days were spent in the interests of the prospective college. Quarterly meeting was held with the Wichita church. One member was received, and officers were duly elected and installed. This church has been organized about three years. It numbers about fifty, but has never before had a qualified set of officers. A good feeling seems now to exist, and all feel that the church has a brighter future before it. The Lord came very near at some of our meetings, and we expect to see a steady growth in the Wichita church. I spent a week in Iowa in connection with the college locating committee, including a Sabbath with the Knoxville church.

Two weeks were spent in and around Stafford, Hainesville, and Preston, holding quarterly meeting with the church raised up by Brn. Gibbs and Fortner at Hainesville. The Spirit of God was manifestly present at this meeting, and its softening influence was appreciated by all. A good outside interest was shown at our evening meetings. Some good people have lately taken hold of the truth near Stafford, as the result of Bro. Fortner's labors last fall. A good work can be done in this locality, if followed up by consecrated labor. I realize more and more every day how willing God is to bestow upon us his Holy Spirit. Continuing my visits among the churches of my district, I spent another day and night with the brethren nine miles west of Hutchinson, speaking in the school-house to a large congregation, who showed much interest in the signs of the present time. Spending a Sabbath and a few days at Newton, I assisted in holding quarterly meeting and in electing church officers. An elder was elected and ordained, and a deacon also was elected. Good meetings were enjoyed with this church.

I am now at Florence, and will assist the church here in the election of officers, and aid them in every way possible. One dear sister who had not been able to see the necessity of keeping the Sabbath with her husband, has acknowledged her duty and signed the covenant. Thus another family becomes more united. My heart is sad when I find families divided, thus severing chords which ought to be the strongest on earth. It has been my privilege to help unite some such, and I feel to say, "Praise God from whom all blessings flow." I never have enjoyed my work so well as during the past few months, nor has God's goodness ever seemed so great. I can hardly thank him enough. I can say as we sing,—

"If He wills that I should labor
In His vineyard day by day,
Then 'tis well, if only Jesus
Blesses all I do or say.

From here I shall enter upon the work lately assigned me by the Conference committee. I desire the prayers and co-operation of all our dear brethren and sisters.

C. P. HASKELL.

Feb. 20.

MINNESOTA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1889.

| | |
|--|---------|
| No. of members..... | 977 |
| " reports returned..... | 524 |
| " members added..... | 28 |
| " " dismissed..... | 13 |
| " letters written..... | 725 |
| " " received..... | 270 |
| " missionary visits..... | 4,743 |
| " Bible-readings held..... | 307 |
| " persons attending readings..... | 788 |
| " subscriptions obtained for periodicals.. | 274 |
| " periodicals distributed..... | 14,013 |
| " pp. books and tracts distributed..... | 330,489 |

C. N. WOODWARD, Sec.

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1889.

| | |
|--|---------|
| No. of members..... | 404 |
| " reports returned..... | 236 |
| " members added..... | 13 |
| " " dismissed..... | 14 |
| " letters written..... | 279 |
| " " received..... | 95 |
| " missionary visits..... | 3,554 |
| " Bible-readings held..... | 453 |
| " persons attending readings..... | 1,254 |
| " subscriptions obtained for periodicals.. | 65 |
| " periodicals distributed..... | 4,099 |
| " pp. books and tracts distributed..... | 221,037 |

Cash received on fourth Sabbath and other donations, \$119.43. Mrs. A. V. CHADWICK, Cor. Sec.

HOW AFRICA IS BEING PREPARED TO RECEIVE THE GOSPEL.

"To every nation, and kindred, and tongue, and people." Rev. 14 : 6. I was greatly impressed by the article on Africa, from Eld. S. N. Haskell, in a recent number of the REVIEW, giving some details of how the Lord has opened the way before his people, for the third angel's message to go to a people that we have comfortably called heathen, and have felt, if not expressed, that their Creator was very merciful to let them, at the judgment, "be as though they had not been." Perhaps we have not quite understood that—

"God, who loveth all his works,
Has left his hope with all,"

And that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." He knows as well now as in the time of Elijah, where the honest-hearted are, and in his wisdom has been opening fields faster than we have been able thus far to supply them with laborers.

Henry M. Stanley, the explorer whose name is so familiar to every reader, in his latest accounts of exploits in Africa this year, intersperses his narrative with humble and devout thanksgiving to God for his protecting care, and for bringing to a successful termination his wonderful journey of thousands of miles through equatorial Africa. He feels sincerely that Providence has raised him up to do a special work, and that he is only the humble instrument in His hand for its accomplishment; and he breaks out again and again into praise and thanksgiving to God for bringing him through in safety, when death hovered over and around him in almost every guise, sometimes from cannibals, sometimes from venomous reptiles and insects, sometimes from savages with poisoned arrows. Of the poisonous arrows he says :—

We were much exercised as to what this poison might be that was so deadly. On returning from Nyanza, we halted at Avissibba, and rummaging among the huts, found several packages of dried red ants. It was then we knew that the dried bodies of these ground into powder, cooked in palm oil, and smeared on the wooden points of arrows, was the deadly irritant by which we lost so many fine men, with such prolonged and terrible suffering. Now we wonder that we have been so long in the dark, for we could create any number of poisons from such insects as we have seen. The large black ant, for instance, whose bite causes a great blister; the small gray caterpillars; the bloated spiders, an inch in length, which are covered with prickles most painful to the touch, would form another terrible compound, the effects of which make me shudder to think of. What with the bees of all kinds, the wasps, the various kinds of ticks, gnats, &c., our lives have been made just as miserable as they could well be. We were prepared to encounter the most ferocious cannibals, but the Central African forest, now opened for the first time, contains some horrors within its gloomy bosom that we were not prepared for.

Twenty-seven of his followers died in camp of starvation, before supplies could reach them. Is it any wonder, then, that he believes almost to the verge of fatalism, that he has been the agent of a guiding Power who is high above all earthly obstacles, in safely doing his work amid such countless perils? His whole life seems to have been a preparation for this mission. Born of peasant parents in Wales, whose poverty was of the deepest, he was committed to the tender mercies of the poor-house from babyhood to boyhood. At fifteen he came as cabin-boy to New Orleans. Chance—though I think Providence a truer name—brought him to the attention of a wealthy merchant of that city, who admired him, adopted and educated him. He dropped his own name,—John Rowland,—and took that of his foster-father. Although surrounded with wealth and indulgence, an irresistible impulse led him suddenly to leave New Orleans, and go into the Southwest among the Indians. Here he made his first acquaintance with savage life, and learned many things that were of incalculable advantage to him in his later experience with the African savages, for all uncivilized men have some traits in common.

After a time he returned to New Orleans. When the Civil War broke out, he was a soldier on the Confederate side. Here he learned military tactics that stood him in good stead, in defending his life against treacherous tribes. After the war, being gifted with the pen, he was made foreign correspondent of the *New York Herald*; and when his chief bade him go and search for Livingstone, where was there a man better equipped for the service?—an extensive traveler, a soldier inured to hardships, acquainted with savage life, and an his-

torian able to write his own reports intelligently.

He has interested the whole civilized world in the African Continent, and his explorations up and down the Congo River have led good King Leopold of Belgium to found the independent State of Congo. He went about it in a humanitarian and Christian way. A treaty was made with every chieftain whose territory they invaded, and every acre of land taken was paid for to the satisfaction of the owners. Justice and kindness ruled every transaction. King Leopold has paid \$5,000,000 out of his own private fortune, to open up this vast and rich region. History informs us that in nearly every case heretofore, colonization has begun upon—

"The simple plan

That he shall take who has the power;
And he shall keep who can."

But here the Golden Rule has been strictly observed—and what a promising field of missionary effort has been opened? All the natives favorably impressed with the influence the teachings of Christ exert upon those with whom they have dealt thus far, are ready for more truth. Stanley warmly testifies to the fidelity, heroic unselfishness, and intelligence of his native followers. He says he considers that Livingstone's mantle has fallen upon his shoulders, and that he shall devote the remainder of his life to Africa.

Steamboats already navigate the great Congo River, and its ports are connected by steamship lines to all the ports of Europe. A railroad to span the rapids is in process of construction, to be finished in four years. When it is completed, there will be steam communication from America direct to the heart of the Dark Continent. More has been done toward its civilization since 1843 than before, in the knowledge of man.

L. E. ORTON.

Brooklyn, N. Y.

Special Notices.

STATE MEETING FOR NEBRASKA.

MARCH 17-31 is the time appointed to hold our State meeting at Lincoln. We have the promise of such help from the General Conference as will enable us to hold a meeting somewhat similar to an institute. We hope to be able to consider every branch of the missionary work. We trust that all who can, will come. This will be a very important meeting, and none can afford to stay away who can attend. Let those coming, bring bedding. I am not prepared to announce whether there will be a reduction in railroad rates or not. Those coming may take a receipt for the money they pay, showing they have paid full fare, and then if any reduction can be obtained, they will stand a much better showing. Do not forget the time and place, but make arrangements now to come.

L. A. HOOPES.

SABBATH-SCHOOL LESSONS.

THE Sabbath-school lessons for senior classes for the next quarter—April 5 to June 28—will complete the study of the Letter to the Hebrews. These lessons have been carefully examined by the Lesson Committee appointed at the last General Conference, also by the Executive Committee of the International Sabbath-school Association, and many of the leading brethren. The subjects discussed are very practical, and will tend to strengthen the faith of every child of God.

We are glad to see the interest that is being taken in the study of the word, and the spirit of inquiry which seems to prevail. If at any time a point is presented that does not seem quite clear, or does not exactly coincide with what we formerly believed, we should not discard it on that account. But let us carefully investigate the subject, comparing scripture with scripture, at the same time earnestly pleading with God to lead us into all truth. "Light is sown for the righteous," but oftentimes it requires hard study, and a mind enlightened by the Spirit of God, to discern the true light. We trust that no spirit of controversy or debate will be allowed to enter into our schools, but that instead of this we may see a hearty turning to God, and an earnest seeking after light and truth.

The teacher especially should study these lessons with great care, paying particular attention to the notes following each lesson. From these he will be able to frame many additional questions of a practical nature, and thus make a practical application

of the truths taught to those under his charge. It is right at this point—that of making a practical application—that many teachers fail. "The word of God is quick [living] and powerful," and from it the skillful and devoted teacher may draw weapons which are "mighty through God to the pulling down of strongholds."

We hope that all will heed the injunction of the apostle in 2 Tim. 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

These lessons will be published in pamphlet form, as No. 56 of the "Bible Students' Library," uniform in size and style with the last series, thirty-six pages. Price five cents per copy, post-paid.

The plan of publishing these lessons in pamphlet form seems to give general satisfaction. They are not only convenient to use in studying the lesson at home, but can be carried in the pocket during the week; and then, when we are through with them in the Sabbath-school, they can be laid away for future reference. A few numbers will furnish a very interesting series of Bible-readings. Over 13,000 copies of the last series were printed and sold. Send in your orders at once, so that they may reach you in season.

Address all orders to Pacific Press Publishing Co., Oakland, Cal., or to your State T. and M. Society.
C. H. JONES.

WORKERS' INSTITUTE IN WISCONSIN.

In consultation with leading brethren, it has been thought best for the cause throughout the State to hold a workers' institute. It is not possible for us to carry on the work as we have been doing in the past, and at this institute instructions in each branch of the work will be given, that we may know better how to plan to carry it forward. Ministers, directors, canvassers, Bible-workers, and officers in the church, tract society, and Sabbath-school should be present. Those who think of taking up any part of the work should attend, and receive the instruction given. Church elders and others should encourage those who have ability to enter the canvassing work, to attend this meeting. We want to see scores enter the field the coming season, and with those already engaged in the work, carry the truth into new places.

The institute will be held at Milton Junction, beginning March 26 and continuing two weeks. Come prepared to care for yourself as far as possible, by bringing bedding, with some provisions, that all may help by bearing some part of the burden. This is the first institute held in the State for several years, and let us pray earnestly that God will bless the effort we put forth to advance the cause.

A. J. BREED.

TENTS! TENTS! TENTS!

Two weeks ago a notice appeared in the REVIEW AND HERALD calling attention to our tent-factory at Battle Creek. At the late General Conference steps were taken and arrangements made by which the General Conference has opened a tent-factory in this place. As a denomination, we make use of many tents in our work. Large sums of money are paid out every year for tents. This is therefore a matter of much importance to our people. Experience has taught us that there is a great difference in tents, in price, quality, and durability, all of which are important features. Sometimes the tent for which we pay the least money is not the cheapest in the end, and, again, we find that the tent for which we pay the highest price is not the most durable. We want to expend our money for tents to the best possible advantage and get the greatest value for the amount paid out. Using so many tents as we do as a people, this is a very important matter. Realizing that this is so, the General Conference has taken this matter in hand, and established a tent-factory; and we are prepared to make good tents—tents that will make a good appearance when pitched, and have good material put into them. We feel assured that we can serve the cause to advantage by this enterprise. We do not say that we can make you tents cheaper than any other firm in the land, but we do feel that we can give you more real value for the same amount of money.

Some may think that Battle Creek is a long distance from your State, and the freight bill will be large; therefore you will buy tents nearer by, and thus save some freight. There is not nearly so much in this as you may think; it is a very small matter at the best. It should not stand in the way of your corresponding with us. You may find that

you can better yourself in several ways that would make the difference in freight sink out of sight entirely.

I would mention that we have secured a grade of duck which we put into our *standard tents*, that is acknowledged by experts to be superior duck of the same price and grade generally used. The tent season is close at hand. Those that wish to order tents will find it to their advantage to order at once—the sooner the better. Duck is rising in price, and soon there will be a rush in the factory, when we cannot give you so good a chance as we can now. Send for a catalogue, and correspond with W. N. Kennedy, 235 West Main St., Battle Creek, Mich.
O. A. OLSEN.

NOTICE!

ANY persons intending to make a trip to the Pacific Coast, who wish to go in connection with a party, should correspond with the undersigned, care REVIEW AND HERALD Office. The time fixed for starting is March 25.
E. J. WAGGONER.

PAPERS WANTED.

IN our work we can use a great many papers, such as REVIEWS, *Signs*, *Sentinels*, and *Good Healths*. We would be glad of several volumes or broken numbers of any or all of these, for missionary purposes. Be sure that they are clean, and postage should be prepaid. Address me at Statesville, N. C.
J. W. BAGBY.

NOTICE FOR NEW ENGLAND.

WE wish to call attention to the fact that we purpose to hold an institute for the instruction and training of recruits for the canvassing work, beginning Wednesday evening, March 12, and continuing one week. All our canvassers in the field are invited to meet with us in convention from Friday P. M. until Monday P. M., March 14-17. The place of the institute and convention will be announced next week. We hope that many are shaping their business so as to enter the canvassing work this spring. This is the only class of a general nature that will be held in New England before the first of May. We should like to hear at once from all who would like to attend.
E. E. MILES, *State Ag't.*

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 24.—HEBREWS 10:1-9.
(Sabbath, March 15.)

1. What was the nature of the law of sacrifices? Heb. 10:1.
2. Was it exactly like the things of which it was the shadow? *Id.*
3. What differences were there between the priesthood of Aaron and that of Christ?
4. Could the sacrifices of that law make any one perfect? *Id.*
5. If they could, what would have been the result? Verse 2.
6. Why would they have ceased to be offered? *Ans.*—They would have had the same power as the offering of Christ, and would not have needed to be repeated.
7. What is meant by their being remembrances of sin? *Ans.*—Their continual sacrifices were continual acknowledgments of sin. Verse 3.
8. Why were their sins kept in continual remembrance? Verse 4.
9. What is Christ represented as saying when he came into the world? Verse 5.
10. Did this mean that the Lord would not have any sacrifice?
11. From what Scripture is this quoted? Ps. 40:6-8.
12. For what can we say a body was prepared him? *Ans.*—For a sacrifice in contrast with those undesirable ones that could not take away sin.
13. Where was it written that he should thus come? Heb. 10:7. The "volume of the book" doubtless refers to the Pentateuch; for the Saviour said that Moses wrote of him, and that all things written in the law of Moses concerning him must be fulfilled. John 5:46; Luke 24:44.
14. For what did he say he came? Heb. 10:7.

15. What two things are spoken of in verses 6 and 7? *Ans.*—Burnt-offerings and the will of God?

16. What do we learn concerning the will of God in the verse from which this is quoted? Ps. 40 : 8.

17. Is the law the will of God? *Ans.*—There is no difference between the will of God and the law of God. The law of any ruler is his will. (See Rom. 2 : 17, 18, etc.)

18. Where did Christ say the law was? Ps. 40 : 8.

19. Where did God promise to put his law, in the new covenant? Heb. 8 : 10.

20. Who is the mediator for the fulfillment of this promise?

21. Would he make the sacrifice that he did, to accomplish this, if the law were not in his own heart?

22. What is meant by his taking away the first? Heb. 10 : 9.

23. What is the second, that he came to establish? (See note.)

NOTE.

Verse 9 has also been obscured by the unwarranted additions of theologians, who have put their theories into their translations. In a certain translation of the New Testament, of high pretensions, it is made to read, "He taketh away the first will that he may establish the second." But there are no two wills spoken of in the text. The rendering is intended to be equivalent to this: "He taketh away the first covenant, that he may establish the second. No one is warranted in putting an idea into a text which is not written in the text, merely because the idea may be true. That construction is altogether foreign to the apostle's train of reasoning. There is a contrast presented throughout in verses 5-9, as follows:—

1. "Sacrifice and offering thou didst not desire." 2. "I come to do thy will."

He takes away the first, that he may establish the second. In this is found the only contrast in the argument, and it is made very prominent. The sacrifices and offerings of the Mosaic law could not perfect the conscience, could not reform the life, could not write the law of God in the heart. These are taken away, that he may come in whose heart is the law, and who alone can fulfill the promise of the new covenant.

News of the Week.

FOR WEEK ENDING MARCH 1.

DOMESTIC.

—A New York Pasteur Institute has been opened for the treatment of hydrophobia by Dr. Paul Gibier, a pupil of Pasteur.

—A convention of Slavs was opened, Monday, at Allegheny, Pa. It is called in the interest of Hungarians in all parts of the country.

—A Latin copy of Christopher Columbus's letter concerning the discovery of America, published in 1493, was recently sold to the Boston public library for \$2,900.

—A hurricane wrecked several buildings at Gainesville, Texas, Tuesday morning, including the Masonic Hall, the court-house, and the Santa Fe depot. The loss is in excess of \$20,000.

—The Onondaga Indians, though but five miles distant from Syracuse, N. Y., are yet in an uncivilized condition. They number in all 400 souls, and among them are twenty-six chiefs.

—Rubber manufacturers met secretly at New York, Wednesday, and organized a trust, which, as stated, will result in an advance in prices all round. It was reported that Para rubber is becoming scarce.

—It is reported that an organization of negroes known as the Grand Independent Brotherhood, said to have a large membership, is planning a movement to secure control of the State and local government of Oklahoma.

—Patrick McBride, organizer of the United Mineworkers' Association, says that unless the operators agree on the yearly scale before May 1, there will be a general strike in Illinois, Indiana, Ohio, Kentucky, and Western Tennessee.

—The Lehigh Valley Coal Company has suspended work, and there is much suffering among the miners. Hundreds of employees, having been formerly forced to deal at the company's stores, cannot now obtain credit with other merchants.

—The Montana legislative session ended Friday without the passage of a single bill. The members in a jubilation over the close of the session, exploded fire-crackers, which burned a business block and destroyed the records of the legislature.

—John Jacob Astor, the wealthiest man in America, died Saturday. His wealth is estimated at \$150,000,000,

mostly in New York real estate. The bulk of this property will now go to William Waldorf Astor, present United States Minister to Italy.

—Extremes of temperature prevailed Wednesday, on the North American Continent. In the Northwest thermometers marked forty degrees below zero, while in the Rio Grande valley the temperature registered ninety-two degrees, and at Jacksonville, Fla., reached eighty-four degrees.

—Many buildings were unroofed and several were destroyed in a cyclone at Brownsville, Tenn., on Tuesday. A heavy rain-storm which followed did much damage to goods in the wrecked buildings. At Keathley, Tenn., the cyclone wrecked Winslow & Band's bank building, resulting in serious injuries to six persons.

—In almost every respect save the terrible loss of life, the memorable Johnstown disaster was duplicated very early Saturday morning, the 22d, at Walnut Grove, Arizona. A lake one and one-half miles square and sixty feet deep, broke through a dam which confined it, and rushed down a narrow valley, or canon, in a solid wall of water 100 feet high, with a most terrific force, sweeping everything clean and causing a loss, as it is estimated, of sixty lives. A sheriff who visited the scene gives the following description and particulars: "The impetus of the stream of water can hardly be appreciated without going over the ground. Those who saw it say that it came down in an almost perpendicular wall ninety or 100 feet high. Immense boulders, weighing tons, were thrown around, and enormous trees were snapped in two or torn into shreds. Iron bars were broken and twisted out of shape, and an ordinary flat-iron was picked up and carried five miles and then imbedded in the walls of the canon eighty feet above the present level of the stream. A large safe belonging to Robert Brow, and containing nearly \$7,000, was swept away, and no trace of it has been found. The flood struck the lower dam at 1 : 50 A. M., and five minutes later head-quarters, five miles below, were swept away. Several persons were watching at both points, but notwithstanding this, the number of men drowned at the first point was over thirty. Early on the evening of the 21st a courier was sent from the upper to the lower dam to warn the residents at the latter point that the former structure was in danger of breaking, but, owing to the storm and darkness, Messenger William Akard could not keep ahead of the flood, and lost his life in trying to cross the Hassayampa, within view of the survivors of the camp he had tried to save. Charles Thompson, a courier, who arrived this afternoon from below Wickenburg, reports that nine bodies have been discovered at that place."

FOREIGN.

—A rebellion in Morocco has assumed alarming proportions.

—The price of cremation in Paris has been brought down to sixty cents.

—The South American rubber crop will be 1,000 tons less than last year's crop.

—A volcanic eruption in Japan last month cost the country about \$3,500,000.

—Eleven thousand men are now at work cutting the Manchester ship-canal. The contracts already let aggregate \$35,000,000.

—Berlin now has 1,530,000 population, to which should be added the suburban population of 175,000, making a city considerably larger than New York.

—At the request of Mr. Hirsh, the American Minister, the Porte has imprisoned in his own palace Moussa Bey, the Kurdish chief who is charged with robbing and outraging Christians in Armenia.

—Ireland is not the only portion of Great Britain which desires home rule. Delegates representing the home-rulers in Scotland and the liberals of South Wales held a conference in this city to-day, and agreed to co-operate to obtain home rule for Scotland and Wales, subject to the supremacy of the imperial parliament.

—A young Englishman who went to clerk it in the Argentine Republic was so unfortunate as to indulge in public intoxication soon after his arrival in the country, and was astonished when, after being arrested and arraigned in court, he was sentenced to eight days' labor on the streets instead of a fine. He could not face his acquaintances after his term had expired, and so left the country.

—The abnormal advance in the price of rice in Japan has caused dire distress, and many of the people are actually starving. At Toyama and Yoma the natives are living on powdered straw with a meager mixture of rice dust. Several hundred women assembled at the branch of Honquanji Temple, and declared that as nothing remained but to beg for food, they asked assistance from the officers of the town. The rich foreigners have frequently given assistance to the starving people.

RELIGIOUS.

—Five thousand four hundred and thirty-one missionaries are supported by the women's societies of the United States and Europe.

—The Sunday-rest leagues of Chicago already number

in their ranks 40,000 voters, and the number is being constantly augmented.

—A semi-religious order, called "Brothers of the Cross," whose object is to propagate religious Socialism, has begun operations in Paris.

—There are now 138,213 Catholics in a negro population of 5,000,000 in the United States, and 39,490 Catholic Indians in a population of 236,300.

—Trouble in the high-school of Pittsfield, Mass., over the refusal of six Roman Catholic pupils to study the prescribed lessons on the subject of the Reformation, resulted in the expulsion of the pupils from the school.

—The doctrine that the ten commandments have been abolished has still some outspoken enemies outside the ranks of Sabbath-keepers. *The Interior*, a leading Presbyterian journal, said in its issue of Feb. 27: "There is no heresy so deadly to morality and spirituality as what is called antinomianism."

—Archbishop Ryan, speaking on the relation of Church and State, said recently: "Let them be in harmony, the one with the other, not united, for I do not care for any more union than exists now in the United States. If all men were Catholics, then there might be a union, but with such diversity of opinions it is better that they be separate, each working to its own end."

—The delicate duty of deciding whether or not the Mormon Bible is authentic, has devolved upon the Customs Department. If really a Bible, the duty to be levied upon it is but five per cent, but if not a Bible, it is a mere book, taxable at the rate of fifteen per cent. The Department has levied the higher duty, thus practically determining that the work is no revelation, but the production of human intellect.

—Catholic parents in New Jersey who send their children to public schools, or fail to send them to the parochial schools, have been threatened with excommunication, causing great excitement throughout the State. The State board of education is about to propose a measure which it has long been contemplating, to meet this movement of the church authorities. They will ask for the passage of an amendment to the constitution, giving to all parents the right to exercise their liberty of conscience and judgment in the selection of their schools, and making it unlawful for any power, foreign or local, to use dictation or coercion in order to enforce attendance at any particular school, or to compel absence from the public or other schools. Many Catholics are in favor of such an amendment, as they prefer the public schools to parochial schools as a means of educating their children for practical American life with its unqualified allegiance to the Republic first and always.

—In the struggle which is going on in the Presbyterian Church over the subject of creed revision, it is becoming a question whether a new creed, and not merely a revised one, will not be the result of the present agitation. The different presbyteries have developed a considerable lack of harmony in the matter. For instance, the presbyteries of New York and Pennsylvania have taken exactly opposite positions in regard to revision. The latter have, without a single exception, declared that the standards of the confession of faith that have stood for more than 200 years shall remain unchanged. The New York Presbyterians are almost as solidly opposed to the old standards. Under the laws of the Presbyterian Church, two-thirds of the 211 presbyteries in the United States must vote in favor of revision before the general assembly will formally pass upon the question. Fifty of these bodies have already voted. Fifteen of them have voted against any change, and thirty-five have pronounced strongly in favor of a more liberal declaration of faith. The thirty-five presbyteries which have voted in favor of revision contain 199,939 communicants, while those opposed have 112,775 communicants.

Appointments.

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

THE general meeting for Dist. No. 1, New England Conference, will be held at Norwich Town, Conn., March 15, 16. A full attendance is requested, as there will probably be exercises of unusual interest and profit.

A. F. WILLARD.

LABOR BUREAU.

A STRONG young man, used to all kinds of farm-work desires to work for a good Seventh-day Adventist family. Best of recommendations. Address M. C. Jensen, 11 Orin St., Battle Creek, Mich.

A HOME is wanted among Sabbath-keepers for boy nine years old. Address Mrs. E. V. Higley, Algona, Ia., Box 332, care of Wm. Cleary.

ADDRESS.

THE P. O. address of Eld. J. W. Scoles and wife will be Graysville, Tenn., until further notice.

J. J. HUGHES, of Brownville, Nebraska, wishes to inform the brethren that he now has papers enough on hand to supply his two racks for the next six months. So no more need be sent to him at present.

Obituary Notices.

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

BENTON.—Died of diphtheria, at St. James, Phelps Co., Mo., Dec. 14, 1889, our only daughter, Florence E. Benton, aged 5 years and 20 days. Although we did what we could to keep her from falling a prey to the dreaded disease, we were compelled to leave her beside her little cousins, the Ellis children, and with sorrowing hearts return without our darling to our home in Jackson, Mich. Yet we would try to realize that, if faithful, we soon shall meet her again where sickness and death never come. J. G. AND ELLA BENTON.

GALLAND.—Died in Cottage Grove, Lane Co., Or., Feb. 3, 1890, Thomas O. Galland, aged forty-five years. Bro. Galland was a member of the Decatur church of Burt County, Neb. He came West something over a year ago for his health, bringing two of his children with him. He was very patient through all his afflictions, and his children cared for him with much devotion. We believe he will be raised to new life when the Life-giver comes. On account of high water and impassable roads, no funeral services were held. E. H. LITTLE.

HOLSTED.—Died at Cresbard, Faulk Co., So. Dak., Jan. 25, 1890, of typhoid fever, Beryl Holsted, daughter of Bro. and sister H. Holsted, in the sixteenth year of her age. Beryl was a quiet, unassuming girl, and was universally loved and respected where she was known. Before her death her mind seemed to incline toward the religion of Christ, and during her last hours she seemed to give to those who were in attendance, sufficient evidence of her reconciliation to God. We trust she rests in hope. The blow is a severe one to the bereaved family, and we trust God will sustain them in their affliction. They are comforted by the blessed hope in Christ. W. B. WHITE.

NEWMAN.—Died of consumption, Jan. 26, 1890, at Windsor, Eaton Co., Mich., sister Eunice C. Newman, aged 54 years, 6 months, and 20 days. Sister Newman was for many years a firm believer of the views of Seventh-day Adventists, and at the time of her death was a member of the Dimondale church, in good standing. Our sister left good evidence that she sleeps in Jesus. She leaves a husband, five sons, and three daughters to mourn her departure. May they all so live that in the resurrection they may be reunited,—an unbroken family in the kingdom of God. Funeral services were held Feb. 1. Text, chosen by one of the sons, 1 Thess. 4: 13-18. Remarks by the writer. T. M. STEWARD.

WOOD.—Died at Roscoe, Ill., Jan. 24, 1890, of typhoid fever, Melvin Wood, aged 52 years, 5 months, and 19 days. Bro. Wood suffered for sixteen weeks, but bore his affliction with Christian resignation. He united with the S. D. A. church at Rockton about twenty years ago, and during this period has lived a consistent, godly life. His last days were brightened with the conscious assurance that he was accepted of God, and that he would rise in radiant immortality at the first resurrection. A believing brother and sister are the only survivors of a group of eleven children. He will be greatly missed in the church, and in the mourning domestic circle, but our hearts are cheered with the blessed hope that the morning of joy will soon dawn. Words of comfort by the writer. W. C. WALES.

SEVEY.—Died of old age, near St. Johns, Mich., at the home of his son, Feb. 8, 1890, Bro. David Sevey, aged 85 years, 7 months, and 19 days. Bro. Sevey was born in 1804, in the State of Vermont, but when a child he moved with his parents to New York. In 1824 he was married to Rhoda Baker, and to them were born seven children, four of whom survive. Two years after Michigan became a State, he moved his family there, settling in Greenbush Township, Clinton Co., where he lived till his death. In 1870 his wife died. Three years later he was again married, but lost his second companion in 1879, after which he resided with one of his sons. While in New York he united with the Christian Church. He embraced the Sabbath and kindred truths some thirty-three years ago, under the labors of Eld. Frisbie, and has been the elder of the Greenbush church since its organization. He was a good man and an exemplary Christian. He died in faith, realizing that his Saviour loved him. Remarks by the writer. I. H. EVANS.

WHITE.—Died at his residence in Colony, Anderson Co., Kan., Jan. 28, 1890, of neuralgia of the heart, Bro. George White. Bro. White was born June 23, 1823, in Burrillville, R. I. He was brought up under Free-will Baptist influences, and united with that church at the age of nineteen. About 1853 he, with his family, removed to Carroll County, Ill., and in 1863 the entire family were among the first to embrace the present truth at Elkhorn Grove, under the labors of Elds. R. F. Andrews and I. Sanborn. The doctrine of the soon coming of the Life-giver was always a precious theme to Bro. W., and the last few months of his life his hope seemed unusually bright, and his mind seemed to feast upon the word; and he was also deeply impressed, even to telling his companion, that he should soon be laid to rest, although then in his usual health. He died in a few weeks after this remark, within one hour's notice, leaving a wife, two sons, and one daughter, all of whom are cheered by the blessed hope. Discourse in the Baptist church at Colony, to sympathizing neighbors and friends, by the writer, from the words, "And there shall be no more death." Rev. 21: 4. H. G. BUXTON.

BARTON.—Died at her home at New Haven Mills, Vt., Dec. 25, 1889, Mrs. Almada L. (Bush) Barton, aged 73 years and 11 months. She was the relict of Russell A. Barton, whom some readers of the REVIEW in the West, who were formerly from Vermont, will remember. A mother who was ever more willing to sacrifice her own comfort and necessity to those of others, and notably to those of her children, and whose loving service can be received only in fond memory, "sleeps her last sleep." We may visit the home, but sadly and vainly shall we look for the familiar figure of the one who gave it character and interest. The home light is extinguished, and it no longer attracts and cheers. Such are the sad results of our mortality; but a light shines from another home, of which we read this promise: "I

am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." John 11: 25. To this home we must more than ever direct our affections; by this light, more diligently and carefully search our way. She heard the early advent messages by Wm. Miller, at Vergennes; and while assenting to the belief of Christ's soon coming, she did not make a profession of Christian life until about ten years ago, when she placed her eternal interests in the full acceptance and keeping of advent truth as developed in the last message, uniting with the Bristol church. An able and scriptural discourse upon the hope and necessity of the resurrection was given at the funeral, by Rev. G. A. Smith (Baptist), from 1 Cor. 15: 13-22; 1 Pet. 1: 3. A. W. BARTON.

CHASE.—Died in Gould, R. I., Jan. 20, 1890, sister Elizabeth Chase, aged 83 years, 2 months, and 18 days. Sister Chase embraced the truths of the third angel's message under the labors of Eld. M. E. Cornell, about twenty-four years ago. Her only child, the wife of Bro. J. C. Tucker, died fifteen years ago, since which time she has presided over the household, which has ever been a home where the servants of God have found a hearty welcome. Her place in the family circle will be sadly vacant. The following extract, taken from an item in the Narragansett Times, published at Wakefield, R. I., Jan. 13, 1888, will give an idea of how this long and useful life was filled up:—

"Mrs. Elizabeth Chase, residing at Curtis Corners, eighty-one years of age, is a most remarkable instance of persevering strength and industry. From Jan. 1, 1887, until Jan. 1, 1888, she has made, from three young cows, 443 pounds of butter, taking the entire charge of the milk, and churning much of the cream with her own hands. With this we place the fact of her doing all the work involved in a well-regulated household. The neatness and precision with which all these duties are performed makes the home which is honored by her presence a model after which all home-lovers would do well to pattern. The elasticity and sprightliness of her step, the cheerfulness of her manner, are some of the marked characteristics which would be sure to lead us astray respecting her years."

Truly, it could be said of her while living, "She looketh well to the ways of her household, and eateth not the bread of idleness." The immediate cause of her death was a shock of paralysis. The funeral was attended by the writer, in the Seventh-day Adventist house of worship, which was well filled with relatives and friends. A. T. ROBINSON.

STEWART.—Died in Mansfield, La., Jan. 22, 1890, our dear brother, Thomas Stewart, aged forty-four years. For a number of years he had suffered from disease of the liver and kidneys, but had been much better for a year or two past. The attack which resulted in his death caused him much suffering for about ten weeks. He was born in Pennsylvania, and early in life moved to Iowa with his parents. He afterward moved to Kansas, where he learned of the present truth, and embraced it, about five years ago. Having an earnest desire to see others enjoy the same precious truth that gave him such great light and comfort, he entered the canvassing work in 1887, and has since labored in that capacity the greater part of the time, enjoying a good degree of success. According to the recommendation of the General Conference, he came to the State of Louisiana in the fall of 1888, and until his last illness labored with the canvassing company in Shreveport. When the company finished their work there, he was taken to Mansfield to Bro. J. A. Fletcher's, where it was hoped that he could soon again enter the work. He had the care of physicians, as well as other kind assistance, but seemed to grow worse all the time. During his last days the thought of dying did not seem to enter his mind, but he seemed to fully expect to get up again. He passed into death as into an ordinary sleep, from which only the voice of the Archangel will awake him in the resurrection morn. We trust that his friends and relatives, and his fellow-workers in the blessed cause may have the privilege of meeting him in that glorious day when the faithful shall come rejoicing, bringing their sheaves with them. Ps. 126: 6. He was laid to rest in the Mansfield cemetery, and in the absence of a minister of like faith the services were conducted at the grave by the Methodist minister. Thus another good worker has fallen at his post, and who will step in and fill the places of those who are dropping from the ranks? B. F. PURDEMAN.

WALES.—Died of catarrh of the stomach and bowels, in Battle Creek, Mich., Jan. 26, 1890, sister Lucinda Wales, aged 60 years and 28 days. Sister Wales was the daughter of Matthias and Comfort Elwin, and was born in Durham Township, P. Q., Canada. She resided at that place with her parents until she was twenty-three years of age, when she was united in marriage to Bro. F. T. Wales. About ten years after her marriage, she accompanied her husband to Vermont, and in 1877 they came to Battle Creek, for the purpose of receiving the benefit of the College for their children. Sister Wales, in her early youth, became convicted of sin, and felt the importance of becoming a Christian. She was deeply moved upon while studying the love of Christ in her Sunday-school lessons, under the teachings of John Orrick, a Methodist class-leader. At the age of twenty-one, she read Baxter's "Saints' Rest," and decided to yield to her convictions and follow her Saviour. Soon after, she was baptized by Eld. Craig Baines, a minister of the Plymouth Brethren denomination. Later, she heard the third angel's message, which she accepted, and was rebaptized. From that time until her death she was a devoted follower of her Saviour. She was beloved by all who became acquainted with her. She leaves a husband and four children,—three sons and a daughter, married,—to mourn her loss. She was truly a faithful and loving mother. Her experience in the truth was deep and reliable to the last moment. For four years previous to her death, she was prostrated by disease, but was able, with some assistance, to attend her place of worship. The last week of her sickness she suffered very much, but without a murmur. She would occasionally inquire of her husband, if she would soon be at rest. Although her memory was much impaired by her disease, yet her senses and reasoning faculties were good to her last moments. The praises of God were upon her lips as she spoke of her faith in him, and her hope of soon meeting her husband in the morning of the first resurrection. She fell asleep peacefully and without a struggle. Bro. Wales is a deep mourner, but not without a bright hope of soon meeting his loved companion at the coming of the Life-giver. The funeral services were attended by a large number of friends of the deceased. She was interred in Oakhill Cemetery. Words of comfort were spoken by the writer, from Ps. 116: 15: "Precious in the sight of the Lord is the death of his saints." J. H. DURLAND.

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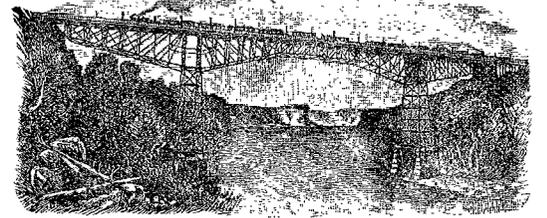
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The Review and Herald.

BATTLE CREEK, MICH., MARCH 4, 1890.

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A friend in Adams Centre, N. Y., sends one dollar "to help forward the glad tidings of the Lord's return to gather his children home." To what better service can means be devoted than this? The announcement that the Lord is soon to return to gather to himself all his faithful servants, is indeed glad tidings. Let them be sent the earth around, that all who love him may rejoice in the anticipation of seeing him soon.

Speaking of the growth of Socialism in Germany, as manifested in the recent elections, the *Independent* of Feb. 27, 1890, says: "They are fighting the battles of humanity, and it is no wonder that the creators of armaments and the soldier dynasty fear them. The cities are returning heavy Socialist votes, and electing Socialists to the Reichstag. The country will follow not far after them, and the doom of the house of Hohenzollern is not far off. The people remember 1848, and that day of revolution may come again. What will hold it back is the fear of Russia, not of republicanism, nor of Socialism, nor of France."

The dominion of the papacy having, according to the prophecy, been taken away to be consumed and destroyed unto the end (Dan. 7:26), can it ever be restored? It is the conviction of discerning and thoughtful men that the fretting of Leo XIII. over the loss of temporal power does not voice the feeling of the Catholic world at large, but that there is a growing tendency on the part of Catholics to abandon all claims for a temporal sovereignty on behalf of the pope. For instance, according to the *Independent* of Feb. 27, 1890, there has just appeared an "important" book, entitled "Theological Criteria," by Canon di Bartolo, which bears the *imprimatur* of the Cardinal Archbishop of Turin, and the translation of which into French has the sanction of the Vicar-General of Rennes, and which is approved by Archbishop Manning and Bishop Hefele. This book openly denies the right

of the church to a physical coercion, and claims that all it can rightfully exercise is a "moral coercion." On the subject of infallibility the Canon says that the rule must be that of *minimism*, to reduce the application of it as far as may be; and he states one point to which he would have it apply, as follows: "The Roman pontiffs are not infallible in the assertion of their right to temporal dominion in the pontifical states." This position he is said to support "by quotations from Catholic writers to the effect that the temporal power is not of divine right nor essential to the papacy, nor the object of a dogmatic definition." The *Independent* adds: "Such utterances published with high ecclesiastical permission or approval, confirm what we have more than once said as to the drift in the Catholic Church."

In an article in the *Independent* of Feb. 27, 1890, T. L. Cuyler, D. D., gives utterance to the following good thoughts concerning the law: "Let rose-water pulpits preach what they will, Sinai is not an extinct volcano in Bible theology. Churches may 'revise' their confessions of faith as often as they choose, but the Almighty never allows his laws to be revised—or repealed. In these days we need more of the sacred authority of law in our homes, more enforcement of law in the community, more preaching of divine law in our pulpits, and more 'law-work,' in the conversion of souls who can represent and serve Jesus Christ by keeping his commandments. The very essence of sin is, breaking down or breaking through God's fences."

As the large congregation left the Tabernacle a little past five, last Sabbath afternoon, the remark could be heard on many a tongue, "We have had a precious season here to-day." Sister White met with the church both forenoon and afternoon. In the forenoon she gave a stirring discourse on the last days of Jerusalem's probation, and the anguish of the Saviour as it appeared that he must give up that people and leave them to their fate, since they would not receive Him of whom the prophets had written as their coming Redeemer. In the afternoon most earnest exhortations were given to the church, and to both old and young. She spoke on both occasions with great clearness and freedom. After the remarks in the afternoon, opportunity was given those who wished especially to seek the Lord, or to start in his service, to come forward. Between two hundred and three hundred immediately responded, among whom were some cases of special interest. After a season of earnest prayer, another hour was spent in listening to testimonies from those who had made a move; and they were of such a nature as to show that the Lord was working upon hearts. The impressions made we trust will not soon be forgotten. Thus closed the day the blessings of which seemed to be appreciated by many.

TIME.

COMPLAINTS come to us from some of the more distant States that the REVIEW does not reach them before the Sabbath following the day of publication. We desire to have the REVIEW reach all its readers the same week it is published; and this can be done, with the exception of extreme points, if certain conditions can be fulfilled. To do this, the REVIEW must be mailed to these parts by Monday noon; to do this, it must go to press early Monday morning; to do this, the pages must all be made up, read, corrected, and plates made in the foundry, by Sunday night; to do this, all the copy must be in, at the latest, by Sunday noon; and only a limited amount can be received then; and appointments of any length, special notices, etc., should be in as soon as the Friday morning preceding; and to do this, those who have to arrange these appointments, notices, etc., must take time by the forelock, and not leave the matter till the last moment, but lay their plans and make their calculations far enough ahead to get their copy in,

in ample time. Then there will be no delay. The Office force will try to do its part to have the REVIEW out on time each week. Now, will all others concerned co-operate with us, that the best results may be attained in this matter? The REVIEW is published to be read; and we desire that it reach its subscribers generally before the following Sabbath; but to secure this result we must fix a time after which no copy for the current number can be received, and after which if notices, etc., are received, they must lie over till the following week. Will our contributors please make a note of this?

AUSTRALIAN MAIL.

MAIL-MATTER for the *Bible Echo* or any one connected with that office, should be directed as follows: North Fitzroy, Victoria, Australia. Some reaches us with the following: North Fitzroy, Australia, or Melbourne, Australia; but it is invariably delayed, and for all we know, some is lost. It will be as well to address a letter to Lansing, U. S., or to send a letter designed for Brooklyn to New York. It might go or it might not.

G. C. T.

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