

The Advent Review and Sabbath 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.

VOL. 67, No. 10.

BATTLE CREEK, MICH., TUESDAY, MARCH 11, 1890.

WHOLE No. 1856.

The Review and Herald,

ISSUED WEEKLY BY THE
Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.

50 Cents Commission for Each NEW Subscription.

SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

THE DAY IS AT HAND.

Poor, fainting spirit, still hold on thy way—
The dawn is near!
True, thou art weary; but yon brightening ray
Becomes more clear.
Bear up a little longer,—wait for rest,—
Yield not to slumber, though with toil oppressed.
The night of life is mournful, but look on—
The dawn is near!
Soon will earth's shadowy scenes and forms be gone—
Yield not to fear!
The mountain's summit will, ere long, be gained,
And the bright world of joy and peace attained.
"Joyful through hope," thy motto still must be—
The dawn is near!
What glories will that dawn unfold to thee!
Be of good cheer!
Gird up thy loins! bind sandals on thy feet;
The way is dark and long—the end is sweet!

—Sel.

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.

CHRIST PRAYED FOR UNITY AMONG HIS DISCIPLES.

BY MRS. E. G. WHITE.

1. THERE are precious words in the prayer of Christ for his disciples. He said, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may 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."

2. The unity, the harmony, that should exist among the disciples of Christ, is described in these words: "That they may be one, as we are." But how many there are who draw off, and seem to think that they have learned all they need to learn. Brethren, where is your burden for these? Have you been to them to invite them to come and seek God, and hear the word that has been precious to you? Are you enjoying light, and still willing to let others remain in darkness? We want all our brethren to have the same blessing that we have. Those who choose to stand on the outskirts of the camp, cannot know what is going on in the inner circle. They must come right into the inner courts, for as a people we must be united in faith and purpose. Jesus has prayed that his disciples all might 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." It is through this unity that we are to convince the world of the mission of Christ, and bear our divine credentials to the world. "And the glory which thou gavest me I have given them; that they may be one, even as we are one." This is what we want. This is what we are waiting for,—more of the glory of Christ to lighten our pathway, that we may go forth with that glory shining in our countenances, that we may make an impression upon those with whom we shall come in contact.

3. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Can we comprehend the meaning of these words? can we take it in? Can we measure this love? The thought that God loves us as he loves his Son should bring us in gratitude and praise to him. Provision has been made whereby God can love us as he loves his Son, and it is through our oneness with Christ and with each other. We must each come to the fountain and drink for ourselves. A thousand around us may take of the stream of salvation, but we shall not be refreshed unless we drink of the healing stream ourselves. We must see the beauty, the light of God's word for ourselves, and kindle our taper at the divine altar, that we may go to the world, holding forth the word of life as a bright, shining lamp. Those who do not come to God's word for light for themselves, will have no light to diffuse to others.

4. How precious are these words! "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." Christ wills that we should behold his glory. Where?—In the kingdom of heaven. He wills that we should be one with him. What a thought! How willing it makes me to make any and every sacrifice for his sake! He is my love, my righteousness, my comfort, my crown of rejoicing, and he wills that we should behold his glory. If we follow him in his humiliation, in his self-sacrifice, in trial and test, we shall behold him as he is, we shall see his glory; and if we see his glory, we shall be made partakers of it.

5. He says: "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me." O how little we know of him! He says the world has not known the Father. God forbid that any of those who carry the truth should be destitute of a knowledge of God! O may Christ be able to say of us, "But these have known thee!"

6. "And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." This is also our work—to reveal the Father, to declare his name. We have been hearing his voice more distinctly in the message that has been going for the last two years, declaring unto us the Father's name—"The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

7. O that we might gather up our forces of faith, and plant our feet on the rock Christ Jesus!

You should believe that he will keep you from falling. The reason why you do not have more faith in the promises of God, is that your minds are separated from God, and the enemy meant it should be so. He has cast his shadow between us and our Saviour, that we may not discern what Christ is to us, or what he may be. The enemy does not desire us to understand what a comfort we shall find in Christ. We have only just begun to get a little glimmering of what faith is; for it is hard for those who have been absorbed in looking at dark pictures of unbelief, to see anything else save darkness. May God help us to gather up the jewels of his promises, and deck memory's hall with the gems of his word. We should be armed with the promises of God. Our souls should be barricaded with them. When Satan comes in with his darkness, and seeks to fill my soul with gloom, I repeat some precious promise of God. When our work grows hard because of the unbelief we have to meet in the hearts of the people, where faith should flourish, I repeat over and over, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation." As I do this, the light of the glory of God fills my soul. I will not look at the darkness.

8. We must lift up the Man of Calvary; and may every one of you learn to exalt Christ before you leave this meeting,—before you go out to labor for others. May new chapters of experience open before you in regard to the confidence you may have in God. The Saviour asks, "When the Son of man cometh, shall he find faith on the earth?" Satan has cast his dark shadow between you and your God; he has enshrouded the people in gross darkness. But you must have light from the throne of God; you must be rooted and grounded in the truth, so that when you come into the presence of those who cherish error, you may not be darkened by their influence, and be shaken away from the precious light.

9. Paul admonished Timothy, "Be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This is what we are to do. We are on missionary soil, and we should pray that God may stir up the minds of those who do not seem to feel their need of anything more than they now possess, that they may seek for light from the throne of God. We should not be found quibbling, and putting up hooks on which to hang our doubts in regard to the light which God sends us. When a point of doctrine that you do not understand comes to your attention, go to God on your knees, that you may understand what is truth, and not be found, as were the Jews, fighting against God. Light came to them, but they loved darkness rather than light. When warning men to beware, to accept nothing unless it is truth, we should also warn them not to imperil their souls by rejecting messages of light, but to press out the darkness by earnest study of the word of God. Greater caution should be exercised by all, lest we reject that which is truth. We need a living experience.

In faith we are only like little children learning to walk. As a child takes its first steps, it often totters and falls; but it gets up again, and finally learns that it can walk alone. We must learn how to believe in God. We are not to look at our feelings, but to know God by living faith. Look at the centurion who came to Christ for an example of genuine faith. He came to Christ beseeching him, and saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel."

10 What kind of power did this centurion think was vested in Jesus? He knew it was the power of God. He said, "I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth." The centurion saw with the eye of faith that the angels of God were all around Jesus, and that his word would commission an angel to go to the sufferer. He knew that his word would enter the chamber, and that his servant would be healed. And how Christ commended this man's faith! He exclaimed, "I have not found so great faith, no, not in Israel."

11 There are many outside our people who are in the favor of God; because they have lived up to all the light that God has given them. For nearly two years we have been urging the people to come up and accept the light and the truth concerning the righteousness of Christ, and they do not know whether to come and take hold of this precious truth or not. They are bound about with their own ideas. They do not let the Saviour in. I have done what I could to present the matter. I can speak to the ear, but I cannot speak to the heart. Shall we not arise, and get out of this position of unbelief? Shall we not bruise Satan under our feet? I beseech of you, Come up where the living waters flow.

12 Yesterday morning I arose with an agony upon my soul, and I could only say, "Lord, thou knowest all about it. My heart is burdened, and thou knowest that I cannot bear this load. I must have more help than I yet have had. Thou knowest that when I see men taking positions contrary to thy word, I am crushed under the load, and I can do nothing without thy help." It seemed that as I prayed a wave of light fell about me, and a voice said, "I will be with thee to strengthen thee." Since then I have been resting in Jesus. I can hide in him. I am not going to carry this load any longer. I shall lay it down at the feet of my Redeemer.

13 Brethren, shall we not all of us leave our loads there? and when we leave this meeting, may it be with the truth burning in our souls like fire shut up in our bones. You will meet with those who will say, "You are too much excited over this matter. You are too much in earnest. You should not be reaching for the righteousness of Christ, and making so much of that. You should preach the law." As a people, we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must preach Christ in the law, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God. We must not trust in our own merits at all, but in the merits of Jesus of Nazareth. Our eyes must be anointed with eye-salve. We must draw nigh to God, and he will draw nigh to us, if we come in his own appointed way. O that you may go forth as the disciples did after the day of Pentecost, and then your testimony will have a living ring, and souls will be converted to God.

14 The joy in the happiness of others is to your own.—James.

UNION OF CHRISTIANS.

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

It seems to be a pretty general impression that the union of all Christians would be a good thing. This is in harmony with the prayer of Jesus, as recorded in John 17. He prayed that his disciples might be one, even as he and the Father are one. That signifies a very close union. But those of our time who are proposing "evangelical alliance," or a "federation of American churches," do not propose so close a union as that, as the following from the *Christian Statesman* will show:—

We noted recently the fact that the committee from the Presbyterian General Assembly to confer with a similar committee from the Protestant Episcopal Church, concerning the basis of union proposed at the Episcopal General Convention in Chicago, will report that organic union is impossible. Presbyterians will not consent to recognize the claims of Episcopalians as to the authority of bishops and the necessity for Episcopal ordination. The committee, however, resolved to report in favor of a federation of American churches. This most significant proposal has been discussed by Dr. McCosh in an article in the *Christian Union* of New York. Dr. McCosh does not urge consolidation, but confederation on lines following somewhat the model of the Constitution of the United States. He says, "The plan which I propose does not interfere with the arrangements of any church. It does not profess to be a church organization; it is simply a provision by which each church, adhering to its own constitution, may carry out the will of the Master. The Episcopal minister is still under his bishop, the Presbyterian minister is still under his presbytery or classes, and the Congregational pastor has the benefit of the advice of a council." Dr. McCosh shows the workings and benefit of the system—its chief purpose being to see that the whole field is covered by comprehensive parish work. Now churches overlap and duplicate each other in many districts, while large areas in town and country are neglected by all, and allowed to sink into heathenism and vice. This he would remedy by having all evangelical churches co-operate and confederate together for all purposes which they have in common.

The "basis of union" as here proposed, is not the basis which our Lord laid down. His basis was the truth as contained in the word of God. "Sanctify them through thy truth: thy word is truth."

Two doctrines which contradict each other cannot both be true. Therefore a union of discordant sects, such as that proposed in the above extract, can be effected only by compromising the truth which some of them hold, putting it upon an equal footing with the errors which others of them may hold.

The purpose, as stated, is that "all evangelical churches co-operate and confederate together for all purposes which they have in common." Now, since there must be error on the part of some, where there is division, is it not possible that there may be some error which they hold in common? If so, that error cannot be made the truth of God, should all agree and vote it so. And suppose it should be a "purpose which they have in common" to enforce some religious institution, which they hold in common, by civil legislation, what would be the result?—It would subvert the fundamental principles of our American government. Some of our wisest statesmen have warned us against such a religious combination,—a religious combination for political purposes.

We have also a warning from an ancient prophet. If you read carefully Isaiah 8, from verse 9 to the end of the chapter, you can see that it is a prophecy which applies to the last days, when the Church is looking for the coming of the Lord, and Spiritualism is seducing the people, and preparing its victims for the great day of wrath. In verse 12 he says, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."

A confederacy by compromise is not the Christian union of the Scriptures; and yet it is expected that such a union will be the means of introducing a glorious millennium. What could be more preposterous? The true basis of Christian union is found in 1 Cor. 1:10: "Now I beseech you, brethren, by the name of our Lord

Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

It is not the fault of the Bible that Christians are divided in doctrine and practice. All practical doctrines and duties are clearly revealed. The grand test of doctrine is: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. With the Spirit of God in our hearts, leading us to love, unity, and obedience, the Scriptures are able to make us wise unto salvation, and bring us into unity of faith and practice. This is genuine Christian union.

OUR SPECIAL WORK.

BY ELD. DAN. T. JONES.
(Battle Creek, Mich.)

THERE are around us between 600 and 1,000 denominations of Christians. We all worship the same God, we read the same Bible, we accept the same Saviour, we are striving for the same goal; then why so many sects, each differing from all the others? or, to put the question in another way, Why have Seventh-day Adventists arisen in the last fifty years, and added one more name to the already too lengthy catalogue of religious sects? Without some good reason for differing from all others, and for separating ourselves from all the religious denominations around us, our existence as a separate sect would be inexcusable. If we have not some definite and *special work* of sufficient importance to justify the sacrifices made and the efforts put forth to spread the knowledge of our faith, then we are making a grand mistake in our work, and will make a corresponding failure in our lives.

Then let us briefly review our faith and work, and see if the Scriptures will sustain the one, and reason justify the other.

We call ourselves Seventh-day Adventists. Why are we called "Adventists?" The name is commonly understood as applying to those who believe in the visible, personal, and literal coming of Christ as near at hand. We are sometimes called Second Adventists, because the advent for which we look is the *second* literal, personal, and visible coming of Christ to this earth.

So much for the name. But "what is in a name?" for a name without a meaning is but an empty sound. In reasoning with ourselves, as well as when presenting our views before others, we must uncover the foundations and take a view of the solid pillars on which our faith rests. The question is, "Will the Bible sustain us in the faith we profess?" For a faith that is not founded on a "thus saith the Lord," is no faith at all. Then what Bible evidence have we that the second coming of Christ is near at hand?

1. Glancing through the Scriptures, we find not less than eleven lines of prophecy, each covering from 2,000 to 2,500 years of the world's history, and each closing with the second coming of Christ, or events immediately connected with it. Each of these lines of prophecy points out distinctly the leading events in the history of the world, or in the history of the Church, down to the close of the age; and history records the fulfillment of all the events in each of these lines of prophecy, except those immediately connected with the second coming of Christ.

2. The Saviour in his prophetic discourse gave a threefold sign which should be hung out in the heavens, to warn the world when his coming was near, even at the door. The last installment of this threefold sign has been a matter of history for nearly fifty-seven years.

3. The prophet Daniel gave a definite period of time—2300 years—which, beginning at the going forth of the commandment to restore and build Jerusalem, 457 years before Christ, was to reach to the cleansing of the heavenly sanctuary, or the beginning of the judgment. This prophetic period expired almost forty-six years ago.

4. The moral condition of the world in the

last days was described by Christ and the apostles, and current literature and observation are two unimpeachable witnesses to the fact that, if the world has not already reached the condition described, it is rapidly approaching it.

5. The persecution of the commandment-keeping people of God, brought to view in the thirteenth and fourteenth chapters of Revelation, is to immediately precede the close of probation and the pouring out of God's unmingled wrath upon the wicked. The machinery is already in motion which is to bring about the fulfillment of this prophecy. Thousands are working diligently for such a change in the Constitution of our country as will make that instrument recognize God as the source of all power, his revealed will as supreme authority in civil affairs, and Christ as the ruler of nations; leaving it blank as to who shall interpret the "revealed will" of God, and wield the scepter as the regent of Christ in his office as "Ruler of Nations."

But space forbids that we should expand upon this subject. And it is not necessary to produce an argument to prove the correctness of the positions taken. To the student of prophecy and history who observes the current events of our own day, these are obvious facts.

The practical question with us is, Does the knowledge of these truths lay upon those who understand them any special responsibility, or require of them any special work? and if so, what is that special work?

When we consider the subject carefully, we see at once that the doctrine of the second coming of Christ is the one center around which all others revolve. It is the touch-stone which gives life and force to all the truths connected with it. Take that away, and the power that moves the people who hear the message, and the spirit, energy, and perseverance of those who are giving it, are gone.

The second coming of Christ is an event that must be heralded to the world when the time comes for such a proclamation to go forth, and at that time it will be the all-absorbing theme on the tongues of God's faithful people. It will be a present truth for the people then living; and the proclamation of it will be the special work of those who are expecting the return of the Saviour. But we believe the time has come for such a message to go forth. We believe that God has a people through whom he can work, and is working, to proclaim this truth. We believe that we are of that people, and hence a leading feature in our special work is to proclaim the second coming of Christ.

But is the proclamation of such a message all there is to such a work?—By no means. The proclamation of the great and important truth of the second coming of Christ includes all the reforms and a restoration of all the truth necessary to prepare a people to stand before him when he comes.

The Lord is of purer eye than to behold evil, and cannot look upon iniquity. Therefore when he comes, he will find a people who have no guile in their mouths; for they will be "without fault before the throne of God." In the words of another, "We believe without a doubt that Christ is soon coming. This is not a fable to us; it is a reality. We have no doubt, neither have we had for years, that the doctrines we hold to-day are present truth, and that we are nearing the judgment. We are preparing to meet Him who, escorted by a retinue of holy angels, is to appear in the clouds of heaven to give the faithful and the just the finishing touch of immortality. When he comes, he is not to cleanse us of our sins, to remove the defects of our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will be accomplished before that time. When the Lord comes, those who are holy will be holy still. Those who have preserved their bodies and spirits in holiness, in sanctification and honor, will then receive the finishing touch of immortality. But those who are unjust, unsanctified, and filthy, will remain so forever. No work will then be done for

them to remove their defects and give them holy characters. . . . This is all to be done in these hours of probation. It is now that this work is to be accomplished for us."

These words express more forcibly than the writer can, the work that must be wrought in us and in all who shall be prepared to meet Christ when he comes. To impress these truths on the minds of the people, and to teach them how to attain the spiritual condition herein set forth, becomes, then, an important part of the special work of those who teach the second coming of Christ.

(Concluded next week.)

"ALL THINGS WERE CREATED BY HIM, AND FOR HIM."

BY THOMAS R. WILLIAMSON.
(Tallmadge, O.)

ALL things were made for Christ, and by his power,
That he might own a realm and therein reign,
That o'er the happy worlds his love might shower
Unending joys without one drop of pain.

All things were made for Christ. The morning stars
Sang silvery, glorious anthems to his praise,
E'er yet the jarring discords of earth's wars
Had stilled the notes of their harmonious lays.

All things were made for Christ. The holy light
Flashes for him its splendors o'er the arch
Of God's great, glowing heavens through day and night.
For him suns wheel, and comets counter-march.

For him the lowly sounds of bird and bee
Blend with the rising-incense of the flowers;
The thunderous ravings of the billowy sea
Join with the patter of the summer showers.

Angels of kingly state and presence fly
To do his bidding, and to bear his word
To all the gleaming worlds that gem the sky.
O'er all he rules imperial Prince and Lord.

All things are his, e'en children of this earth,
Poorest of sentient beings, are his own.
God of all worlds, yet down through human birth
He came to lift us to his own great throne.

King, glorious Saviour, Prince, Almighty Lord,
We kneel, and at thy feet our homage pay.
O gentle Christ, so meet to be adored,
Be master here, and reign o'er us alway.

FORGIVENESS.

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

BOTH the Saviour and the apostle teach us important lessons on the subject of forgiveness. Were these lessons thoroughly learned and reduced to practice, many grievous trials which not infrequently arise from slight misunderstandings or unintentional causes, would be avoided. Selfish and unsanctified or overbearing dignity have much to do in causing both individual and church trials.

Said one member of the church to another who he felt had injured him, "You have confessed all you should, and I will forgive you when I can." A few moments' reflection, a little more of the good Spirit, and he clasped the brother, exclaiming, "Let us forgive each other now!" Says the Saviour, "And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

Is it asked, How shall I forgive? The apostle answers, "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." The counsel of a prudent writer is, "Should you receive an injury from a brother, or from any man, be as ready to forgive him on his repentance and acknowledgment, as God was, for Christ's sake, to forgive you when you repented of your sins, and took refuge in his mercy."

And how much has God forgiven us? In the parable of the king who took account of his servants, in Matthew 18, the representation is the vast sum of ten thousand talents, while we are required to forgive only one hundred pence. The figures stand then thus: We are forgiven over

one million times more than we are required to forgive. It seems that this thought would free the heart of the follower of Jesus from spiritual pride; that it would melt and remove the icy, domineering dignity from the soul, and lead one in love to heed the exhortation, "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

Says David, "If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy;) let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honor in the dust." Many a man has allowed his honor to be laid in the dust, through blindness of mind and stubbornness of heart, while he might have secured the honor of the Father and of the Son,—the honor of an endless life in the kingdom of God.

"Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." 1 Cor. 14:20.

THE ONE THOUSAND YEARS OF REVELATION 20.

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

REV. 20:1-9: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

The period mentioned in this passage begins at the resurrection of the just, and closes at the resurrection of the unjust. Of the righteous dead this passage says: "And they lived [rose or were resurrected, retook life, French translations] and reigned with Christ a thousand years." Verse 4. This places the resurrection of the just at the opening of the thousand years. Then the resurrection of the rest of the dead, of the wicked dead, is located at the end of the thousand years. Thus: "But the rest of the dead lived not again [rose not or were not resurrected, French translations] until the thousand years were finished." Verse 5. The righteous dead are "blessed and holy," and have "part in the first resurrection;" and "on such the second death hath no power;" and they "shall reign with Him a thousand years." Verse 6. These are the very ones who are raised at the beginning of the thousand years. Verse 4. The wicked dead are not blessed and holy; they have no part in the first resurrection, but have part in the second resurrection, which takes place one thousand years after the first resurrection, and receive the second death in the lake of fire after the thousand years. (See verses 9, 10, 14, 15.)

The beginning of the thousand years is also marked by the second coming of Christ. The previous chapter (chap. 19) closes with a vivid description of that event. (See verses 11-21.) Then we have the words we are studying, introducing, with no indication of a lapse of time, events to transpire at the beginning of the thousand years, among which is the resurrection of the just. This shows that Christ's coming

This is almost exactly the same as

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Dec. 19, 1963, Hazel Albion

place at the commencement of the thousand years. Indeed, one object of Christ in returning to our earth is to raise the righteous dead. Speaking of the resurrection of the righteous dead, Paul says: "They that are Christ's *shall rise* at his coming." 1 Cor. 15:23, French translation by Ostervald. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:16.

The commencement of the thousand years is also marked by the destruction of all the wicked, and by the translation of all the righteous to heaven. At the second coming of the Lord, "the remnant" of the wicked, those who will not have been swept away by previous judgments, shall be destroyed: "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Rev. 19:21, 11, etc. The day of the Lord shall come "as a destruction from the Almighty." Isa. 13:6. The earth will then be emptied of its inhabitants, so that there will not be left one man in it. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isa. 24:1-3. The "few men left," in verse 6, are the righteous who escape destruction. The word "left" has also this sense in Matt. 24:40, etc.

"I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jer. 4:25, 26. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:33. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5:2, 3. This day of the Lord embraces the brief period of God's wrath, ending at the coming of Christ. It also embraces the thousand years and a little season after that period, in which the wicked, having been raised, have an opportunity of showing their true character, and have their portion in the final conflagration. At the commencement of this day, the Lord shall destroy all sinners out of the earth. (Read also Isa. 13:9; 59:16-20; Joel 1:15; Zeph. 1:14-18; Mal. 4:1; 2 Pet. 3:7, 10-13; Rev. 20:7-9; 14:9-14; 15:1; 16; Isa. 34:8; 63:1-4; Rev. 18:8.)

The destruction of the wicked at the end of the thousand years, and their resurrection at the close of that period, are set forth in Isa. 24:21, 22: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and after many days shall they be visited." The punishment of the host of the high ones and of the kings of the earth, is here associated with the mighty shaking of our earth, when the windows from on high are opened. Verses 18-20. This is when the voice of God shakes the heav-

ens and the earth. (Compare this passage with Rev. 6:14-17; 16:16-21; Heb. 12:25-28; Jer. 25:30, etc.) The wicked are then shut up like prisoners, in a pit,—in the same bottomless pit in which Satan is confined during the thousand years,—in our earth reduced to its chaotic state, made without form and void by the voice of God; only that the wicked will be dead, while Satan will be alive. "After many days"—after the thousand years—the wicked are visited again. They are then raised from the dead, and punished with the second death. Then follows the new earth state. Isa. 24:23.

At the second coming of Christ and, consequently, at the opening of the thousand years, all the saints are taken to heaven, where they reign with Christ one thousand years. Their reign during this period is a reign of judgment. It will be only after the thousand years, when the wicked will have had their portion in the lake of fire, and when the earth will have been purified and made a fit place for immortal beings to inhabit, that the saints shall reign on the earth. That reign will last more than one thousand years; it will be eternal.

The following are among the numerous scriptures that sustain this theory: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterward." Chap. 13:36. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

"After these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God." Rev. 19:1. "And I saw thrones, and they sat upon them, and judgment was given unto them . . . ; and they lived and reigned with Christ a thousand years." Rev. 20:4. "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels [by which is meant fallen angels, who have tempted and vexed the saints, and have, aided by Satan, led the wicked to torment and oppress them]?" 1 Cor. 6:2, 3.

(To be continued.)

ITEMS OF INTEREST.

BY A. SMITH.
(Grandville, Mich.)

THE *Monthly Document* of the American Sabbath Union, so called, for October, 1889, under heading, "How Shall We Obey the Fourth Commandment in a Way Acceptable to God?" after exhausting the usual arguments against the seventh-day Sabbath and in defense of first-day sanctity, makes the following statement and quotation:—

We notice that in the Jewish Christian, and also in many Gentile Christian churches, the Jewish Sabbath was for a time observed *side by side* with the Christian Sabbath. This continued, however, only during the first three centuries after the time of the apostles. Neander, in his *Church History*, vol. 2, says: "The custom derived from the Jews, of paying a certain respect to the Sabbath, still continued to be handed down in the Oriental communities. In several of the Eastern churches the Sabbath was celebrated nearly after the same manner as Sunday. Church assemblies were held, sermons delivered, and the communion celebrated on this

day. . . . In many districts a punctual Jewish observance of the Sabbath must have become common. Hence the Synod of Laodicea (360 A. D.) considered it necessary to ordain that Christians should not celebrate this day after the Jewish manner, nor consider themselves bound to abstain from labor." The canon or resolution of the synod reads that Christians should not Judaize and rest from all labor on the Sabbath, but follow their ordinary work, and that they should still prefer the Lord's day before it, and on that day rest as Christians.

It is admitted here that the seventh-day Sabbath was observed by certain Christians for 300 years after the apostles' days, until it became necessary to establish Sunday observance, to issue a decree by the Synod of Laodicea. It seems very strange that so long a time was required to mold the Christian custom in favor of what is claimed in the *Document*, in the following words, to be a divine institution:—

Through the example of the divinely instructed apostles, he [Christ] appointed, first of all, that Sunday should be observed as a day for divine worship. From this it follows necessarily that the worshipers should also rest, for rest is necessary to worship.

The following scriptures, we think, clear up this question better than any dissertation that can be written upon the subject: 2 Thess. 2:1-12; Dan. 7:24, 25; and Rev. 13:1-8. This power corrupted the Church and darkened the truth, seeking to change the times and laws of God; and the history of the Dark Ages, when Sunday was exalted and the Sabbath depressed, proves that it prospered too well in its career of wickedness. (See Dan. 8:12.) In the same *Document* the following statement is made:—

They [Seventh-day Adventists] lay a much greater stress on the observance of Saturday than the Seventh-day Baptists do. The prevalence of these views is sadly detrimental to the observance of the fourth commandment.

The first statement in the above quotation is an agreeable item of news to Seventh-day Adventists, and the last is amusingly serious. We rejoice with due moderation that our work is making a stir in the world, and that it is *detrimental to Sunday sanctity*; but we are at a loss to see how it can be "detrimental to the observance of the fourth commandment." (Compare Ex. 20:8-11 with Luke 23:56 and 24:1.) The following paragraphs, taken from the *Document*, are interesting statements concerning Sunday observance in the Old World:—

THE GREAT HOLIDAY.

Sunday is the great holiday of the German nation—the day devoted to pleasure and amusement. The people make plans for a day of enjoyment in the gardens, theaters, and concerts in the city, and in the numerous resorts outside of it, where music, dancing, drinking, rowing, and a dozen other attractions are offered to them. In the afternoon the streets and cars are crowded with parties going on excursions to picnics in the woods and gardens. In the evening the streets are fairly crowded with the people going to the concerts, theaters, and operas. Special attractions are presented, the choicest pieces in opera and drama are given, the price of admission is lowered to accommodate the working classes, and great crowds of both rich and poor throng these pleasure resorts on Sunday night.

HOW REGARDED BY RELIGIOUS PEOPLE.

Nor is Sunday regarded and observed in a different manner by the religious part of the community. Although a small proportion of them attend church in the forenoon, even the most pious among them have no thought of it as a sacred day, but spend it as a secular holiday in recreation and pleasure. They go on excursions, attend concerts and dinners; sewing is not put aside as a secular employment, and dress-makers think nothing of having their machines at work as on other days. One of the court preachers, most noted for his goodness, holds his receptions on Sunday evening, at one of which "Mrs. Jarley's Wax Works" was given for the entertainment of the guests. And similar means of diversion are never considered a violation of the sacredness of the Sabbath.

—A sensible, polite person does not assume to be better or wiser or richer than his neighbor. He does not boast of his rank or his birth or his country; or look down upon others because they have not been born to like privileges with himself. He does not brag of his achievements or his calling, or "talk shop" whenever he opens his mouth. On the contrary, in all that he says or does he will be modest, unpretentious, unassuming—exhibiting his true character in performing rather than in boasting, in doing rather than in talking.—*Sel.*

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.

GOD IS MY TRUST.

WHEN on my day of life the night is falling,
And in the winds from unsummed spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,—

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love divine, O Helper ever present,
Be Thou my strength and stay!

Be near me when all else is from me drifting—
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, my Father! Let thy Spirit
Be with me then, to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions,
The river of thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath thy trees of healing,
The life for which I long.

—J. G. Whittier.

HONORING PARENTS.

A Sermon for Children.

THERE is a fragment of Old Testament Scripture of which I have long been thinking as something to which I would call your special attention. Not that it is something with which you are unfamiliar, but for the reason that the very important duty which it enjoins is too commonly disregarded. It is a passage which has application to people of all ages, but one which I now bring especially for the young. After this introduction, I trust that, whatever else of the sermon may be forgotten, the text will be remembered, and to be obeyed. This we find in Ex. 20:12: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

This is the fifth commandment. It forms a transition from the first to the second table of the decalogue. The first has to do with our duties toward God; the second, those toward men. The very position of the commandment, at the beginning of the enumeration of our obligations toward our fellows, bears testimony to God's high regard for the claims of parents to the reverent obedience of their children. "Honor thy father and thy mother." It is interesting to see how, in the earlier books of the Old Testament, reverence is urged for the mother equally with the father. And this equality of parents, which is the uniform teaching of the sacred Scriptures, has the divine seal forever placed upon it in the command received at Sinai.

But why should parents be honored? As our parents, they possess a right authority over us. God has intrusted us to them, to be nurtured and trained. Very properly, therefore, do we owe them respect and obedience. Again, the family being a divine institution, and God having ordained that the parent should stand between him and the child, with an authority second only to his own, it behooves us to love and obey our parents. To do anything short of this is not only dishonoring to them, but also to God; for in disregarding the authority of his representatives, we disregard him. Then, as those who have cherished the deepest affection for us; who watched over us in our infant helplessness, provided us with food and raiment, guarded our health with a sleepless vigilance, studied to anticipate and to make provision for our possible needs; who, in the fullest sense, lived for us,

and who would have died for us, if by so doing they could have benefited us, our parents should have a sincere filial piety disclose itself toward them.

We are naturally attracted and thrilled by those incidents which tell of self-denials and self-sacrifices for the good of others. Now, if this is not merely where distance imparts a tinge of romance, then, most assuredly, the self-denials and self-sacrifices on the part of parents for the benefit of their children, that are constantly taking place, ought to awaken gratitude and love in all our homes.

There are also certain selfish reasons for this honor to our parents, and these disclose themselves as we realize that in our obedience to the fifth commandment we experience personal advantage and happiness. Despite the superior opportunities peculiar to the time that are afforded children, they, nevertheless, may always learn something from the richer experience of those who have lived longer than they have. It matters not what have been their walks in life, prominent or obscure, parents have accumulated something that may prove of value to their children. Hence that kind of youthful smartness which speaks of the "old man" and "old woman," or "the governor," and which characterizes the conservatism of parental advice as "queer" and "old-fogyism," and fancies that it knows better what is wise and conducive to success, is the height of folly. Then, what is a matter of no little importance, the kindly counsels of parents can always be received as coming from those who are unselfishly seeking our highest good. Even where children have shown themselves to be utterly unworthy of regard, parents have usually still clung to them, believing that they were not altogether what they were represented as being. They have thought that they could see some good in them. In the light of this suggestion, the Psalmist has pictured himself in the worst extremity conceivable, where he cries out, "When my father and my mother forsake me, then the Lord will take me up." With the most of us, where, if father and mother were to lose love for us, would we turn for human friends?

No child should for a moment think of it as an advantage to be able to pass beyond parental counsel and control, where there is anything of a genuine parental solicitude. A wish should rather be fostered, that it might be long continued. Though it may at times become irksome to be repeatedly receiving advice; though it may seem hard, now and then, to feel some restraint; yet it should be borne in mind that there are no others who can take the place of those who are lovingly acting for your highest welfare. How many there are to-day who, separated from home by great distance, or encountering the stern and trying incidents that have always marked life's busy, grinding way, or overtaken by sore affliction, are appreciating parental counsels much more than they did when they first received them! There are many children who, as they are learning to value the advice and restraints of years gone in present experiences, are ready to concede that their parents, after all, knew something. There are men and women on all sides who, when they reflect, are ready to acknowledge that they have never since had advantages such as those that were afforded them in the earnest and loving conversations of the old home.

My young friends, let me assure you that there are no persons who can be of more assistance to you for all your life to come, than those who have thus far been your richest benefactors. You cannot estimate their worth. If they are still with you, thank God that you yet have them, and deeply sympathize with such as are not so highly favored. No persons can tell you the truth so faithfully; no persons are so well acquainted with your faults; and certainly no persons can be more considerate for your well-being than your father and mother. Instead of longing for an escape from parental authority, en-

deavor to appreciate and to prize these years made rich with parental love, and prayers, and counsels. We grow old fast enough, and soon enough we shall be separated by the portal of death from these best and truest friends of the earthly life. Would you look back to the old home circle with joy? Then make the most of your privileges within it now.—Rev. W. W. Totheroh, D. D.

TRAIN YOUR OWN CHILDREN.

THERE is a duty imposed upon every parent which cannot be delegated. The school, the Church, the Sabbath-school, all have their work and their worth, but none of them can be an acceptable substitute for the training of godly parents and the influence of a Christian home.

In the school children may learn mischief; in the Church they may learn formality; in the Sabbath-school they may learn pride; in the home they learn just what faithful parents teach them. And if parents neglect their opportunities, how can they expect that teachers will improve theirs?

The home lessons are not often forgotten; they linger long in the mind, and the precepts and examples of home are a mighty forming force to develop intelligence, courtesy, morality, and piety.

A committee of the Boston school board has had under consideration the question how the standard of good manners in the public school shall be raised. The New York *Tribune* observes: "It may be that the public schools could do something to remedy this evil, but the parents could do much more; and, until they do their duty in the matter, the efforts of teachers will be of little avail. The fact of the matter is, that parents obey their children altogether too much in this country. They do not look for respectful obedience from their children, and, of course, they do not get it. Nor does anybody else get it, either. In view of all this, the need of teaching good manners to our children is very apparent. But even more urgent, perhaps, is the need of teaching good manners to their parents." . . .

Let every father guard his own home. Let every mother double her diligence to train her little ones; and let every Christian home be made a fortress garrisoned for God, out of which shall issue good soldiers, clad in the armor of light, and ready to do battle against all the ills and sins and vices of the day.

Mother, you have your children to-day; in a little while they will be out of your reach. Do your work now. Now, while the clay is soft, is the time to mold it.—*Safeguard*.

LIFE.

It cannot be that earth is man's only abiding-place. It cannot be that our life is a bubble cast up by the ocean of eternity, to float a moment upon its waves and then sink into nothingness. Else why these high and glorious aspirations which leap like angels from the temple of our hearts, forever wandering unsatisfied? Why is it that the rainbow and clouds come over us with a beauty that is not of earth, and then pass off to leave us to muse on their loveliness? Why is it that the stars, which hold their festival around the midnight throne, are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And finally, why is it that the bright forms of human beauty are presented to our view and taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We were born for a higher destiny than earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like the islands that slumber on the ocean, and where the beautiful beings that pass before us will stay forever in our presence.—*Sel.*

—Bad habits are thistles of the heart, and every indulgence of them is a seed from which will spring a new crop of weeds.

The Mission Field.

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

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

FIRST STRUGGLES OF THE GOSPEL IN INDIA.

NOTWITHSTANDING Mr. Carey occupied a high standing in India as a linguist, and received a handsome salary for his services in Fort William College, there were many discouragements in the mission work which tried his faith and patience to the utmost. Public sentiment, both in England and India, was so strong against the enterprise in which he was engaged, that he and his co-workers found it necessary to exercise the utmost care not to give offense to those who opposed them, through fear of their worldly interests being affected by his work.

But with all the caution they could practice, they were made offenders for every tumult that arose in the community. For instance, two native regiments of soldiers mutinied at Vellore, in the Madras Presidency, and although the causes of the outbreak were those which ordinarily precede such demonstrations, the enemies of the missionary enterprise were able to trace its origin to the missionaries and their work. These men even went to the authorities, and represented that if the peace of India was to be preserved, they must restrict the operations of the mission work at Serampore.

This spirit of opposition was so potent, that on the immediate arrival in Calcutta, from England, of two helpers, the authorities restrained them for a time from proceeding to Serampore. Upon this interference, Carey applied for relief to one of the justices of the peace, who informed him that the governor-general had requested that Carey and his company would not disturb the prejudices of the natives by preaching to them or distributing among them books and papers. The authorities demanded, moreover, that the native Christians should not go about to spread Christianity among the people.

This was truly a critical situation. It seemed that the greed of gain was destined to destroy the mission work so well begun in that country. Carey wrote to the society in England that his company was about in the situation of the apostles when commanded not to teach or preach any more in the name of Christ, and asked if it would be right to reply to the Indian authorities as did the apostles. He saw souls perishing all around him because of the cruel edict against his work, and yet he was well aware that to act in defiance of the verbal orders of the governor-general would bring an open rupture, and cause the enactment of a positive law against all missionary operations in the country. This would break up the mission which had been started at so great expense, and he was therefore anxious to avoid anything which would permanently hinder his work.

Although Carey's faith and courage in his work were unshaken, he, however, temporarily suspended active operations, and quietly waited for God to remove the obstructions before him. Again the chaplain of the district, a Mr. Brown, became the angel of deliverance for the work. Through his intercession with the governor, missionary operations were permitted to be resumed, with certain restrictions. But the opponents of the mission were determined to accomplish, if possible, its final overthrow. They carefully watched every movement of the missionaries, for a pretext to renew their open attacks on them. The occasion was soon offered, and made the most of. A Persian tract, which reflected somewhat severely upon the Mohammedan religion, was issued from the Serampore office. This was brought to the officials of the government, and reported as incendiary matter, which would cause strife among the natives, and impede commercial progress.

Carey was peremptorily summoned to appear and answer for this alleged breach of the public peace. Being questioned upon the matter, he said that he was opposed to abusive matter being

published, and that he did not know the obnoxious sentiments were in the tract. He said further, that he would have the tract suppressed, and would submit to have all the publications issuing from the Serampore office pass under the inspection of the government for approval. Upon inspection, Carey soon learned that the objectionable sentences had been surreptitiously inserted in the tract by a Mohammedan translator, whom they had trusted, for the very purpose of bringing the missionaries into trouble with the government that would forever stop their work.

His effort came near being successful. Notwithstanding the Danish governor at Serampore forwarded to the general authorities an explanation in behalf of the missionaries, with expressions of regret at the inadvertance, the authorities seemed determined to crush out the brave mission workers. Spies were employed by the government officials to attend meetings of the missionaries, to catch objectionable expressions, also to examine the pamphlets issued from their press, to find some sentence which could be used as a weapon against their work. In due time an official dispatch reached Carey, informing him that his work was a detriment to the country, and requiring him to remove the press from Serampore to Calcutta, more directly under the eye of the government. He was also, by the same document, forbidden to hold further public services in Calcutta.

Upon this, the Danish governor at Serampore, under whose protection the missionaries were living, felt justly indignant at the insult he felt the official document had put upon himself as governor, and he went to the missionaries to reassure them of his continued friendship toward them, if they chose to stay at Serampore with their work. But something now had to be done. After much prayer over the case, it was decided to draw up a memorial for presentation to the governor-general, in which should be set forth their loyalty to the government, and asking for clemency at its hands. This, with a personal interview with the governor, had the desired effect, and the order for the removal of the press was revoked, on condition that all publications issued from it should first be submitted to the government for approval.

But this warfare was not always to last. The charter of the East India Company expired in 1813, and upon its renewal, their power over missionary operations in India was cut off. This victory to mission work in that country was, however, only secured by the most persistent efforts. In the discussions in parliament upon the question, some very bitter speeches were made against the missionaries, but their friends worked nobly for their rights, until parliament voted that the East India Company should no longer control the operations of the missionaries.

But the trials from without were not all that these faithful workers were called to endure. Carey, especially, was required to undergo what few have endured under like circumstances. All the years of their sojourn in India, his wife had been a great sufferer from a mental malady. The partial loss of her mind called for the most assiduous care on the part of her husband. But with the greatest tenderness and forbearance, and without a single murmur, he faithfully watched over the sufferer, and regarded her every want. The amount of work which he was enabled to accomplish in his literary labors, to say nothing of his work in behalf of the college and mission, seems marvelous when it is considered that in the next room but one from his study, was an insane wife, who was often wrought to the highest pitch of excitement. Yet for twelve years this affliction continued, or until she was removed by death in December, 1807.

Sometime in the following year Carey was again married, this time to a lady of rank, and to one who proved of great service to him in his work of translating. With this lady he lived thirteen years in the most unalloyed happiness. Her mind seemed to blend with his in the work, and it was her delight to diligently compare every

verse of Scripture in the various versions with which she was familiar, and thus assist her husband in arriving at the just sense of each, as he transcribed it into some one of the Oriental tongues.

In his long and useful career in that country, Mr. Carey translated the whole Bible, or portions of it, into no less than thirteen languages, including the Chinese. He also prepared grammars in eight of these tongues. But he found a great difficulty in the way of preserving these languages. The native paper on which the printing was done, was so subject to the attacks of destructive insects that sometimes before the last sheets of a work could be taken off the press, the first sheets printed were very much damaged by their ravages. Experiments were tried by the missionaries, however, till a preventive was found, which defied the destroyer, and their work was preserved from destruction.

It is not necessary to trace the work at Serampore through all its misfortunes and successes. Carey's connection with that work continued for the period of forty-one years, and was only broken by the death of the veteran missionary. During that time he saw schools and chapels erected in various parts of the mission. But the crowning work in this direction was the Serampore College, which was built at a cost of \$100,000. Until his death, Carey was president of the college, as well as professor of divinity, lecturer on botany, zoölogy, and other sciences. His prolonged residence in India, without change of climate, so affected his health that in his latter days he became quite feeble, and was therefore obliged to curtail his labors very much. He lived, however, till June 9, 1834, when he passed away from the scenes of his labors, greatly regretted by all who knew him. Although he requested that nothing but a plain slab with his name, date of his death, and a simple couplet inscribed, be allowed to mark his resting-place, the friends of missions finally reared a costly mausoleum over his grave, which to this day attests the love and respect held toward him by all who knew him.

J. O. C.

Special Attention.

EDUCATIONAL WORK IN SOUTH AFRICA.

[In No. 2, present volume of the REVIEW, and No. 48, last volume, Bro. Haskell presented many interesting facts concerning the educational work of different denominations in South Africa, and the openings for missionary effort through educational channels in that section. As all our readers are now interested in this field from the encouraging success which has attended the little effort already put forth there by our people, they will be glad to learn as much as possible concerning what others are doing. The following fascinating sketch of the Lovedale Seminary, from the pen of Bro. Haskell, which we find in the (Cape Town, South Africa) *Cape Times* of Jan. 8, 1890, will be read with interest.—ED.]

It is not with the African as with the Australian aborigine or the Red Indian of North America, who retreat, disappear, and gradually become extinct as civilization and the white man advance. On the contrary, proportionately, they increase faster than the European. To give such people an education, or to Christianize such a nation, a system must be adopted calling for something more than the simple memorization of facts, and an abstract faith in the gospel of Christ, although this gospel of Christ may truly be estimated as the grandest system known on earth to awaken, invigorate, and bring into action every emotion of the soul, appealing, as it does, to the highest reasoning powers and judgments of men.

Theoretical knowledge gained from books in the school-room is insufficient for this work, but

those surroundings are necessary that will impart to the vision, and through it to the mind, a practical demonstration of Christianity. They will act as a stimulus to aid in the digestion of the mental training when they are thus brought to bear on the external senses. There should be a combination of agencies invoked for the purpose of bringing into activity the physical, mental, and moral powers of the African, by what he daily sees and hears. But to instruct him from books alone, even by line upon line and precept upon precept, will impart a one-sided and unbalanced education, which he can forget or lay aside as easily as he removes the blanket in the hot tropical sun. It is by an observation of the things around him that his mind must be carried through nature to nature's God. Thus an imperceptible transforming influence is at work, and the character and mind are gradually molded after the pattern of the great Creator. Such a course of instruction is being daily imparted at Lovedale, with results that speak for themselves.

The institution was founded rather more than forty years ago, by the Rev. William Govan. Its commencement was small. There were only thirteen scholars, and its growth during the first twenty years was slow but steady. In 1868 a girls' school was added, under two divisions, educational and industrial. The number of attendants continued to increase, till in 1880 there were 512 names on the roll. For the last twenty-three years the school has been under the superintendence of the Rev. Dr. Stewart. Although the institution belongs to, and is supported financially and exclusively by, the Free Church of Scotland, it is nonsectarian and undenominational, but not in any sense latitudinarian. Christian instruction in the great doctrine of the Bible and in the practical duties of religion, forms the first public work of each day in all the classes except the upper division, which may be engaged in an analysis of a Gospel or an Epistle. Like a golden link in the chain of the week's work is the Wednesday noon meeting in the new hall. At that hour all work in the place ceases—the blacksmith drops his hammer, the carpenter his saw, and the printer his type, and the class-books are laid aside, and all adjourn to a meeting which lasts less than an hour, in which Europeans and natives take part, and which is recognized by all as one of the pleasantest in the place.

Approaching from the south, through the valley in which the village of Alice, 150 miles from Graham's Town, is situated, Lovedale is viewed on a gentle incline, gradually sloping downward toward the never-failing waters of the Chumie River. Drawing near, the buildings become hidden in the trees, which form one of the most striking features of the place. The grounds are tastefully laid out, and charmingly romantic; avenues, drives, and walks permeate every part of the domain. These are lined with trees, shrubs, and flowers, representing the vegetation of many a different clime. The sturdy oak of England casts dark shadows over the walks, while in the rear, like watchful sentinels, the *cupressus*, and *cedrus deodara* gently wave their comely forms in the cool zephyrs, which in their long journey from the far-away Indian Ocean have become laden with the sweet perfume from the fragrant jessamine found almost everywhere along their route.

At the foot of the hill is a substantial water-course, three miles in length, and channeled at a cost of £600, and now supplying the municipality of Alice. On its banks are the graceful *salix babylonica*, or weeping willow, and the tall eucalyptus, the blue gum of Australia, which, like a giant monarch, towers up toward the skies. The varieties on the lawn are too numerous to mention, but prominent are the Port Jackson willow, and a few bottle brush, which lend a color to the scene. Then there are the casuarina and syringa from India, which call to mind climes even warmer than Southern Africa. Beyond the water-course are the gardens and plantations. In the former are flowers of varied hue, from the pure white arum to roses of almost every shade,

and thriving vegetables which form staple articles of food for the students' dining-rooms; while in the latter, besides many other fruit trees, mention may be made of 1,000 young walnuts, and 500 grown orange trees.

About 1,000 bags of maize and from 300 to 400 bags of wheat are grown annually on the farm, which consists of about 1,800 acres, 300 of which are under cultivation.

Altogether, there are twenty-three buildings connected with the institution, supplying every purpose from carpenters' and blacksmiths' shops to lecture hall and meteorological station. Near the summit of the hill is the new stone building, recently erected at a cost of £12,000, for a lecture-hall and class-rooms. To the east of it, and farther down, stands the boarding-hall and dormitories for boys, and workshops for the industrial training department, while occupying a similar position on the west, and at some distance from the boys' quarters, stands the girls' school. Between the two, on a beautiful avenue, is the residence of the principal.

Such are the surroundings, among which may be found students of all colors, from the fair-skinned Saxon to the darkest tribe of Central or Southern Africa. Here are intermingled Kafirs, Fingoes, Pondos, Hottentots, Bechuanas, Basutos, Zulus, Dutch, and English, and a few from the Shire and Zambezi rivers. They sit side by side in the class-rooms, take their meals in the same hall, though at different tables, while the Europeans have apartments to themselves, and the different tribes of natives are separated in their dormitories as far as possible.

All denominations in the country are or have at one time been represented at Lovedale. Natives come from the stations of the Episcopalians, Wesleyans, London Missionary Society, United Presbyterians, Free Church and Berlin societies. No servants are kept to wait on the native girls, but they are required to perform all the housework, washing, ironing, &c., of the institution. The boys have two hours' manual labor each day at some kind of work, such as arranging walks, planting trees, or something of the kind calculated to call forth taste and judgment, when they are not engaged in farm work. Thus Christianity is taught in its broadest sense and most extensive manner. Impressions thus received will, in most cases, be as lasting as life, and will exercise a beneficial effect, more or less, among those with whom their lot may be cast. Girls so taught carry back with them to their homes a higher idea of Christianity than it is possible for them to receive in the African village where such surroundings do not exist. Such is the spirit taken from this institution to the homes of those who send their children to it.

Christ was the model Teacher, and for the first thirty years of his life the divine was hidden in the human. One evangelist calls him a carpenter, and another the son of a carpenter. In him were blended the physical, mental, and moral powers. At Lovedale is an industrial training department. There is wagon-building, blacksmithing, carpentering, book-binding, telegraphy, and agricultural work. All native apprentices are taken on trial for three or six months, and, if fairly satisfactory, are indentured for from three to five years. They also receive a small portion of school education in the evening. One great object ever kept in view is to instill into the minds of all the value of time, of which the African in his native state has no proper conception. The object of the physical labor is to preserve their health, and prevent them from falling into habits of indolence while receiving a book education.

The utility of this system of education is seen in the fruits. From the condensed statement of results, in the volume recently published, "Lovedale, Past and Present," there is a record of nearly 2,500 names. It appears from the tables in that work that sixteen ministers, or missionaries to native congregations, 412 native teachers, male and female, forty-nine interpreters to magistrates, and 313 engaged in various trades are the results of a Lovedale training, while 272

are engaged in agriculture on their own land. Utility is further shown in the fact that nearly all the mission-station schools are taught by native teachers. There is one branch institution at Blythswood, in the Transkei, at a distance of 120 miles from Lovedale. This was opened at the request of the natives themselves, who desired an institution similar to the one at Lovedale. They verified their earnestness and sincerity by subscribing £4,500 toward the building, the total cost of which was £6,000. It has an attendance of 100 scholars.

It is only justice to add that the present high tone, good standing, and prosperous condition of the school are, in large measure, attributable to the untiring efforts, management, and persevering policy of Dr. Stewart and his faithful associates. The government inspection has just closed, and the report shows that in 1889 there were, 1. Greatest number of pupils examined; 2. Greatest number of passes in higher standards; 3. Highest average in upper standards; total number of pupils inspected, 440; number passing standards four and five, 230; percentage, fifty-two. Such results are self-explanatory.

The object that first brought Dr. Stewart to South Africa was to see what steps could be taken toward the establishment of a mission in the region of Lake Nyassa in Central Africa. He spent nearly two years in that part of the country with Dr. Livingstone, and felt impressed that the work of God should be opened there. He returned to Scotland, and afterward assumed his present position at Lovedale. But still in his heart he yearned for the natives of that country, and for thirteen long years waited for the time when the providence of God would indicate the establishment of such a mission. This occurred immediately after the death of Livingstone. Taking advantage of the feeling in Great Britain when his body was laid to rest in Westminster Abbey, and the agitation of the public mind on the subject, means were secured, and a proposition was laid before the General Assembly of the Free Church in May, 1874. The time arrived when a call was made for native agents for Central Africa, and fourteen from Lovedale volunteered, four of whom were chosen. And Dr. Stewart had the honored privilege of conducting that party of missionaries to the present station at Lake Nyassa, which is conducted on the same principles as Lovedale, as far as circumstances and situation will permit.

The Lovedale institution is sustained by men of broad principles and liberal minds, and its influence is far-reaching. It is when Christianity in its broadest sense permeates heathendom that there will be seen a greater increase of self-supporting Christian churches, able to aid in the thorough advance of the gospel. It is therefore to be concluded that the key to the problem of elevating the African race lies in such institutions as this, fed by the mission stations. It is better to Christianize the African than to crush him; it is better to educate than to exterminate him; and to do this successfully, an education should be imparted that will bring forth fruits such as have been the results of Lovedale.

—The year 1889 was characterized by a general prosperity in the mining and metal industries throughout the world. The wave of prosperity which commenced in this country toward the close of 1887, after a very prolonged period of depression, was checked during the first half of 1889. This was due partly to natural reaction after the sudden improvement of 1888, and partly to the depression and uncertainties following the collapse of the great French copper syndicate. The second half of 1889, and more particularly the last quarter of the year, was characterized by activity in nearly every department of business, and by a consumption of metals never before equaled in this country.

—The "Pilgrim's Progress" has now been translated into eighty-four languages.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 11, 1890.

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THE SABBATH.

A CORRESPONDENT sends us the following assertions in reference to the Sabbath, clipped from the Question Bureau of the Toledo Weekly Blade, of Jan. 30, 1890, and desires some notice of them in the REVIEW:—

With regard to the Jewish Sabbath, Christ observed it scrupulously, for he obeyed all the laws of Moses; and the new dispensation did not begin till the sacrifice on Calvary was completed. But when his disciples took up the work of apostles and became teachers, they carried Christ's teachings to other people. You must remember that Palestine is only some 200 miles long and sixty miles broad, and its area is less than one-third that of Ohio and about one-seventh that of Minnesota. Only the Jews obeyed the Mosaic law, or observed the Sabbath. The Romans did not, nor did any other nation. The seven churches, for instance, of Rev. 1:11, were all composed of pagan converts, whom the Jews referred to as "Gentiles." When these pagans were converted to Christianity they began the habit of coming together on Sunday for worship, selecting that day because it was the day of the Lord's resurrection; and they called it the "Lord's day in consequence." The church at Jerusalem was largely composed of Jews, and they still observed the Sabbath. We did not say that Moses was the author of the Sabbath, but it was not kept until after the giving of the law on Sinai. The Egyptians did not observe it, nor did the Hebrews who were held in slavery before the exodus. We have nothing to do with any person's individual belief; all we aim to do in the Bureau is to state facts. What we tried to say regarding the seventh day was that there is no historical evidence that the seventh day, when its regular observance began under Moses at Sinai, was the seventh day in regular count from the day on which the Lord rested. We fail to find the slightest proof. There was no exactitude in that age of the world in the computation of time.

The foregoing is easily answered. So far as it applies to Sunday, there is not a syllable nor scintilla of truth in it. The early disciples did not meet together for worship on that day as a sacred day. They did not call it the Lord's day. The observance of the seventh day as the Sabbath was not confined to Palestine. The Jews at least kept it as far west as Rome. They keep it as far west as America. They have never had any trouble in regard to that day. The Sabbath was not instituted at Sinai but in Eden. Its observance did not begin with Moses but with Adam. The true seventh day was not lost in the time of Moses. For if men had become confused in their reckoning, God had not; and he pointed out the true seventh day by the threefold miracle of the manna, for forty years in the wilderness. So Christ knew and kept the true seventh day in his time. And since then there has been no confusion of reckoning. We are tired of the nonsense flooding the world on the Sabbath question.

DANIEL 9:27.

"WHAT covenant—the first or the second—is spoken of in Daniel 9:27—'He shall confirm the covenant with many'? Does the word in the original here translated *confirm*, mean the same as *ratify* or *establish*?" E. R. JONES.

Answer.—As the prophecy refers to the Messiah the Prince, the covenant brought to view must be the covenant which Christ confirms, which is the new covenant. The sense of the word rendered "confirm" is to ratify or establish. Gesenius defines the word thus: "To be or become strong, mighty, to prevail. The primary idea is that of binding . . . to bind up something broken, to make firm and solid, which is also referred to strength and power as in Conj. V., to be strong, strengthened, confirmed."

The only idea we can gather from the "making strong" of a covenant, is the establishing or ratifying of that covenant.

THE MANNA AND THE SABBATH.

As we occasionally find opportunity to glance over some of our exchanges, our eye chanced to fall upon the *World's Crisis* of Feb. 19, 1890. In this paper we notice that Wm. Sheldon is still amusing himself, and trying to amuse his readers, by false assertions and foolish hypotheses in reference to the Sabbath question. This time he strikes the manna in the wilderness, and imagines that he has opened a large mine of discovery, showing that the seventh-day Sabbath was then and there instituted.

Briefly summarized, the points he endeavors to make are these: The children of Israel came into the wilderness between Elim and Sinai on the 15th day of the second month; and as soon as they reached that spot, they discovered all at once that they were right on the verge of starvation, and must have food or immediately perish. That very night, he claims, God sent them quails, and gave them manna in the morning. This makes the falling of the manna commence on the 16th; then the manna was to fall six days, and the seventh day from that point was (we suppose without any reference to the day of the week) to be the Sabbath. This would bring the Sabbath on the 22d day of the month. Having thus, as he fondly conjectures, found the day of the month on which the first seventh-day Sabbath fell, he then seems to find a vast amount of amusement in counting back to see what he will find on preceding seventh days. So he finds the whole congregation journeying from Elim to Sin on the seventh day, and all Israel crossing the Red Sea some weeks before on the seventh day, and on the 10th day of the first month, also the seventh day, all the people catching the passover lambs to be kept up to the 14th. "What a sight," he says, "about 100,000 lambs being chased down on the Sabbath by divine appointment! Six hundred thousand people crossing the Red Sea on the Sabbath! And 600,000 marching from Elim to the wilderness of Sin on the Sabbath!" He need not be so modest here; for the whole host (and we always supposed they went together) numbered some 3,000,000.

But let us now touch his wonderful structure with a feather, and see how much it will stand. In the first place, there isn't the least particle of proof that it was the very day they reached the wilderness of Sin, when they found themselves starving, and clamored so lustily for food. Mr. S. will have it that the food supply of every single man of them gave out the same instant, that every one became equally hungry the same moment, and that every one in that vast crowd knew exactly what to do, and that was to rail out against Moses. But any one can see, on a moment's thought, that such a condition of things could not be produced at once in such a company; the exhaustion of the supply of food would be gradual, and it would take some days, at least, before the whole congregation would come thus to act in concert against Moses and Aaron. Verse 2 of Exodus 16 reads: "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness." That is, *while* they were there in the wilderness, they fell into this trouble; not by any means the very moment they arrived there.

Secondly, he then has the manna fall six days, and then the seventh, counting from the first day of the manna, is taken and made into a Sabbath. But the record does not say that the manna was to fall, or that it did fall, six days before the Sabbath. It says nothing at all on that point. But they were to gather a certain amount every day (Ex. 16:4), and a double quantity on the sixth day; and this direction was not for that one occasion merely, but was the general direction to govern their action during the whole forty years the manna was to fall. (See verses 26–29.) On every sixth day they were to gather the double quantity, and on every seventh day it was to be withheld, and the people were to rest. These were the sixth and seventh days of the week, and had no reference whatever to the time when the manna began to fall. There is not the

least particle of proof that the manna began to fall six days before the Sabbath. It could just as well have been in any other part of the week. The two points, therefore, on which his whole argument depends, are bald and barefaced assumptions: the one against every probability in the case, and the other against the plain text of the record.

What follows?—It follows that the manna did not begin to fall the 16th of the month; the 22d was not the Sabbath; the people did not journey from Elim to the wilderness of Sin on the Sabbath; they did not cross the Red Sea on the Sabbath; they did not catch their passover lambs on the Sabbath; and the Sabbath was not the great "lamb-catching day" of that occasion, into the belief of which he would evidently fain try to laugh himself.

Then what becomes of Mr. S's daintily built structure upon which he dotes with such glee?—Gone to the dogs, where it belongs. What a blessing it would be if all who set themselves up as teachers would try to weave into their theories a little intelligent thought, enough at any rate to entitle them to some consideration.

DATES ON A ROUND WORLD—QUERIES.

THE following queries with reference to the reckoning of time on a round world, have been submitted for consideration:—

"1. Had America been discovered and settled from the west instead of from the east, and thus the date line established in the Atlantic, would the twenty-four hours now called Monday, have been called Sunday?"

"2. If the dates are to remain as established, will not the people of the Philippine Islands call the day Sunday that their neighbors both north and south of them call Monday?"

"3. Do you think that the date, or day, line might just as well have been on any other meridian as where it now is, just so there was somewhere from which to reckon dates?"

"4. Is it not a fact that the sundown line, if that is what to call it, and any meridian, coincide only twice a year?"

1. These queries are worthy of careful consideration; but they do not seem to us to involve any special difficulty in the matter of computing time or keeping a definite day on a round world. The point embraced in the first query, may perhaps be best considered under the following inquiry: Does it make any difference to us whether any particular day comes to us earlier or later? That is, if the Sabbath came to us twenty-four hours earlier than it does, would that make any difference in the matter of our reckoning of the day and keeping it holy? In that case we would begin it and end it twenty-four hours earlier than we now do; but it would be the Sabbath just the same. If the division between the days had come in the Atlantic, we would not have been keeping the hours of Monday upon Sunday, nor the hours of the Sabbath upon Friday; but the day would have been drawn around, so to speak, so that its beginning would have been east of us instead of west of us, as it now is; so that relatively to the location of the day upon the globe, America would have been in the beginning of the day instead of in its close; that is to say, it would have had its twenty-four hours of Monday, or any other day, in the first twenty-four hours instead of the last twenty-four hours, of the forty-eight hours which each day occupies in coming on, and going off, the earth, as was shown in the recent articles on this subject in the REVIEW. And if God's providence had so ordained it that the day had come thus to us, where would have been the difference? It would have been the same day to us, and not another day.

The difficulty, we apprehend, arises from overlooking the distinction between absolute and relative time. For instance, there are two days on the earth at the same time; thus, while on one portion of the earth it is Sunday, and that day is passing off, on another portion it is being followed by Monday, which is coming on. Absolutely, or abstractly considered, the time is the same, and the hours are the

same; but relatively to the days of the week, it is not the same; for on one part of the earth it is Sunday, and on another it is Monday. But it cannot be said of those in one country that they are keeping the hours of Monday on Sunday, nor of the others that they are keeping the hours of Sunday on Monday; but they are each keeping their respective days as they come to them.

But it has not been so ordained that the dividing line falls in the Atlantic, and hence, practically, it is not necessary to employ much time in considering what the condition would have been had it been so. We believe that Providence has had something to do in arranging the matter as it is. Milton says of Adam and Eve as they left Paradise,—

"The world was all before them where to choose
Their place of rest, and Providence their guide."

We suppose there will be no dissent from the proposition that the human family gradually spread out from a common point of departure, taking the day with them from that common center, as they went east and west. And we suppose it must be evident to all, that where these two tides of emigration, spreading in opposite directions around the world, should come together, there must be the dividing line between the days. This, as a matter of fact, has been so overruled that this line has not fallen in any place where inconvenience would result; it does not run through any continent, nor through the most frequently traversed ocean, but through the Pacific.

2. In considering this question, there are some facts already established, which must be taken into account: First, somewhere on the globe there must be a line from the north pole to the south, on which days must divide, and dates change;—a line on the east side of which time is twenty-four hours later than it is on the west side; Secondly, as practically established and recognized by the great commercial nations of the earth, this line curves westward from Behring's Strait, till it takes in the Philippine Islands, so that at points north and south of them, on the same meridian, days are reckoned as beginning twenty-four hours earlier than they do with them. But this, remember, is because they are the other side of the line. And there is no more difficulty in having this difference of reckoning on the same meridian than there is in having the same hour Sunday on one side of the globe and Monday on the other, as it actually is. And if there is nothing unaccountable in the fact that time can differ twenty-four hours east and west of a line, how does it involve any more difficulty, if the line is found to run at times in such a direction as to bring places north and south of it?

3. It would be impracticable to have this line fall on a meridian which ran through a continent, or any thickly populated locality; and so, we think providentially, it has not been suffered to fall in such a place.

4. The sunset line and the date line coincide once every day; and when they come together, there the new day-line day is born. The date-line is fixed to one place; the sunset line sweeps over every meridian every twenty-four hours.

But whatever difficulty may exist in any mind in regard to this subject theoretically, or as to the adjustment of time on the islands of the Pacific, one thing is certain for us, and that is, that the day is well established here, and no trouble or confusion exists in regard to it. The Sabbath has come directly westward here from Palestine, where our Lord and his disciples kept it. We know how days follow each other in our locality, and here it is our duty to keep the Sabbath as it comes to us; even though we may feel that more light is yet necessary as to how the days follow each other, and are to be adjusted together, in other parts of the globe.

—I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get the spirit of it, the more you will get into the spirit of Christ.—*Romaine.*

MIRACLES.

A GREAT deal of useless apologizing is done by some theological writers of the day in connection with the subject of miracles. They seem to think it is too much to ask people to take the Bible narrative just as it reads, and that were it necessary to do so, there would be no defense against the attacks of those who regarded not only these but other portions of the Scriptures, with very scant credulity. They aim to reduce a miracle as nearly as possible to the level of a natural occurrence, to suit the ideas of those who cannot believe anything ever happened unless they are able to account for it by their understanding of the operation of natural law. The miraculous element has thus, by the aid of the fertile imagination which such writers usually possess, been almost wholly eliminated from some miracles, and in others reduced to a degree which will, they think, bring them within the bounds of credibility.

The absurd and useless nature of all such attempts is well shown by the following illustration given by Rev. A. T. Pierson, of the harmonious relation which may exist between miraculous occurrences and established natural laws:—

I have a watch here. When wound up, it runs straightforward until it needs winding. By a fixed law, in conformity with the very structure of the time-piece, its hands move only in one direction while they move at all. Yet, when I find that it is too fast, I move the hands backward—I interrupt the usual movement, but I violate no law. The watch could not have turned back its own hands and corrected itself, but a superior intelligence interferes for a proper end. Have I suspended or violated any law? or have I simply brought a new law to bear which, though not in ordinary operation, is entirely consistent with the laws which govern the movements of the watch? As I examine more minutely into the structure of this delicate piece of mechanism, I observe a remarkable fact—the maker of this watch has made provision for just such a reversal of that law by which both minute and hour hands move only forward. He has provided for a backward movement, when the intelligent owner chooses, without any interference with this exquisite arrangement; while I turn back the hands, I disturb no wheel, and there is not even one tick the less; and yet, left to itself, the hands of that watch never could change their direction of movement. Who is competent to say that, when God reverses the hands on the great dial of nature, he has made no provision for such reversal?

Apply this illustration to the miracle of the standing still of the sun and moon at the command of Joshua. He who formed the earth, and ordained those laws in obedience to which it turns upon its axis each twenty-four hours, producing a uniform succession of day and night, can, if he chooses, regulate and control his mechanism as the watch-maker does his watch; and the sun and moon might on that memorable occasion, without acting in opposition to God's established laws, not only have stood still, but even turned back in their orbits.

The cause of truth has no need of the gratuitous labors of those who are ever seeking to explain away the miraculous nature of miracles. Their explanations make them no more credible than they were before, and it is not in the least essential whether they are capable of any degree of explanation or not. There is nothing to be gained by trying to comprehend them. The language of Scripture has made them as comprehensible as they ever will be to any mortal mind.

L. A. S.

DEMONIACAL POSSESSION.

At any great climax in the work of God for fallen man, the forces of evil which are arrayed against the truth are especially active. This was made manifest in a striking manner at the time of Christ's first advent. His appearance on earth as the Messiah marked a most critical stage in the development of the great plan which was to restore again that which had been lost by the fall of man. The arch-enemy asserted his authority over all this realm as a part of his kingdom, and backed up his claims by exhibitions of his power over not only the inferior part of creation, but over the bodies and minds of men. Hence the numerous recorded instances of those who through some evil fortune had fallen victims to that power, of which they gave

evidence by startling exhibitions of physical and mental disorder.

While such manifestations may be regarded by many as peculiar to another and less fortunate age, it cannot be disputed that there are facts and phenomena in existence at the present time which bear a more or less direct relation, in character and origin, to them. The same superhuman forces, arrayed in the same great conflict of good and evil, manifest themselves in modifications of manner suited to the conditions which prevail in the present age. These phenomena are included under the manifestations of a force which science has been pleased to term "animal magnetism," the chief characteristic of which is the influence of one mind over another. It is found that under certain favorable circumstances, such a relation may be established between the two that one may take complete possession of the other, so that it becomes an automaton, losing its own power, and acting wholly in harmony with the dictates of the first. One mind must be superior to the other in power, and the weaker must submit itself to the stronger. The phenomena which are developed under these conditions throw much light on the subject under consideration.

The manifestations of modern Spiritualism are familiar to every reader, and afford an illustration of the effects of this peculiar subordination of mind. The medium puts himself under the influence of his "control," and utters words which could only come from a source of knowledge outside of himself. He is possessed by an unseen intelligence, the mind of which takes the place of his own. But it is not necessary that the controlling intelligence should be of this nature. The phenomena of mesmerism, hypnotism, faith-cure (so-called), and other branches of modern magic, demonstrate what even the human mind, under favorable circumstances, can do in this direction. And if the exercise of the human mind can produce such results, what power may not be exercised in a similar channel by intelligences so much superior to man as those which have their existence in the unseen, spiritual world.

The various symptoms which were exhibited by persons subjected to demoniacal control in ancient times are not unlike those which have been noted as resulting from the application of certain occult forces, such as "animal magnetism," at the present time. The Religious Encyclopedia of Mc Clintock and Strong says of those instances of this kind recorded in the four Gospels: "These were persons afflicted with disease, as epilepsy (Matt. 17:15; Luke 9:39), paralysis (Luke 13:11, 16), dumbness (Matt. 9:32; 12:22), and especially with melancholy and insanity (Matt. 8:28; Mark 5:2; Luke 8:27); whence the healed are said to be of 'sound mind.'" The mesmerized or "hypnotized" person loses at once all soundness of mind, performing the most absurd and incongruous acts, which may be carried to any length which suits the will of the one whose control he is under. The peculiar "magnetic" influence produces sometimes insensibility to pain, so that, were the victim so disposed, he might inflict upon himself bodily injury without the sensation of suffering; at other times rigidity of the muscles, causing him to lose control of his actions. The Encyclopedia Britannica says that "this condition of the muscles is exactly like that in catalepsy, a peculiar nervous disease; and hypnotism may be regarded as an artificial catalepsy." What these conditions might become, did not humanity prevent their being carried to the most exaggerated limit, it is impossible to tell.

The nature and application of these mysterious forces is a subject which is yet, and very properly no doubt, involved in much obscurity. It would be well if they were left to the darkness of their natural dwelling-place. Whether the baleful power which strips an individual of his manhood, and turns him into an automaton subject to the bidding, be it good or bad, of another intelligence, resides within the visible operator, or comes from another source, no one has been able to say. But enough is known to reveal their affinity with the direct manifestations of satanic power, and to suggest the only safe and appropriate course toward them. "Touch not, taste not, handle not." 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.

WAVE THE GOSPEL BANNER.

THERE comes a wall of anguish
Across the ocean wave;
It pleads for help, O Christian,
Poor dying souls to save.

The far-off heathen nations,
Who sit in darkest night,
Now stretch their hands imploring,
And cry to us for light.

We have the blessed gospel,
We know its priceless worth;
We read the grand, old story
Of Christ the Saviour's birth.

O haste, ye faithful workers,
To them the tidings bear—
Glad tidings of salvation,
That they our fight may share.

Go plant the cross of Jesus
On each benighted shore;
Go wave the gospel banner
Till darkness reigns no more.

And while the seeds you scatter
Far o'er the ocean's foam,
We'll pray for you, and labor
In mission fields at home.

—Christian Herald.

THE WORK IN THE RUSSIAN EMPIRE.

A FEW years ago the truth entered Russia by means of reading-matter. Then there were but few scattered Sabbath-keepers in the Crimea, the extreme south of Russia. After Bro. Laubhan settled in his old home on the Volga, in the east, near the borders of Asia, a number began the observance of the Sabbath in that region. From the Crimea and America the truth also found its way to the Southeast, the Caucasus, and to the Mennonite settlements north of the Crimea. Of late it has also gained an entrance in the west, along the Polish border. Thus over 200 Sabbath-keepers are scattered over a territory half as large as the United States, with only one laborer. Bro. L. could not even follow up the interest, much less give his time to the thorough organization and development of the churches. Last fall Bro. Klein joined him, but could not obtain his passport until recently. Thus he was confined to his native village, and was unable to visit the different companies along the Volga, as was originally designed. But he began meetings there, and when he was forced out of the private houses, he hired a house for one dollar a month, and to his great surprise the interest so increased that there were sometimes over 100 persons present. The pastors tried to stop his work, but with the aid of influential friends and relatives, and above all, with God's help, he has continued to labor. A few have lately taken hold of the truth, and we are so happy as to have a young brother with us who just came from there to prepare for the work. He can stay only six months, but we hope that during this time he may receive such a fitting up as will enable him to be a strength to the work there. We are very favorably impressed with him. His journey here occupied some six days. Another, who has been convinced of the truth for some time, has now fully decided to obey; and as he was a canvasser for the British Bible Society, he is now trying to do the same work for us. Bro. Klein has already organized a Sabbath-school and tract society, and hopes to be able to visit the other companies soon.

Bro. Laubhan is now in the South. His reports are very encouraging. The church at Alexanderfeld, organized last year, has grown from seventeen to thirty-three members, and others are interested. Bro. L. baptized six in January, and a number of others joined the church. The truth is reaching out to new colonies. We have also encouraging reports from the Crimea. In Western Russia there are now about ten Sabbath-keepers, but they meet with very much opposition, especially from their former brethren, the Baptists, and they are loudly calling for a minister, having never seen one.

But not only among the German Russians is the truth onward; it is also progressing among the Russians themselves. A few years ago there was but one real Russian who observed the Sabbath in the Crimea; since then others have begun its ob-

servance in the Caucasus, and we have now also come in contact with the Russian Sabbathniki on the Volga. Our readers will perhaps remember that in my last report I mentioned that the brethren expected their trial. The following letter shows the outcome of it:—

MUCH BELOVED BRETHREN AND SISTERS IN HAMBURG: Above all, we greet you with the peace of God, and hope that you are all well and enjoying the blessing of God. As to ourselves, we can tell you the glad news that the court decided our case about the spread of this new doctrine Dec. 20. They simply dropped the matter, as neither the accusers nor witnesses, nor even the priest, could say anything evil against us up to this time. We believe that God heard prayer in our behalf, that he intervened for us, and saved us from the lion's jaw. We had one more hearing, but God helped us in that also. The sheriff had falsely accused us of burying one of our brethren outside of the cemetery. But the witnesses testified to the truth, and we were set free. Consequently, we are no longer under the supervision of the justice of the peace, but simply of the governor. The sheriff has asked the governor to send me away from here, for through me this new sect has come to this place. The good result of all this has been thus far, that we are not only in a certain sense free, but that two new ones have given themselves to the truth. Last week two Russian Baptist preachers paid me a visit, and tried to persuade me to give up the Sabbath. They said it was too hard to keep it. I told them to show me the proof for Sunday-keeping from the Bible, and I would at once go again with them. But they simply talked. One of these was sent all the way from Kiev by the brethren, and he asked me why I made division among them. He said they were forced to disfellowship me. I told them that was their matter, but they had first to convince me of my wrong. As it was dinner time, I invited them to dine with me, telling them that I was ready to entertain even those who came to disfellowship me. We are all of good courage.

There are now about thirty Russian Sabbath-keepers in that region, and many more in other parts. We hope now to see this part of the work advance still more as we send our printed matter into that region. But certainly this will take much care, and will be but little when we consider that there are some 80,000,000 Russians. But we hope that our brethren, and especially those who come in contact with Russians, will see that they are well provided with reading-matter. As many are emigrating to America, and are entering the different sea-ports, much can be done in this way.

L. R. CONRADT.

THE CAUSE IN CENTRAL EUROPE.

SINCE our last report, the work has made some advancement in this field. The Christmas offerings, which amounted to 2,395.50 francs, showed a general interest among our people for the work in foreign fields. In Germany, besides the workers at Hamburg, there are laborers at Barmen and vicinity, Frankfurt, and Halle. The holidays and the influenza were equally bad for our work. During this season, our book sales were much less, though nearly all the workers remained in the field. At present sales are increasing, and we look for a prosperous season with the opening spring.

In Switzerland, Bro. Erzenberger has spent some time in visiting the churches. A good interest is reported at Geneva. Some have decided to obey the truth. There are now three workers laboring in that city. One colporter is at work at Turin, Italy, circulating our French and Italian literature. Few books can be sold; where the people cannot buy, tracts or papers are given them. In France, there are two colporters at present who devote all their time to the work,—one in the vicinity of Branges, and the other at Paris. In the latter place, iniquity abounds to such an extent that truth and equity cannot enter. The people seem to stand afar off, still shocked at the outrage committed on them a century ago.

Bro. Comte, the only minister in France, after visiting the churches in Southern France, crossed the Mediterranean to Algeria, to more fully establish the work at Relizane, extend its influence, and add to the number of believers in that vicinity. Of late the work in Hamburg is still more encouraging than before. More have recently accepted the faith, and the attendance at the meeting has so increased that the mission rooms are well filled. The two ministers laboring in Russia report favorably concerning the work in that field. The only church from which we have thus far heard in regard to the matter, reports 85.50 francs in Christmas donations.

The Sunday-rest question has been considerably agitated of late here in Basel. Not long since the subject presented in a closed society of ministers and Bible students, was, "The Sabbatharians."

One of our members was present. A very fair statement of our history was given. At the close, a more secret meeting was held, for a more free discussion. The brother who attended the first part of the meeting applied for membership, but was refused. He was informed that when he should forsake the errors that he held, he might become a member,—the same intolerant spirit, precisely, as was manifested of old by the papacy. We have since learned that in the more secret meeting, a gentleman who had read some of our books, strongly stood up in our defense. He said he wished that they all were engaged in the same work that we are doing, and that they should be glad that they have such a people in the city. Thus at a time when the doors seemed closed, and all seemed against us, the Lord had agents to vindicate the truth. The gentleman has since bought all the Sabbath literature that we have. This shows the importance of sowing the seed of truth, for it may be that in crises where we are debarred from doing anything, the seed sown will bear fruit. We believe that there are many honest men in these countries who will yet espouse and vindicate the cause of truth when the enemy arises to crush it. It is in this faith that we labor on, trusting in the guidance and protection of the Lord of the harvest.

H. P. HOLSER.

THE WORK IN GERMANY.

FOR many years the cause in Germany was left without any representative or worker, the few companies in Rhenish Prussia being the only Sabbath-keepers. North, South, East, and Central Germany were not touched at all, and but very few knew that any such people as Seventh-day Adventists existed. Two years ago the canvassing work was begun in this field, as the Swiss field was not sufficient; and, thanks be to God! already by far the greater half of the sales is now in Germany. We cannot say that the canvassers are self-supporting, as a whole, but yet they are doing considerable in this direction. We have now from twelve to fifteen who are actively engaged in the work. A few of the very best can about support themselves; others, especially those with families, have to be helped. Then, too, the fields are not all alike; some are very good, while others, often in the same neighborhood, are very hard. With so few Sabbath-keepers, we had not the material for laborers, and most of our canvassers at first were from Switzerland. Since last fall five have entered the work in Northern Germany, and all are at present attending our school in Hamburg; and we hope that our working force will soon be increased. Some \$2,000 worth of books has been sold since our depository was opened, and our business is continually growing, the best of all being that whole regions are provided with the truth in a short time, where there would be but little outlook for the living preacher.

Bro. Erzenberger and Boettcher gave a course of lectures at Barmen, and had quite a number of attentive hearers, especially on Sunday; and while the results are not so apparent now, yet we believe that much fruit will be seen in the near future. Bro. Boettcher continues the work, and is holding Bible-readings. Here in Hamburg, also, we have reason to be encouraged. While one has dropped out, several new ones have signed the covenant of late, and others who are fully convinced are so shaping their affairs that they can take hold. It is no small matter to obey the truth in a large city like this. Those who have any position lose it, and some ladies have met with most bitter opposition from their husbands. On the other hand, the ministers are not idle, but warn against, and oppose the truth all they can. One intelligent business man attends all our readings, and has already given us some thirteen dollars in donations. He hopes to start out by spring, when he will be independent. Thus far, about 1,000 books have been sold in the city, mostly "From Eden to Eden." At present we are canvassing the city for the second time with "Great Controversy."

We have but two regular Bible-workers in the mission, so our actual working force is but small. One worker has recently begun readings at Harburg, across the river. Three weeks ago, after my return from Switzerland, we began another institute. There are now twelve in attendance. We have our classes from eight o'clock until 10:30 each day, and after an early dinner the students go out canvassing. Our studies are Bible lectures, introduction in Bible study, foreign missions, physiology, German grammar, book-keeping, and instruction in canvassing. Bro. Frey and Huschmann

aid in teaching. All seem to feel a deep interest in their studies. Russia, Holland, Switzerland, and Germany are represented in our school. Our missionary society is reaching out after not only Germany, but also Russia, Austria, and Holland. As to my personal work, I have found much valuable historical matter in the libraries at Stuttgart, Berlin, and at present here in Hamburg. The truth certainly does not lose, the more we investigate it, but only becomes stronger and clearer. What we need is more of God and more consecrated laborers. We long for the day when hundreds will be at work in these large fields, and we are rejoiced at every omen of progress. L. R. CONRAD.

MINNESOTA.

CURRIE.—We are still at this place, holding meetings in a large hall. Last evening we spoke on the Sabbath question for the first time. Although the night was cold and stormy, more attended the meeting than at any time previous, and the attention was all that could be desired. To-day in post-office, hotels, and stores the great topic of conversation is the Sabbath. The outlook is good, and our hearts are encouraged to press on in this grand and solemn work. We pray earnestly for divine guidance to help in this crisis of our meetings here.

W. B. HILL.
F. B. JOHNSON.

MICHIGAN.

GRANDVILLE.—Since Jan. 1, four more have united with the church in this place,—one by letter and three by profession of faith. On the 19th of January, one of the number, a young sister twelve years of age, was baptized. On coming up out of the water, she was received at the margin of the stream by another young sister of eleven years, who embraced her, and in behalf of the church gave the hand of fellowship and a holy kiss. It was an appropriate and a beautiful scene.

As a church, we have had severe trials, but the Lord has given us precious victories, and the cause is now stronger than ever before.

A. SMITH.

OHIO.

TOLEDO.—I have spent about six weeks here, laboring "publicly, and from house to house," teaching "repentance toward God, and faith toward our Lord Jesus Christ." I rejoice to-day in the fact that the third angel's message is gaining a foothold in this city. Last Sabbath, Feb. 22, seven persons followed the gospel command, and were buried by baptism. The Sunday following, eleven were added to the church, and others will follow soon. God has blessed his work here, and we have every reason to believe that if the dear brethren will strive to sustain a close connection with him, and cultivate a love for his truth and cause, it will not be long till a goodly number will be gathered out of this city to take their stand for God; and he will add to their numbers such as shall be saved. May the Lord continue his blessings upon the work here, and may our dear brethren be often found at the throne of grace, seeking help to withstand the devices of Satan.

H. H. BURKHOLDER.
Feb. 25.

ILLINOIS.

ROCKFORD AND MONROE.—The evening meetings continued in Rockford for five weeks, and were then discontinued for lack of a suitable place. The labor was not in vain, although attended with much expense. The church was edified, and some gladly received the word. There are so many worldly attractions in such a city that it is difficult to gain access to the ears and hearts of the people. About half a dozen have determined to "render unto . . . God the things that are God's," with reference to Sabbath observance. That they may experience the truth of Ps. 119:165; Isa. 58:12-14; and Rev. 22:14, is my earnest prayer.

A home was generously given me by an interested family. May the Lord reward them for their kindness. Some attended a few meetings at Rockford from a distance of twelve miles. Through this means an interest was aroused at Monroe Centre, and I was invited to preach in the M. E. church in that village. Seven evening meetings have been held, and despite bad roads and unfavorable weather, the house has been well filled, and an excellent interest has been shown. Some have come from five to eight miles to the meetings.

The entire community seems to be convinced of the Sabbath truth, and a few have already decided to obey. I have been very hospitably entertained at the home of one of the best families in the village; for this I am grateful to God and to them, and in it I see another confirmation of Mark 10:29, 30. I have enjoyed my labor this winter in this beautiful country very much. The name of Jesus and his work were never so sweet to me; and it is my only ambition to consecrate all I am and have to him. My address is 708 W. State St., Rockford, Ill.

W. C. WALES.

WISCONSIN.

AMONG THE CHURCHES.—After the meeting at Loyal, I joined Bro. Breed in a meeting at Boscobel, Jan. 18, 19. We found Bro. Mickelsen laboring in the vicinity, having recently brought out quite a number in the truth, who will help strengthen the work at Boscobel. Our meetings were well attended, quite a number coming from surrounding churches. Steps were taken to pay for the church building recently purchased from the Baptists, and we expect to see a growing, prosperous church there, if all co-operate in the good work. The meetings seemed to be a source of encouragement to all.

I next went to Poy Sippi, where I spent two Sabbaths with that large church. Bro. Cady was with me, and assisted in the meetings. Steps were taken to enlarge their house of worship. Additional room is greatly needed in order to accommodate their large Sabbath-school. We labored there especially for the spiritual interests of the church, particularly for the young, with very encouraging results. Quite a number were present from surrounding churches.

From Poy Sippi I went to assist Bro. Shreve in his district (No. 3), visiting Sextonville, Mt. Sterling, Victory, and Debello. The attendance was good at all these meetings, and we were made to rejoice as we saw many who had been struggling with doubts and discouragement, take hold by faith upon the promises of God. We tried to build up the various interests of the work in all these churches, as the circumstances and the condition of things seemed to require. At Victory an additional elder was elected and ordained, also at Debello. A deacon was elected and ordained at the former place, and a deacon was ordained at the latter, who had been previously elected. Steps were taken at Victory for the erection of a house of worship, which they greatly need. If all heartily co-operate in the matter, they will build one the present season. In our labors here in Wisconsin thus far, we have formed many very pleasant acquaintances, and have very much enjoyed the work among the churches, although the brief stay which we have made with those we have visited has prevented the accomplishment of as much as we should be glad to see done, and which is really needed. We desire that God may greatly bless the work among the churches as well as in new fields.

Feb. 26. M. H. BROWN.

KANSAS.

MARION.—I began a series of meetings at the stone school-house, seven miles east of this place, Dec. 22, 1889. At first the people came out to hear, although quite prejudiced, expecting the first sermon would be on the Sabbath question. But as I took up repentance and conversion, preparatory to the subject of the second coming of our blessed Lord and Master, and kindred themes, the people became more easy, and soon apparently decided to hear for themselves. After becoming acquainted with the people, and removing a large amount of prejudice by my unexpected course, in due time I took up the Sabbath and law, although they had become quite anxious to hear on these subjects before I consented to present them. After speaking on the Sabbath as connected with the third angel's message, the audience became somewhat smaller, still the larger portion remained to hear it through. The influenza and severe cold weather came at the same time, and it was thought advisable to postpone the meetings for a short time, and in the meantime visit and give Bible-readings, and thus hold the interest until the meetings were resumed. After meeting with strong opposition from those not of our faith, and also from the Christian minister who was sent for, to hinder the spread of the third and last message, and who did a great deal of talking in opposition in an adjoining neighborhood, I thought the cause demanded a reply to his continued efforts. On sending him a proposition,

he took the first train east. In his course he lost friends, while the truth gained the same. I could but think of the words of Paul in 2 Cor. 13:8: "We can do nothing against the truth, but for the truth."

After preaching about forty sermons, holding sixteen Bible-readings, making nearly fifty visits, taking fourteen subscriptions for the *American Sentinel*, and distributing a large amount of reading-matter of various kinds, some twelve or fourteen signified a desire to keep all the commandments of God, and the faith of Jesus.

On the 15th of February we succeeded in organizing a Sabbath-school of about twenty-five members, taking the name of "Solomon Valley Sabbath-school." Others who are sick we expect will soon join this little company. The school was divided into four classes. Books and other necessities for the Sabbath-school were quickly ordered; also ten copies of the *Instructor* were taken, and mostly all paid for. A brother and his wife who received the truth about three years ago by reading "Marvel of Nations," sold by one of our faithful canvassers, have stood firm, and can now rejoice that God in his great mercy has heard their prayers, and they have help to travel the rugged road of life. Right at the point of binding off the work, our Deer Creek brethren came in on two Sabbaths, and by their earnest testimonies gave the work a good lift. Some came fifteen miles. This is as it should be. Our brethren should always stand in such a position, and be so related to God, when help is so much needed, that they can take hold whenever we come to these points.

The subjects of justification by faith, Bible sanctification, and saving faith have been presented, so as to give the work a divine imprint, and that the people may be clothed with Christ's righteousness. May the Lord bless and keep this new company until He comes whose right it is to reign.

Feb. 26. O. S. FERREN.

KENTUCKY.

LOUISVILLE.—Friday morning, Feb. 14, I left Chicago for my field of labor in General Conference Dist. No. 2, and spoke to the friends of the third angel's message at this place the same evening. I was glad to find Eld. C. M. Kinney of good courage and hopeful of successful results, in return for his hard labor in behalf of his people. His object was to prepare the minds and hearts of those who had received the truth so that a church might be organized. This was very much desired on the part of nearly all. I remained nearly four days, giving instruction on church order, relationship of officers and members, and the character to be maintained by those in gospel fellowship. We dwelt on the necessity of being dead to the world and to sin. The old man must be crucified with Christ, a new life must be imparted to the believer in Jesus. The Spirit of God affecting the heart, spiritualizing the mind, produces genuine conversion, and the result is the life of Christ is manifested instead of the works of the flesh. There will be no conformity to the world. Its pleasures, vanities, and fashions become distasteful. When pride, selfishness, and the love of the world fill the heart, the love of God is not there. When the mind is occupied with the style of dress, or with considering how to wear the hair so as to attract attention, or yields to the decree of custom which establishes the "wedding-ring" in opposition to God's command, it is time to inquire, Is my heart not deceiving me? Have I that inward adorning—the ornament of a meek and quiet spirit which is in the sight of God of great price?

We were pleased to note the willing mind with which the believers here accepted the plain testimony, and their actions with respect to it gave evidence that a work of grace was being wrought in their hearts.

Ten adults presented themselves for church fellowship, and were accepted. Three were baptized by Bro. Kinney. The organization was completed by electing Bro. Kinney elder of the church, and ordaining Prof. Gibson deacon. He was also elected clerk. The name of this church is the "First Louisville Church of S. D. Adventists." Their tithe the last quarter amounted to about seventy-five dollars. A good beginning has been made; others are obeying the truth, and will soon unite with them. If the members here will all take hold of the missionary work, and earnestly labor for the salvation of those around them, their efforts will not fail to gather others to the fold of Christ.

I was also much pleased to meet and make the

acquaintance of other brethren and sisters, who did not think it wise or prudent, under existing circumstances, to unite with the present organization. Among these were Col. Ferrell and his wife, who are much interested in the truths of the message. During the war he recruited, and was commander of a regiment of volunteers in Kentucky when it was very unpopular to be loyal to the Constitution of the United States. This endeared him to me the more, as we had been fighting for the same cause when the weapons of our warfare were carnal. His wife, a first-day Adventist from her childhood, has had a long experience with the unpopular few. Their interests are now united, and again they find themselves on the side of the few, identified with those who are keeping the Sabbath according to the command of God. They enjoy the conflict in this spiritual warfare also, and will begin at once to work for those in the circle of their influence. We bid them Godspeed, and shall pray that success may attend their efforts. There is certainly room in this large city for all who will, to work for Jesus. I hope the time may soon come when we can organize a "Second Louisville Church."

I shall not soon forget this good meeting, but shall ever regard it as a "green spot" in my experience. I thank God for the sweet victories he was pleased to give us, and for the courage he gives as we take up our line of march to the sea.

R. M. KILGORE.

LOUISIANA.

MARTHAVILLE.—The discussion mentioned in my last report began according to appointment, Feb. 5, and continued one week, there being a meeting two hours in length each evening. We had agreed to debate eight questions, Eld. Capers expressing a desire to fully investigate every one, if it required six weeks or six months. But before we finished the first question, he seemed very anxious to leave it, hoping to stand a better chance on some other one. He seemed, however, unprepared to meet the arguments on other points, so he proposed to close the debate after we had merely introduced some of the questions, and before we had touched several of them. The most of the time was occupied in the investigation of the Sabbath and Sunday question. I affirmed that the fourth commandment is obligatory upon Christians, and that they should keep holy the seventh day instead of Sunday, the first day. Then Eld. Capers was to affirm that Sunday, the first day of the week, is the Lord's day, and should be kept holy by all Christians until Jesus comes. The word of God was to be the guide in discussing these questions; so all can see how little chance the Elder had to sustain his positions.

On the first question his principal effort was to make it appear that the Sabbath was a part of the ceremonial law, and that it was abolished at the cross. This was easily refuted by showing the clear distinction between the two laws. When I established the facts in regard to the institution of the Sabbath,—when, how, of what, by whom, and for whom it was made, and that it was long before the Jewish nation existed, and before the Mosaic law was given,—the Elder seemed altogether unprepared to meet the arguments. He did not even know how to try to meet them, but closed his speech in half his allotted time. I desired to continue this question another session, but he insisted upon taking up the second proposition. When he was denying the Sabbath, he asserted that it could not be kept on a round earth, in Northern latitudes, etc.; so when he came to affirm that Sunday should be kept holy by all Christians, he saw that his past arguments were fatal to his own position. He had exhausted his arguments on the first question, and when he came to the second, he could say but little. He used Acts 20:7; 1 Cor. 16:2; John 20:26, and a few other texts entirely foreign to the question, such as, "This is the day which the Lord hath made," &c. Ps. 118:24. When he utterly failed to meet the issues, he began to denounce the S. D. A. doctrines as false and dangerous, and warned the people to keep away from them. All could clearly see that he was defeated, and that what he failed to gain by argument, he wanted to gain by other means. He had procured a copy of a book written in opposition to Seventh-day Adventism, and depended largely upon that to help him out. But when the Elder saw the position taken in the book, on the nature of man, punishment of the wicked, etc., he saw that it was as much opposed to first-day Adventist views as to ours; and I think he was disgusted with the book, and was sorry he ever introduced it into the debate.

As above stated, before the other questions were fairly introduced, and while as yet some were not touched at all, he proposed to close the discussion; so I only need to say that the farther we went, the weaker were the arguments against the blessed truth. The truth gained a decided victory, and we can see that it was the best thing that could have been done, under the circumstances, to set the truth before many who would not otherwise have heard it. We already see some good results, and expect yet to see more. Several persons were fully decided in favor of the truth, as a direct result of the discussion, and a number of others acknowledge that we are right. I am willing to admit that my opponent did as well as almost any one they could select on that side, being quite a good talker; but this could not make up for the great lack of truth on his side. Before the discussion, he seemed to have some hold in the neighborhood of Marthaville, but at its close I think he had lost it all. Those for whom he had strongest hopes were fully brought to the truth. Those who indorsed him were as sadly disappointed as he.

On the Sabbath after the debate two more new members were received into the Marthaville church, and there are two or three others who are expected to join in the near future. Never have we seen the work in a better condition at this place. We praise the Lord for all the good done. The work looks encouraging in this field.

Feb. 27.

B. F. PURDHAM.

MONTANA AND IDAHO.

From Jan. 28 to Feb. 4, I was with our people at Livingston, Montana. Although the weather was very unfavorable, our brethren came daily to the meetings, some of them a distance of six or eight miles through the worst wind-storm I ever saw. The dirt, sand, and gravel would fill the air to such an extent that at times one could see only two or three rods before him. The wind would often take one right off from his feet. This continued a good share of the time while I was at that place. Our meetings were a source of much encouragement to our people there. There is no organized church in the State. Doubtless there will be a church organized at Livingston soon after Eld. Watt begins labor in that field in the spring. A leader was chosen to take charge of the meetings, etc., till an organization is effected. The brethren at Livingston have built them a neat and convenient house of worship, which will be dedicated in the spring. Although our brethren in Montana have had but little experience in the work, there is a readiness on their part to take hold of every branch of the cause, and do their part in carrying it forward. The field will support two ministers with the tithes; at least it will soon do so. It is a good field for canvassing. Money is quite plenty. Prices for labor are much higher, and the people spend their money more freely than they do in the East. There are but few canvassers of any kind in this field, and there are many growing towns and cities that should be thoroughly worked by our canvassers the present season. I became much attached to the little company at Livingston during my short stay there. May God help them to hold up a sure and steady light in that field.

I spent the most of February in Idaho, with the Franklin, Highland, and Boise City churches, holding meetings in company with Eld. H. W. Decker. For some time peculiar difficulties had existed in this field, which had been a great hinderance to the cause, and a source of much discouragement. Difficulties had appeared, or had been manufactured out of suspicions based upon suppositions which had no foundations, alienations had grown up among brethren, and wrongs, more or less, had been committed which had led to a state of discouragement in the churches. The difficulties were carefully investigated, and wrongs were pointed out. The Spirit of the Lord came into the meetings to encourage, reprove, enlighten, and soften hearts, confessions were made, difficulties were settled, and union was again restored, so far as could be discovered.

The last Sabbath spent in the Territory I held a general meeting at the Boise City church. Brethren and sisters came from Franklin and Highland. The Lord gave freedom in speaking. The cohesive power of truth seemed to be uniting the hearts of God's dear people. Sabbath afternoon we enjoyed a precious season in social meeting, and in celebrating the ordinances of humility and the Lord's Supper. Tears of joy flowed when brethren who had been alienated embraced each other, confessing

their sins and rejoicing that the long-suffering and mercy of God were still within the reach of all. Our brethren separated at this meeting feeling that God had come near to them, and that they had learned valuable lessons in the past few days that should not soon be forgotten. It is now expected that a tent will be used in Idaho this season; also that a camp-meeting will be held in the early part of fall in that Territory. May the blessing of God be with this dear people, and may they ever walk in the light of God's dear Son.

R. A. UNDERWOOD.

CUMBERLAND MISSION FIELD.

GRAYSVILLE, TENN.—I came to this place immediately after the close of the late General Conference, to visit relatives and friends, and to labor a short time in this State under the direction of the General Conference. While thus engaged, it was recommended by the General Conference Committee that I remain in the South, and labor in the Cumberland Mission Field.

Since coming to this section I have preached, in all, about fifty-five discourses, besides holding several other meetings. Among those who have accepted the truth are my dear brother and his wife, whom I had not seen before for about eight years. Several others, also, have signed the covenant. Six have received the ordinance of baptism, and seven have been added to the church at this place, which now numbers twenty-four members. Active steps are being taken toward the immediate erection of a house of worship. A lot has been purchased, and the rock is already hauled for the foundation.

I am now holding meetings at Dayton, five miles north of Graysville. Have had a good degree of interest from the first, having already given fourteen discourses. Owing to the intense opposition to the scriptural views of the state of the dead, I have quite fully presented that subject before touching the Sabbath question, which is to be presented for the first time to-morrow evening. I earnestly hope that some souls here may be led to see and obey the truth.

J. W. SCOLES.

Feb. 19.

STATESVILLE, N. C.—Thinking that no doubt some would be glad to hear from this mission field, I write as follows: While I am not able to make any flattering report of the work in the Old North State, I wish the friends to know that I am of good courage, personally, and believe the work does move, though slowly. Concerning the canvassing work, I would say that all who have continuously given themselves to this work, trusting God for his guidance, have succeeded in selling sufficient books to make a living. We are already seeing some fruits of the canvass. We have recently organized two Sabbath-schools, each consisting of two families. One school has seven members, and the other eleven members, including seven adults. The latter Sabbath-school is a direct result of the canvass for the "Marvel of Nations." There are also five others here, who, after hearing a few discourses, promise to keep the Sabbath.

We hope soon to be able to organize a church at this point. While we do not consider this field among the best, by any means, we believe there are some honest souls here who will embrace the truth. Brethren, pray for us, that God may give his Spirit to us here, that the seed sown may grow. We feel our need of his grace.

Feb. 23.

J. W. BAGBY.

THE FRENCH WORK IN BATTLE CREEK.

THE work done in this place for the French cause is principally that of fitting workers to go out as canvassers after the present term of lessons is over. The French course consists of lessons on the prophecies, Church history, and language, taught by one of the editors of the French journal, *Les Signes des Temps*. Our people will be pleased to learn that the Lord has granted us much of his blessing in this work, for which we are very thankful. Our American brethren have given us great help in granting many favors, without which we could not go forward in our work. The prospects are more flattering than ever for the French work. Lessons on the canvassing work are given daily to interested young people. A company of four or five will be sent to the State of Illinois to canvass for the French "Life of Christ." The great question is, "Where are the workers to answer the hundreds of calls for labor among the French?" Many calls for laborers come from Canada, from many of the

States, and from France. We ask all who can, to let us know of those who are ready and anxious to engage in this branch of the work. Let us make it a subject of prayer to have more laborers sent into the field.

The members of the French T. and M. Society are encouraged as never before in their work. Good letters have been received. In one instance a man and his wife have accepted the truth, and rejoice in it. The meetings are growing in interest. The indications are encouraging, and we have good reasons to believe that the French work is entering a new era of advancement, and that more effective efforts will be put forth. We ask the prayers of all our brethren and sisters.

Feb. 24.

E. P. AUGER.

THE WORK IN WASHINGTON, D. C.

VERY little of interest has transpired since our last report from this point, but as our people everywhere are probably anxious to hear from us often, we will give the events which have recently taken place, that all may know the actual progress of the work.

There was quite a lull in affairs after the hearing before the committee; but it came to our ears that the promoters of the Sunday-rest measure were not satisfied, and that one of those who appeared in favor of the Breckinridge bill at the hearing, sought the committee for another interview on the subject. We then called on one member of the committee, and, upon being questioned, he told us that it was true; but he said the gentleman had presented nothing but a repetition of what he had said at the regular hearing. At this interview we became satisfied from what was said, that we may expect the American Sabbath Union to employ any tactics, no matter how dishonorable they may be, in their efforts to carry out their long-cherished plans. Since the hearing, they evidently feel that their cause is doubtful, from the fact that the story has been circulated that they have said that if the committee did not make a favorable report to the House, of the Breckinridge bill, they would find a pressure brought to bear upon them which would make them unpopular in their Congressional districts. Upon hearing this, I asked a prominent member of the committee what they proposed to do, under the circumstances. He replied that the committee would act their convictions of right in the matter, regardless of consequences.

There is, however, a train of circumstances happening, which bids fair to assist us in our work against religious legislation. It would not be policy now to indicate just what these circumstances are, as that might have a tendency to create an unfavorable impression in certain directions. It is enough, however, to state here, that these circumstances are being brought about by a certain political combination outside of our people and of our work entirely, and with which we have had nothing to do. From the stand-point we occupy, it seems as though the hand of Providence is stilling, for the time, the agitation, in order that our people may do the work assigned them without restraint.

Petitions have been received by almost every mail, and through the express, until more than 250,000 were on hand. For certain reasons, we thought it best to have this lot presented to Congress, and yesterday Mr. O'Donnell, of Michigan, presented them in the House. To-morrow or the next day, Senator Stockbridge will present the same number in the Senate. It is better, we think, to have the petitions presented in fair-sized lots, and a little more frequently, than to wait and have the whole amount of the year put in at one time, for this reason: Every time a large package of these petitions is placed on the desk of a Congressman, it attracts the attention of other members, and they gather around, look at it, and ask questions concerning it, and the point of religious legislation is discussed more or less among them, because of the appearance of the petitions against such legislation. This keeps the matter alive in their minds better than to withhold the petitions for a long time, and then present them in one large lot. Again, every time a good-sized petition is presented in either branch of Congress, the Associated Press telegraphs the matter to the entire country. The oftener this is done the more information is given to people everywhere upon the subject, which affords them intelligence to be utilized by our workers, as they go about soliciting signatures to the petitions. We hope that ere long there may be enough more petitions forwarded from the various States, so that another quarter-of-a-million package may be presented to Congress at an early date.

We are of good courage, and feel grateful for the earnest prayers of our people everywhere in behalf of our work in the crisis through which we have been passing here. In answer to these prayers, we have felt that the good hand of God was sustaining us, opening ways before us, and directing our efforts to the accomplishment of more than we had really dared to hope. We still hope to have the prayers of our people, and the blessing of our Heavenly Father, until the conflict is ended.

March 4.

J. O. CORLISS.

—Bro. H. F. Phelps informs us that the family of Sabbath-keepers whom he met for the first time, as stated in his report in REVIEW of Feb. 25, were at Moose Lake, and not at Duluth, as would be inferred from his report.

Special Notices.

NOTICE FOR MISSOURI.

THE address of H. D. Clark, secretary of the Missouri Conference, will be Macon, Macon Co., Mo., until May 1. All who may have any business with him should note this.

TO CHURCH TREASURERS IN OHIO.

IN making remittances, send New York drafts, if possible; make post-office orders payable on Galion; send registered letters to Corsica, Morrow Co., Ohio. When sending stamps, send one and two cent stamps. Never send ten-cent stamps, as we cannot use them.

D. K. MITCHELL, Conf. Treas.

TO SABBATH-SCHOOL WORKERS IN ARKANSAS.

THERE will be time given at the general meeting at Springdale, for considering the Sabbath-school work. So we hope to see, in addition to other workers, a large number of superintendents and secretaries of Sabbath-schools. We wish especially to see all those who live so isolated as not to attend any regular Sabbath-school, for we shall consider the matter of family Sabbath-schools, and other new features of the work. If you have any questions to ask, bring them along, and we will do our best to see that they are answered.

W. F. MARTIN, Pres. Ark. S. S. Asso.

SOUTH DAKOTA WORKERS' MEETING.

A MEETING for the laborers in our Conference will be held at Sioux Falls, beginning Wednesday evening, March 19, and closing Sunday evening, the 23d. It is hoped that all who are laboring in the cause in the Conference will try to be present. This meeting is appointed for the encouragement and instruction of all who may desire to come, and we confidently expect a good meeting. Other meetings of this nature which have been held, have been blessed of God, and consequently were profitable occasions; and we trust that all who attend this meeting will come prepared to do all they can for its success. Bring straw-ticks and bedding, as they may be useful. We trust we shall have some help from abroad, and that all will come praying that God may meet with us.

W. B. WHITE.

TO MINISTERS IN THE MICHIGAN CONFERENCE.

WE are near the time of the spring quarterly meeting in all the churches in this Conference. All our churches need ministerial help, and would greatly appreciate a visit from any one of our ministers. I would therefore propose that all our ministers and licentiates arrange to attend this quarterly meeting with at least one church. There are five Sabbaths in March, and would it not be possible for each minister to attend two of these meetings, —one with one church the last Sabbath in March, the other with another church the first Sabbath in April? By a little planning beforehand this can be done. Care should be taken not to go to the same place where others have arranged to go. This can be avoided by corresponding immediately with the elder or clerk of the church that you wish to visit.

Of course our licentiates have not the authority to administer the ordinances, but they can be a help to the churches in many ways. Make earnest efforts to raise the spiritual standing in the churches;

work in the interest of the N. R. L. Association, and for the young people, and encourage all to be faithful in their tithes and offerings. Especially show the solemn obligation to sustain our foreign missions by liberality in the first-day offerings. Let the solemn impression be made that we are rapidly approaching the time of trouble, and after it, the final consummation. I. D. VAN HORN.

NOTICE FOR ARKANSAS.

As sister White is to attend the general meeting for Arkansas, which will be held at Springdale, beginning March 28, and a large number of those of our faith are expected to be present, the brethren and sisters are requested to come prepared to take care of themselves as far as it is possible to do so. By doing this, there will be no heavy burden on the brethren and sisters of Springdale, who are mostly poor. Some of our brethren have unoccupied houses which can be used, free of charge; and if the weather is nice, the tents belonging to the Conference can also be used. Our brethren and sisters at Springdale will do all that is consistent for the comfort of those attending, but we want every one to have the privilege of attending all the meetings. This could not be the case if some had to take care of all those who came. Nevertheless, let none stay away from the meeting on account of not being able to care for themselves. If there are those who wish to come but have not the means of caring for themselves, let them come right along, and we will see that they are cared for. We want to see a large attendance, for it is not often that we have the privilege of having sister White with us, and of convening together. Let all come with hearts prepared to seek the Lord, and we trust that we shall receive a blessing. But if we wait till the time for the meeting to begin before we seek him, we shall lose much of the blessing that it is our privilege to have.

ARK. CONF. COM.

CANVASSERS OF TENNESSEE RIVER CONFERENCE, ATTENTION!

DEAR FELLOW-LABORERS: You are all aware of the magnitude and importance of our work. You are also aware that at present we have but two ministers in the field, and, of course, it is not expected of them that they can warn all these people of the coming of the Lord, and of the approaching dangers which can only be escaped by a knowledge of the third angel's message. We have quite a number of men who have had some experience in canvassing for our books, and a few who have had ample experience to prove themselves efficient salesmen, and yet not one such is at work. We have a State agent employed to look after this work, but he can do nothing without volunteers. When new helpers are solicited, it is very natural for them to inquire how our old canvassers are succeeding in the work, — whether they are making a livelihood for their families &c., &c.; and when we have to say that there are none of them in the field, it seems passing strange to them how it is that the experienced workers have left the Master's vineyard, and sought other employment. It has the tendency to make them think that either the work is not so important, or else it is a "hard business any way," or, perhaps, "the canvassing work is detrimental to spirituality, and has a tendency to cause one to lose his interest in the cause," etc.

This is not as it should be. I do not believe the canvassing work is calculated to militate against the worker's interest in the cause, or against his spirituality; but it will have just the opposite effect, as I have heard more than one testify. Come, brethren, let us do something this spring and summer in this branch of the work. Our canvassing field is unsurpassed by any in the world for quick sales, and it seems to me that we should take this as especially providential, as we have neither the ministers nor the means to carry the message to the people here in the South. God has given the Southern people more willing hearts to buy the good books our agents carry to them, than those have in the Northern fields. Surely the Lord has gone out before us here in this respect, and in accordance with the sentiment expressed by Mordecai to the shrinking Esther, Who knoweth but the Lord hath brought you for such a time as this?

Grave responsibilities rest upon all who can labor in this branch of the cause. The King's message requires haste, and he is calling, "Why stand ye here all the day idle?" And you cannot answer, "Because no man hath hired us," for the invitation to work is recognized as a standing one, and you

must remain "speechless," and listen while Jesus says pleadingly, "Go ye also into the vineyard." He wants us to be laborers together with him. Do not begin to say, "There is a lion in the way," but deny yourselves, and take up the cross (if it be such), and follow Jesus. I do most earnestly beseech you, dear fellow-workers, Come up at once "to the help of the Lord against the mighty," and peradventure God will soon give us such a victory here in the South as will cause Satan's kingdom to tremble. Address all applications for agencies, instructions, etc., to W. R. Burrow, State Ag't, Trezevant, Carroll Co., Tenn. E. E. MARVIN.

TENNESSEE AND KENTUCKY, NOTICE!

LET all isolated Sabbath-keepers in the Tennessee River Conference who do not maintain family Sabbath-schools, fully organized, correspond at once with Bro. J. D. Kivett, secretary of our State Sabbath-school Association, Leach, Carroll Co., Tenn., and you will receive such information as will, if carried into effect, result in an interesting Sabbath-school to you, although there may be but two or three persons in your school. Let those of our people who know of isolated families of our faith, please write such information to Bro. Kivett. None of our people can afford to miss the instructions imparted by our Sabbath-school lessons. Every such family should take the *Sabbath-school Worker*, which may be had for only fifty cents a year. Subscriptions may be sent to our secretary. It is now published monthly, and is invaluable, especially to those who do not have the advantages of a church Sabbath-school, with experienced teachers. In fact, we all need it, and I hope none of our schools will be satisfied unless every teacher has access to the *Worker*. Let all Sabbath-schools throughout the Conference, whether in Kentucky or Tennessee, send all their donations, outside their running expenses, to Bro. Kivett, at the above address. There is no reason why the standard of our Sabbath-schools may not be raised to a point where real spiritual good can be derived from them.

E. E. MARVIN,
Pres. Tenn. River S. S. Asso.

PLACE OF THE NEW ENGLAND CONVENTION.

SOUTH LANCASTER, Mass., has finally been decided upon as the place to hold the canvassing class and the meeting of the canvassers from the field, as announced last week for March 12-17. Are you a canvasser? Then come and contribute something of your experience and methods for the common good. But if not, why not come and learn how to canvass? Eighteen adults have been brought to obedience of the truth in this Conference by reading, within the past six months. Scores and hundreds of seed-sowers are wanted to make ready for the conversion of a thousand in a day. We are assured that the people of South Lancaster will give you a most cordial welcome to share their hospitality. Lay your plans now to qualify yourself, and to enter the vineyard. Golden sheaves for the heavenly garner will be your rich and lasting reward.

E. E. MILES, State Ag't.

MINNESOTA, NOTICE!

THE present term of the Minnesota school will close March 25, and the special course will begin the 27th. It is expected that Eld. Farnsworth will be present and take a leading part, and also that Eld. Porter will return in time to assist in the exercises. Other laborers are expected to attend.

MINN. CONF. COM.

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 25.—HEBREWS 10:10-20.
(Sabbath, March 22.)

1. For what did Christ take away the sacrifices of the law of Moses?
2. What do we learn in the Scriptures is the will of God?
3. What is done for us by this will? Heb. 10:10.
4. What is the law called in Ps. 119:142?
5. What did the Lord Jesus say in his prayer for our sanctification? John 17:17.

6. Is the truth necessary for our sanctification? Ans.—It is; error, however fine in appearance, however firmly believed, has no sanctifying influence.

7. Are we sanctified by hearing the truth? (Compare John 3:19; 15:22; Matt. 7:26, 27.)

8. Are we sanctified by believing the truth? James 2:14, 17, 20, 26.

9. What is necessary in order to be sanctified through the truth? 1 Pet. 1:22.

10. Can all truth be obeyed? Ans.—It cannot. To be obeyed it must be in the form of law. There can be no obedience where there is nothing commanded.

11. Is that truth sanctifying which does not call for obedience? James 2:19.

12. Is it therefore of no profit because it will not sanctify? (See note.)

13. What did God say the children of Israel should be if they would keep his commandments? Ex. 19:6.

14. Can we, then, be sanctified by our obedience to the law? Ans.—We cannot. (See note.)

15. How does Paul say that we are sanctified by the will of God? Heb. 10:10. (Compare 2 Tim. 3:15.)

16. After our High-priest offered his sacrifice where did he go? Heb. 10:12.

17. What is he expecting—waiting for? Verse 13.

18. Who puts his enemies under his feet? Ps. 110:1. (Compare 1 Cor. 15:27, 28.)

19. Where have we liberty to enter? Heb. 10:19.

20. What is meant by the holiest? Ans.—It is, literally, the holies, that is, the heavenly sanctuary.

21. By what means do we enter there? Id.

22. Do we enter there actually, or in person? Ans.—No; we enter in the person of our Priest, as a man is said to appear in court when his advocate is there for him.

23. By what manner of way do we enter there? Verse 20.

24. With what is the new and living way in contrast? Ans.—With the sacrifices of the Mosaic law, which were dead when their blood was offered in the sanctuary.

25. What is that way? Id. (See note.)

NOTES.

By 2 Tim. 3:16, 17 we learn that all truth is profitable, but truths are not all of the same nature, and are not all equally profitable. Some truths are *primary*; some are *secondary*. In James 2:19 we are told that we do well if we believe that there is one God; that is a very important truth, which, unfortunately, some nations of the earth have entirely forgotten. But it does not call for obedience—nobody can obey an abstract statement of that kind. It only calls for belief. And the demons believe it, and they remain demons still, even though they tremble before that truth. They are not sanctified by their belief, because it works no change of character; it is dead. But he who does the will of that one God is sanctified thereby, because he thereby forms a character in harmony with that will. While the law of God is that primary truth, which directly sanctifies, other truth is secondary; it can only work indirectly in our sanctification. But it leads toward sanctification, even indirectly, only when it leads us toward the law—to the way of obedience.

We could be sanctified by obedience to the law if we had never forfeited our justification and destroyed our ability by disobedience. Instead of now being justified by the law, we already stand condemned, for we have all disobeyed it. Rom. 3:9, 19, 28. Sin has perverted our natures, so that alone we can do nothing. John 15:5. But that does not destroy the fact that the law is perfect, and is justifying in its nature. That the law cannot justify us is not the fault of the law—it is our own fault. The law did not fall in the fall of man; the law does not become sin because we sin. Rom. 7:7-14. The law is the measure and rule of the righteousness of God; it witnesses to that righteousness. Rom. 3:21. By our fall we are far below the righteousness of the law, and we are now dependent upon another to raise us up to where its righteousness may be fulfilled in us. Rom. 8:4.

There is a fund of instruction in this expression in Heb. 10:20. It is not a "way of life," as some have construed it, but a way ever new, ever living. Our Sacrifice is alive forever, and his blood is ever fresh, pre-

cious, incorruptible. 1 Pet. 1:18, 19. This great truth is denied by the Catholics by their doctrine of transubstantiation. They affirm that there is no sacrifice now available for man, except upon their altars, where the wafer and wine are turned into the actual body and blood of Christ. In that doctrine the sacrifice of Christ is not ever new, but needs ever to be renewed; the body and blood need a constant re-creating. By it the contrast between the daily offerings of the old law, and the one offering of Christ is utterly destroyed.

News of the Week.

FOR WEEK ENDING MARCH 8.

DOMESTIC.

—The peach belt in Southwestern Michigan was reported to have been badly damaged by frost Tuesday night.

—A bill giving cities and villages the right to decide whether saloons shall be kept open on Sundays has passed the Ohio Senate.

—Journeymen plasterers of New York will, by agreement with their employers, begin on May 1 to work eight hours a day for fifty cents an hour.

—One hundred business men of Sioux Falls, S. D., decided Thursday to take steps to secure the enforcement of the recently enacted prohibitory law.

—A heavy fall of snow in the lumber regions of Pennsylvania will, it is said, result in lumbering operations being pushed night and day while the snow lasts.

—Reports from San Carlos, are to the effect that Apache Indians are committing numerous depredations in that vicinity and in Mexico, and that an Apache war is imminent.

—The building at New York occupied by M. & C. Mayer, hosiery and gloves, and Bason & Eaton, umbrellas and parasols, was burned Tuesday evening, with a loss of \$800,000.

—Four suns, each surrounded by a rainbow perfect in its prismatic colors, are reported to have been seen between four and five o'clock Wednesday afternoon, on the summit of the Alleghany Mountains, by the residents of Christiansburg, Va.

—The Chicago express train on the Lake Shore Road was wrecked Thursday night, near Hamburg, N. Y., a Pullman and two day coaches being piled in a heap. Ten persons are reported killed, and about twenty-five more or less severely injured.

—In the case of twenty-one Kalamazoo students who "hazed" two of the professors last Saturday night, the college faculty decided, Thursday, to expel Senior Des-Antels, and to suspend all of his companions save one, the latter being spared on account of serious illness.

—A freight wreck on the Fort Wayne Road, near Lakeville, Ohio, early Monday morning, was followed by the explosion of oil tanks, causing a fire that resulted in the destruction of twenty-eight cars and the warping and burning of 300 feet of the track. Three men met death in the flames.

—The project of a world's fair in America in 1892 is still an unsettled question. The Lower House of Congress has voted for Chicago as the site, but it remains to be determined whether the Senate will concur in this choice, and should they do so, whether it is feasible to hold any world's fair here in the year 1892.

—The Hon. J. C. McGregor, Reading Clerk of the Ohio House, died Friday, of diphtheria, in his home at Zanesville. His wife passed away a week ago, and four of their children a few days previously. One of the remaining children and Mr. McGregor's aged father are now believed to be dying of the dread malady.

FOREIGN.

—The Chinese Government is massing troops on the Siberian frontier, as an early attack by Russian forces is feared.

—Abraham Lincoln, the seventeen-year-old son of United States Minister Lincoln, died at London on Wednesday.

—The bill to incorporate the Orangemen in British America passed the Canadian Parliament, Monday, by a majority of twenty-five.

—The young Chinese emperor is breaking up the gambling establishments of Peking, and is trying to reduce the expenses of the administration of the government.

—The highest Central African mountain, Kilima-Njaro, has been ascended by a German, Dr. A. B. Myer. He found it to be 19,700 feet high. There is a crater at the top.

—The queen of Spain has decreed an amnesty and a series of reductions of the sentences of political and other prisoners, to celebrate the king's recovery from recent illness.

W. E. DAVIS,
Gen. Pass. and Ticket Agt., Chicago.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 11, 1890.

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A letter just received from Bro. J. O. Corliss, of the force in Washington, D. C., reports "all quiet on the Potomac."

A telegram from Bro. D. T. Jones, who left Battle Creek last week to attend the trial of Bro. R. M. King at Troy, Tenn., for Sunday labor, announces that the latter has been convicted of violating the Sunday law of Tennessee, and fined seventy-five dollars. An appeal has been taken to the supreme court of the State.

We are glad to see the five-thousand-dollar fund for the circulation of Religious Liberty literature growing some. But ought it not to grow a great deal faster? The one hundred men at fifty dollars each will surely be found; probably there are as many now who have virtually decided to help compose the number. Why not come forward at once?

Our love for, and interest in, any enterprise is accurately indicated by the efforts we put forth, and the sacrifices we endure, in its behalf. This is well illustrated in the following incident: "A heathen said to a missionary, 'There must be something in your religion which makes you come all the way out here to tell us of it. I am sure I would not go so far to tell you of mine.'"

We are happy to note that the work entitled, "The Change of the Sabbath," by Eld. Geo. I. Butler, notice of which was given in the REVIEW of Nov. 26, 1889, is meeting with quite an encouraging sale. For a condensed yet comprehensive work on the Sabbath question, it has before it an unlimited field, being a good work to circulate everywhere. Let it go forth on its mission as widely and speedily as possible.

The *Christian Statesman* of Feb. 27, 1890, contains a call for a "National Conference on the Christian Principles of Civil Government," to be held in Washington, D. C., April 1, 2, and 3, under the auspices of the National Reform Associa-

tion. "All existing Christian organizations are invited to send delegates to the Conference."

A dispatch dated Baltimore, Md., March 2, 1890, was printed in the *Kansas City Daily Times*, as follows:—

"The Rev. Dr. Tobias Schanfaer lectured to-day on 'The Religious Movements in Congress.' He said that the introduction of bills savoring of religion would shake the very foundations of the Government, and be the cause of anarchy. The legislators, in their zeal for their religion, endangered the existence of a grand structure. The standards of their religion were pessimistic, full of darkness and gloom. Where its precepts were not strong enough to require adherence, they would ask the strong arm of the Government to aid it."

PROSPECTUSES.

THERE appears to be some misunderstanding concerning the proper method of obtaining a new prospectus, after filling the old one. When your prospectus has become useless, write your name and address in the front part, and send it in to your tract society, who will send you a new one, charging it up to the REVIEW Office. This is in harmony with our offer to furnish the canvassers with as many prospectuses as they could use after filling the first one, which the canvassers must pay for. Sending your old prospectuses to the REVIEW Office is a frequent cause of delay, which of course is annoying to all concerned. C. ELDRIDGE.

REVISING A CREED.

I READ with interest the article in the REVIEW of Feb. 25, entitled "Revising a Creed," and thought the following quotation from the *New Era*, under heading, "A Narrow Escape for the Infants," might be interesting to those who had read the aforesaid article, as showing the inconsistency of undertaking to establish a point of doctrine by vote:—

By a vote of twenty-two to eighteen, the Presbytery of Cincinnati decided that "all infants dying in infancy are saved." Without stopping to query whether infants can die at any other period of their brief lives except infancy, we are constrained to say they made a very narrow escape. Had four more members on the negative side of the question been present, these innocents would have been doomed. This suggests the inquiry, What have the Presbyterians to do with such questions any how?

L. C. CHADWICK.

NOTICE!

As some inquiries have been made relative to the sailing time of the Australian mail steamers, we would give the following, which we copy from the time-table of the Oceanic Steamship Company:—

Leave San Francisco for Honolulu, New Zealand, and Australia, 1890: Jan. 11, Feb. 8, March 8, April 5, May 3, May 31, June 28, July 26, Aug. 23, Sept. 20, Oct. 18.

Returning, arrive at San Francisco 1890: Feb. 15, March 15, April 12, May 10, June 7, July 5, Aug. 2, Aug. 30, Sept. 27, Oct. 25, Nov. 22.

In sending mail, remember to allow as many as six days for matter to reach San Francisco before the sailing of the ship. W. H. EDWARDS.

CANVASSING WORK IN NEW ENGLAND.

DURING the year 1889, 126 persons have been engaged in canvassing for books handled by the New England Tract Society. Many of these are former students of the Academy. They report 6,438 days spent in canvassing, and in this time they made 73,127 calls. The orders taken are as follows: For "Bible Readings," 13,094; "Great Controversy, Vol. IV.," 356; "Thoughts on Daniel and the Revelation," 396; "Sunshine," 80; "Prophecies of Jesus," 191; "Life of Christ," 238; making a total of 14,355 orders. The aggregate retail value of these is \$36,833.85. So far as the canvassers have reported their success in delivering, not over ten per cent of the orders have been lost.—*Kaliedoscope*, South Lancaster, Mass.

OFF FOR CANOSSA.

THE mighty Prince Bismarck is again about to set out for Canossa. Three years ago he made the journey to avert a calamity which threatened him in the German Reichstag. A like reason, only more urgent, compels him to repeat, with all possible dispatch, this undignifying act. We refer to the result of the recent German elections, which gave such a surprising victory to Bismarck's enemies, the Socialists. The *Detroit Journal* says, speaking of the situation:—

The defeat of the government is so serious that Bismarck dares not resign, but will stay in office in hopes of propping up the imperial system by a new coalition and consolidation of the conservative parties. He is obliged, as he was three years ago, when he wanted the military appropriations voted for seven years, to turn to the Catholics. He will have to make another bargain with the pope; he will have to make further concessions to the church; to relax the restraints put upon the church; very likely to agree to restore the property and the subsidies of which it has been deprived.

Thus the papacy gains another great victory in the foremost empire of Europe. Germany, England, and the United States, the three great Protestant countries of the world, constitute the arena in which the papacy is gaining its latest and greatest triumphs.

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Robert Reid	50 00
Mrs. J. Gotzian	50 00
William Haddox	50 00

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

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