

# The Advent HOLY BIBLE **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.

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"THE ANCHOR HOLDS."

BY MARY ALICIA STEWARD.  
(Battle Creek, Mich.)

"THE anchor holds!" O suffering soul,  
 When death's dark waves around thee roll,  
 When sea-born tempests surge, and beat  
 Their giant waves against thy breast,  
 Thy faith looks upward through the storm,  
 And drops her anchor in God's rest.

## 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.

PERIL OF NEGLECTING SALVATION.

BY MRS. E. G. WHITE.

THE more earnestly we apply our minds to the investigation of truth, the clearer will the evidences of truth appear; and the more closely we relate ourselves to the God of all wisdom, coming into communion with him who has created all things, the richer will be our knowledge, the more fully shall we comprehend divine truth. God has graciously endowed men with intellectual powers, and these powers are to be wisely improved, that men may have ability to search into and understand rich depths of knowledge in the character, word, and works of God. God will open the treasures of his love to the willing and obedient; he that willeth to do the will of God shall know of the doctrine. By communion with God we become refined, broadened, and elevated. To him who desires the knowledge of divine things, God will open hidden wonders, that are beyond the comprehension of those who are unenlightened by the Spirit of God. Those who hear the wonderful things opened to the Christian will be impressed with that which God can give to the consecrated and earnest soul.

Christ, the way, the truth, and the life, gave himself for a fallen world, and in him are hid all the treasures of wisdom and knowledge. No greater gift can be bestowed upon man than that which is comprehended in Christ. And yet men wait, refusing to give to God the allegiance of the heart. But let the impenitent look to the plan of redemption, and ask themselves, "How shall we escape, if we neglect so great salvation?" It is perilous to neglect to render to God the full consecration of all our powers, for he has given them to man in trust. Will you not ask yourself, "How is it with my soul?" The great gift of salvation has been placed within our reach at an infinite cost to the Father and the Son. To neglect salvation, is to neglect the knowledge of the Father and of the Son whom God hath sent in

order that man might become a partaker of the divine nature, and thus, with Christ, an heir of all things. A neglect to lay hold of the priceless treasure of salvation, means the eternal ruin of your soul. The peril of indifference to God and neglect of his gift, is measured by the greatness of salvation. God has done to the uttermost of his almighty power. The resources of infinite love have been exhausted in devising and executing the plan of redemption for man. God has revealed his character in the goodness, the mercy, compassion, and love manifested to save a race of guilty rebels. What could be done that has not been done in the provisions of the plan of salvation? If the sinner remains indifferent to the manifestation of the goodness of God, if he neglects so great a salvation, rejects the overtures of divine mercy, refuses the gift of life purchased by the precious blood of Christ, what could be done to touch his hard heart? If the wonderful achievement wrought out by our Creator and Redeemer, into which he threw all his power and love, does not move the proud human heart, when man sees that his soul was thought of such value that the Son of the infinite God, the Majesty of heaven, was willing to lay down his life in order that we might be saved, then there is nothing that will move him: Christ left the royal courts, and accepted a life of shame, reproach, and suffering, and did not shrink even from the death of the cross, in order that he might unite humanity with divinity. Are you so infatuated with the love of self, with the suggestions of Satan, that these considerations do not move you to a life of humility, and of submission to God? Will not the love and compassion of him who gave in one gift all that heaven afforded, awaken a response in your heart? "How shall we escape, if we neglect so great salvation?"

Those who do neglect the great gift of salvation, will have no second probation provided for them, but will be left without hope. The Son of the infinite God was the author of our salvation. He covenanted from the first to be man's substitute, and he became man that he might take upon himself the wrath which sin had provoked. The plan of redemption called forth the amazement of the heavenly hosts. The angels looked with wonder to see the mystery wrought out before them in the life of the Son of God. They saw the Redeemer take step after step down the path of humiliation. They saw him rejected, denied, insulted, abused, and crucified, and yet it was something beyond all finite intelligence to comprehend the full mystery of redemption.

The only way in which salvation could be provided for man was through the union of divinity with humanity. Christ in human flesh alone could bridge the gulf that sin had made. With his humanity he was prepared to touch humanity. The greatness, the breadth, of the plan of salvation invests it with incomparable grandeur; but it can only be spiritually discerned, and it increases in greatness as we contemplate it. Looking to Jesus dying upon the cross, and knowing that it was our sin that placed the innocent Sufferer there, we are bowed down before him in wonder and love. The greatness of this salvation proves the peril of its neglect.

Satan constantly seeks to make of none effect

the great work of redemption. What importance, what magnitude, it gives to the theme of redemption, that he who has undertaken the salvation of man was the brightness of the Father's glory, the express image of his person. How, then, can heaven regard those who neglect so great a salvation, wrought out for man at such infinite cost? To neglect to lay hold on the rich blessings of heaven, is to refuse, to set at naught, him who was equal with the Father, the only one who could save fallen man. O, shall we through neglect of Christ throw away our one chance for eternal life? Shall we scorn divine mercy, and trample underfoot the Son of God, and count the blood of the covenant an unholy thing?

The divine Author of salvation left nothing incomplete in the plan; every phase of it is perfect. The sin of the whole world was laid upon Jesus, and divinity gave its highest value to the suffering of humanity in Jesus, that the whole world might be pardoned through faith in the Substitute. The most guilty need have no fear but that God will pardon, for because of the efficacy of the divine sacrifice the penalty of the law will be remitted. Through Christ the sinner may return to allegiance to God. How wonderful is the plan of redemption in its simplicity and fullness. It not only provides for the full pardon of the sinner, but also for the restoration of the transgressor, making a way whereby he may be accepted as a son of God. Through obedience he may be the possessor of love and peace and joy. His faith may unite him in his weakness to Christ, the source of divine strength; and through the merits of Christ he may find the approval of God, because Christ has satisfied the demands of the law, and he imputes his righteousness to the penitent, believing soul. The spotless robe woven in the loom of heaven, covers the contrite one, and he wills to be obedient, taking the yoke of Christ, suffering as Christ suffered when he walked a man among men.

What love, what wonderful love, was displayed by the Son of God. The death we deserved was suffered to come upon him, that immortality might be given to us, who could never merit such a reward. Is not salvation great in its simplicity, and wonderful in its comprehensiveness? Christ takes the sinner from the lowest degradation, and purifies, refines, and ennobles him. By beholding Jesus as he is, the sinner is transformed, and elevated to the very summit of dignity, even to a seat with Christ upon his throne. Contemplating the fullness of the provision that God has made, whereby every son and daughter of Adam may be saved, we are led to exclaim with John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The angels are amazed at the manifestation of divine love for the fallen race. The fact that angels look with wonder upon the marvelous display of love on the part of God for man, shows how terrible a thing it is to neglect the salvation he has provided. The plan of redemption provides for every emergency, and for every want of the soul. If it were deficient in any way, the sinner might find some excuse to plead for neglect of its terms; but the infinite God had a knowledge of every human necessity,

and ample provision has been made to supply every need. Thereby our sin can be pardoned, and eternal life secured; for the righteousness of Christ may be imputed unto us, to bear the test and meet the approval of a holy God. What, then, can the sinner say in the great day of final judgment, as to why he refused to give attention, the most thorough and earnest, to the salvation proffered him?

#### THE PROPER USE OF THE SCRIPTURES.

BY ELDER J. G. MATTESON.  
(Boulder, Colo.)

(Concluded.)

**THE TRUTHFULNESS AND USE OF THE SCRIPTURES.**—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

"All Scripture is given by inspiration of God;" consequently we may trust its statements. It is divine, hence men may be born again by it unto new life. It is that incorruptible seed which lives and abides forever. 1 Pet. 1: 23. When men by faith receive the word which the Lord by his servants and his good Spirit wants to implant in their hearts, then it is able to save their souls. James 1: 21.

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Ps. 33: 6. "For he spake, and it was done; he commanded, and it stood fast." Verse 9. The word of the Lord is a quickening word, therefore it can bring forth life on the earth, and life in the soul.

The words of man are not of this vital nature. Should all the kings and mighty men of earth come forward with all their power and wisdom, they could not bring forth the simplest spire of grass. The Lord is great, and his word is great and powerful. The word of God alone can bring light out of darkness, life from the dead. This, no word of man can do; it falls powerless to the ground; therefore we should not put our trust in princes, or think that the word of God is better when it is spoken by a pope or bishop than when it is spoken by a child.

The word of God does not obtain its power from the earthen vessel wherein it is presented, but the vessel is honored by the word which is presented in it. No soul can be converted to God by human influence. This can be done only by the truth of God. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4: 12.

**THE WORD OF GOD IS PURE.**—"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." Ps. 12: 6. Therefore the Scriptures say, "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30: 6.

Give heed diligently to the word of God, look upon it with reverence, and ask the Lord that his good Spirit may awaken love for the truth in your heart. Search the Scriptures diligently, and try to find in them that spiritual food which the soul so much needs. Let us pray to the Lord that his word may be united with faith in our hearts, that we may not fall in unbelief on the way, like those who fell in the wilderness. Heb. 4: 2.

May the Lord give us grace to purify our souls in obeying the truth through the Spirit unto unfeigned love of the brethren, that we may love one another with a pure heart fervently. Then we will lay aside all malice, and will not irritate each other by strife and evil-speaking; "for where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James 3: 16-18.

In the days of the Reformation, there was a great deal of strife concerning the church and the faith. Then the word of God which had been laid aside so long was brought forth to the light. The Reformers used the Scriptures as the sword of the Spirit against the pride of a corrupt church, and against the superstition, ignorance, and wickedness which prevailed in the world. Among the rules which at that time were used in the exposition of the Scripture, some were so clear and evident that they recommended themselves. Luther says, "This stands fast, that the word of God alone must give us articles of faith, and no one else, not even an angel."—*Schmalcaldien Articles*, art. 2, par. 8.

**THE WORD OF GOD IS PROFITABLE FOR DOCTRINE.**—Melancthon testifies, "We believe, teach, and confess that the only rule and guide after which all doctrine and teachers together are to be judged, are only the prophetic and apostolic writings of the Old and the New Testament."—*Concordia Formel*, first part, short exposition, par. 1.

At the great conference which was held in Berne, Switzerland, between the Catholics and the Reformers, and which began Jan. 7, 1528, about 350 clergymen were present, from Germany. The following regulations of the conference were then published: "No proof shall be proposed that is not drawn from the Holy Scriptures, and no explanation shall be given of those Scriptures that does not come from the Scripture itself, explaining obscure texts by such as are clear."—*D'Aubigne's History of the Reformation*, book 15, chap. 2.

This rule is very clear, and worthy to be recommended for diligent use. Why should we take any proof for the great truths of religion from any other source than the word of God, when that alone can make us wise unto salvation? and if we accept the simplest and plainest declarations of the word of God, then we may soon from this gather sufficient information to explain texts which are less plain.

**THE SCRIPTURE IS PROFITABLE FOR REPROOF AND CORRECTION.**—The Holy Scriptures are not only profitable for doctrine, but also, as the apostle testifies, for reproof and correction. Hence we must ask concerning everything pertaining to our faith, What says the Lord? What do the Scriptures testify?

How precious it is that we have such a work whereby we can prove every doctrine! It is also a work given to prove ourselves by, that we may not become self-righteous, and think more highly of ourselves than we ought to think. We must try ourselves by the word of the Lord, whether we are in the faith, and anoint our eyes that we may see. See what? Not the beam in our brother's eye, because, according to the testimony of Christ, no beam is found there; but the beam in our own eye, and learn how to pull it out; then we may see more clearly also to pull out the mote from our brother's eye.

The word of God points out our own weakness, imperfection, and sin, as well as the greatness of God, his wonderful grace and infinite love. It testifies especially of that Saviour which is revealed unto us through his beloved Son, our Lord and Saviour, Jesus Christ; that we may learn not to live unto ourselves, but to live a life by faith in the Son of God, who died for us. Then we will also strive to crucify the flesh with the lusts and affections thereof, and to honor God in our body and spirit, which are the Lord's. We must remember that we are bought with a price, and called with a heavenly calling to be his chosen children, a royal priesthood, a peculiar people, living for the honor of God, and to bless others.

By sin we have been broken down. We need the word of God to build us up again. The world has filled our souls with corruption, but the word of God will fill us with everything that is pure, holy, and noble. It leads our minds up from earth to heaven, from the corruptible to the incorruptible.

We must not correct the word of God; it does not need our correction. But we need to be corrected by it, to yield to its requirements, and to say to our Heavenly Father who has given to us this great gift, "Not my will, but thine be done."

**INSTRUCTION IN RIGHTEOUSNESS.**—The last of the four things spoken of in this text, unto which the Scripture is profitable, is instruction in righteousness. God is our Father in Christ, and we are his children. His truth is the great means by which he teaches, chastens, and educates us, so that we may become good children, and be prepared for every good work. Like an earthly father who with long-suffering brings up his children in the nurture and admonition of the Lord, so the Lord also brings us up. "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Heb. 12: 7, 8.

Behold how the word of God serves unto instruction in righteousness! Consider how blessed it is when we are chastened by our Heavenly Father, and how sad it would be if we at last were to be called bastards, and not sons. How precious it is to subdue our souls unto the Lord and his word, here in the time of probation, and to receive his chastisement with patience, even though it may be grievous for some time. If we are only exercised thereby, it will afterward yield the peaceable fruit of righteousness. Then the Holy Scriptures will prepare us for the eternal kingdom of God. Then we will grow in grace and truth, and thus be thoroughly furnished unto all good works.

Let us, then, receive the word of the Lord unto doctrine, reproof, correction, and instruction in righteousness; let us follow peace with all men, and diligently use the time of God's mercy. Then at last we will inherit a blessing with the people of God, when the Lord is revealed.

#### HOLD HIM TO HIS PROMISE.

BY M. WOOD.  
(Worcester, Mass.)

FAITH in the promise of God will remove all fears, and chase away all sorrows. Was he ever faithful and kind? He is still the same. Heb. 13: 8. "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Josh. 23: 14; also 1 Kings 8: 56. Jesus, the Word, the Maker of all things (John 1: 3; Col. 1: 16, 17), declares, "My words shall not pass away." Matt. 24: 35. Thus our hope is established and strengthened through patience and comfort of the promises of God. Rom. 15: 4. "Lo I am with you alway." Matt. 28: 20. Then why go murmuring and complaining? Is he not your tower, your rock, your refuge, your strength, your Redeemer, and your portion? Ps. 18: 1, 2; 46: 1; 119: 57; Isa. 32: 2; 41: 14. It was he who graciously invited you, entwined the cords of his love around your wandering heart, and drew you to himself. Jer. 31: 3; John 6: 44. The covenant which he has entered into with you has been sealed with his blood. Isa. 55: 3; Matt. 26: 26-28. The Redeemer's dying legacy to all his dear children is peace. Nothing but love dwells in his heart; and nothing but peace is heard from his lips. Turn which way you will, you meet with the mercy of the Lord; you can trace his providence, and still find cause for depending on his word; for all that he has promised he will do. Num. 23: 19. Only take God at his word, and you will find by happy experience that he is your buckler. The truth and favor of God are the shield and buckler of all those that trust in him. Ps. 5: 12; 91: 4. Men frequently promise only to deceive. Not so with God. Should the sun forget to rise, God will never fail to perform all his word. Heb. 10: 23.

THE BOOK OF BOOKS.

BY C. EDWIN JOHNSON.  
(Orlando, Fla.)

HOLY Bible, blessed book!  
On which heaven's hosts, adoring, look!  
The chart that shows the shining way  
To life and everlasting day.

The book of truth, unerring guide,  
To lands beyond this gloomy tide  
Of death and woe and sin and care,  
Thy blessings let me ever share.

Let others scorn; I'll love thee still!  
The wicked scoff; I'll do God's will!  
Thy holy word my lamp shall be,  
To light my path, O Christ, to thee.

LUKE'S ANSWER.

BY ELDER R. F. COTTRELL.  
(Bridgeport, N. Y.)

"THERE is not a single passage in the Bible which says that the seventh day of the week is the Sabbath; and this quibble is in common use at the present time. Now from the last verses of Luke 23 and the first verse of Luke 24, we learn that the first day of the week was the next day after 'the Sabbath day according to the commandment.' There are, and always have been, just seven days in the week. Then which day of the week was 'the Sabbath day according to the commandment'? There is only one answer, and that is, The seventh day of the week. That being the case, is it possible for the very next day, the first day of the week, to be the Sabbath day according to the commandment? It was not the seventh day of the week, because it was the first; nor was it 'a day of rest after six of labor,' for the day next before was a day of rest, and that 'according to the commandment.'

THE MILLENNIAL DAWN.—NO. 2.

1 Corinthians 15:25.

BY E. J. ROGERS.

[See review of this article in our Editorial columns.—ED.]

IN our further presentation of new and distinctive features of the "Millennial Dawn," it will serve our purpose to follow the order of topics as presented by Bro. S. in his published articles. In his first (Jan. 7), it will be remembered, a view of Ps. 110:1 and 1 Cor. 15:25 was given. By the following view, as presented in the "Dawn," the reader will notice the contrast:—

The text in Psalms, briefly noticed in our last, introduces the "reign" and includes the "setting up" of the kingdom, preparatory to its being given to the Son, as described in 1 Corinthians. This setting up necessitates, first of all, a clearing away of all rubbish—a leveling, "smiting," "breaking in pieces," "grinding to powder," of all earthly potentates and powers.

The two-edged broadsword, "which is the word of God," has been doing this smiting, leveling work during the past sixteen years. Twenty-four years more ends the "appointed time" for clearing away all the Gentile satanic powers of earth; and we are warranted in believing that forty per cent. of this work is already accomplished, and that the remaining sixty per cent. will be completed during the coming twenty-four years; that is, before A. D. 1914. So rapidly is prophecy passing into history before our eyes, now in the "time of the end."

This lapping or "harvest" period, which both ends the gospel age and introduces the millennial age, is shown to be a period of forty years, variously named, according to the standpoint from which the work allotted to it is viewed. The name suggests the work referred to. It is, accordingly, called the "time of the harvest," the "day of Jehovah," the "time of trouble," "the day of his preparation," "the time of the end," "the great and dreadful day of Jehovah," "the day of his wrath," the sifting period,—answering to its type of forty years, connecting the Jewish with the gospel age.

It is for us to "know and understand" that this period commenced in 1874, just 6,000 years from the creation of Adam, and has a thousand years during which the great work now being inaugurated shall be completed—which is nothing less than the entire restoration and restitution of "all things" spoken of by all the "holy prophets since the world began."

When the glorious work of this millennial age of development, trial, and judgment is accomplished, the finally incorrigible will be consumed in the "second death," followed by the casting of Satan into the same "lake of fire" which consumed papal Rome and the United States (beast and false prophet. Rev. 19:20) a thousand years before. Rev. 20:9, 10. The fulfillment of these two texts from Revelation, synchronize with the two from Psalms and 1 Corinthians, and is a thousand years apart; the first two located at the beginning, and the last two at the close of the millennial reign.

To see the proof of the foregoing more fully, the reader is invited to consider with us the *who? when? and where?* of this reign, and the *what? and how?* of the restitution to be effected.

First suffer the introductory remark that the words "hydra-headed," "many-sided," "ubiquitous," "fungi," "excrescences," and "inveigle," are not Bible words, and an edifying presentation of our subject discards their use; also the words "subjugate," "subjugation," and "subjugating," used in the first article, in characterizing Bro. R.'s exposition of this reign, are *nowhere found in the Bible* nor in the "Dawn."

These words are at home in "National Reform" literature and lectures, and the thought they express is the foundation upon which is based the "national Sunday law" now pending in Congress. The crime they express is an act foreign to any act of the divine Father or Son toward any free moral agent.

We now turn to the five questions concerning the reign we are considering. As to its "who?" all are agreed that it is Christ who is to "reign as King of kings and Lord of lords," and his saints—his anointed body—are to reign with him; and that the Father gives the kingdom (the fifth universal kingdom, "which shall stand forever") to his Son at the commencement of this reign, and that the Son returns it to the Father at its close, when sin and all its consequences have been forever removed. But as to the "when?" and "where?" the views we present are new and distinctive.

Bro. S. has the reign commence over 1,800 years ago, and end at the second, or as he now terms it, a "third (*parousia*) presence of Christ."

To accord with this view, Christ must reign conjointly with Satan! for we all know that Satan is the "ruler—the god—the prince" of this "present evil world," and his is a rule of unrighteousness, and has been such during the whole of the world's past history, with little interruption.

But Bro. R. teaches that Christ does not begin his reign of righteousness till his second (*parousia*) presence; that this reign is introduced by a special preparation or harvest period of forty years, for gathering together his anointed body, "those who have made a covenant with him by sacrifice," and for marshaling for service all the divinely appointed forces of heaven and earth,—angels and men! For God will do a short work in the earth. He will "cut it short in righteousness." Only twenty-four years, or sixty per cent., of this work remains to be wrought! A. D. 1914 is to witness its completion. Then every one of Christ's anointed body shall have been glorified with him; all earth's kingdoms and powers, having been reduced to chaos, shall be driven away and no place be found for them. Then Christ's kingdom will fill the whole earth, "the Desire of all nations" having come.

But the whole groaning creation must still travail in pain, and wait till 1914 for the redemption promised—"their purchased possession."

"The times of the Gentiles" must first expire.

Their lease of universal rule must run out before the Father will give it to his Son, whose right it is to rule. These seven "Gentile times" are quickly shown to be 2,520 years. Both the date for *beginning*, and the way of computing to the *end* of this period, are given in "Bible Readings for the Home Circle," page 428. There we are shown that the period of Gentile rule began 606 B. C.; this plus 2,520 (7x360=2,520) reaches to 1914. On that page it is also shown that three and a half prophetic times equals 1260 years; so twice three and a half times, or seven times, equals twice 1,260, or 2,520 years. That this "seven times"—2,520 years—is the exact length of the Gentile lease of earth's universal dominion, is clearly shown by Isaiah, Jeremiah, and Ezekiel.

Let every reader notice carefully the emphatic mention of this "seven times" in Lev. 26:17, 18, 24, 28.

EARLY EXPERIENCES.

BY ELDER J. N. LOUGHBOROUGH.  
(Battle Creek, Mich.)

THE first time I ever made any public move in the Lord's service was in the winter of 1843-4, under the preaching of the Advent doctrine. My grandparents, with whom I then resided, lived three miles from Victor, N. Y., the place where we attended church, and where my mother lived. One Sunday, as we came to meeting, my sister met me, and said, "O John, ain't you glad? the millennium is going to begin this year!" I replied, "I don't know. What is the millennium?" That was a big word I had never heard before. "Well," said she, "the world is coming to an end this year; the Saviour is going to return. The wicked are going to be destroyed off the earth, and the world is going to be made like it was when God first made it. Won't that be good?" "Well," I replied, "how do you know?" She said, "The Bible teaches it. There is a man by the name of Adams coming here this week to preach on it, and we are going to hear him." This news did not seem to please me quite as well as it did her, for I felt in my heart that I was not ready yet, especially if still in my sins; for I thought I would have to burn in hell to all eternity for those sins.

The lectures were given, first the course by Elder Adams, followed by a second course by Elder Barry. Victor was then only a small place of about 300 inhabitants, but the Methodist meeting-house that seated comfortably 1,000 persons was not only seated full at every lecture, but all its standing-room was occupied. These lectures on the prophecies, signs of the times, mingled with exhortations to seek God, created a most profound interest in that place. There was the greatest revival followed that the place ever knew. At the last lecture of Elder Adams's course, which was delivered at 8 o'clock in the morning, there were 1,000 persons present.

My grandparents heard and believed the Advent doctrine as taught in 1843. Although they did not get the explanation of the passing of the time, nor afterward associate themselves with the Advent people, my grandfather to his dying day would say, "I will do, 'so and so,' if the Lord does not come." The Advent paper called *The Midnight Cry*, was taken by this family, and loaned to different families in the neighborhood where we lived. I was sent from neighbor to neighbor with these papers, so that they might have the reading of them. Although I was then quite young, still I listened with great interest to the reading of the papers. During that winter, the family went for six weeks to listen to further lectures on the second advent. Well do I remember one lecture delivered by Elder Barry, from the text, "There was silence in heaven about the space of half an hour." His subject was the final judgment. He had, on that occasion, the house crowded to its utmost capacity, yet all listened with breathless attention. There was most profound stillness between his sentences, and it seemed as though the doom of eternity

hung over our heads. The place was most awfully solemn on account of the Lord's presence.

At the close of that discourse, scores went forward for prayers, and I with the rest. After prayers had been offered, persons who had been selected for the purpose went around to talk with those who had come forward. One man came to me and said, "Well, Johnnie, you have decided to be a good boy. I am glad of it," and went on. I felt disappointed. I longed for some one to tell me *how* to seek and find the favor of that dreadful, angry God who, as my mind seemed to picture out, would be pleased to destroy me. I learned, a few days after this, by hearing this man talk with my grandfather, that he did not think that children under twelve years of age could understand much about religion, and church matters. As I was not quite twelve, of course I was too young to have much help. I thought my chance of salvation at that time must be small. How much earlier in life I might have found peace with God, had there been even as much interest manifested in the young as there is in our churches at this time.

As far as the theory of the Advent doctrine was concerned, I believed as far as my young mind could comprehend it, and I did not fear to say so. At the school I was attending, one day, one of the larger scholars, seeing that I had some copies of *The Midnight Cry* which I was to give to some of the neighbors, said, "If there is any boy here that dares say that he believes the Lord is coming, I will kill him." I stepped out before the large group of boys that had collected, and immediately before this large boy, and said, "Well, if you want to kill those who believe that doctrine, I am one that believes it, and you can begin on me." He turned away, and said nothing more.

I sought the Lord in private daily, but still had the fear over my head that if the Lord came, I should be lost; because I had not yet learned to believe him as a God of love, but rather as having a vengeance which he would wreak on my head if he came. Yet I wanted his favor, and sought him daily for it. I thank God that I had the privileges I did, and such surroundings. But think how much better it might have been, had I earlier in life learned that God is a God of love, and that though he cannot regard sin with favor, he loves the sinner to the degree that he freely delivered up Christ that we might share the rich blessings he wants to give us.

#### THOSE THREE TEXTS.

BY ELDER I. E. KIMBALL.  
(Northfield, Vt.)

THERE are three scriptures, main-stays for antinomians, which seem to them quite sufficient to silence all teaching of the law.

1. Luke 16:16: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." The words of Matthew are that "all the prophets and the law prophesied until John." Since then the kingdom of God is preached. What the law shadowed forth, and what the prophets foretold in reference to the coming Messiah and King, began in John's day to be declared as meeting, or about to meet, fulfillment. This, then, merely speaks of the fulfilling of the predictions of the law and the prophets concerning the coming kingdom. How foolish and blind and devoid of the Spirit of truth are they who would make these words annul the moral teachings of the law and the prophets.

2. Heb. 12:18-22: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: (for they could not endure that which was commanded; and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so ter-

rible was the sight, that Moses said, I exceedingly fear and quake:) but ye are come unto Mount Sion, etc."

The terrible sights and sounds of Sinai, which struck terror to the heart, and made the people quake with fear, were intended, doubtless, to inspire fear and trembling in the hearts of that stiff-necked, rebellious, and transgressing people. For obedience was not in the heart; God's law was not there. But we are not called unto wrath, but to obtain mercy, if so be that the law of God is in our hearts. We are not called unto God as a God of wrath, but of love. We are not called "unto blackness, and darkness, and tempest," and fear, and anguish, to meet God as a burning, consuming fire. But all transgressors of his law must meet God as a consuming fire, and feel the terrors of the transgressor. Does this set aside the law of God's holiness?—No, it exalts the law, and teaches how good a thing it is to have experienced the reconciliation which can come only through obedience.

3. 2 Cor. 3:6-11. This text is urged with passing vehemence. But it is presumptuous ignorance which will lead any to excuse themselves from obedience to God's law, through these words of the apostle's. The length of the text forbids quotation, but its teachings are briefly this:—

(a.) We are now ministers of the new testament, not of the letter but of the Spirit.

(b.) Two ministrations are contrasted, the first a ministration of condemnation and death, the second of imputed righteousness and of the Spirit. And their glory is also contrasted.

(c.) The first is the ministration of the law written and engraven in stones, and it (not the law) is said to be "done away," and its glory also wholly superseded; and "the ministry of reconciliation" (chap. 5:18) has now taken its place. Herein Christ's righteousness is administered for the remission of sin.

The first ministration of the law, written and engraven in stones, was a ministry of condemnation and consequent death; and was terminated by the death of our Lord for *all the world*. Had the ministry of condemnation extended to all the world?—It most certainly had. Answering this very question as to who had become guilty by the law, Paul said: "Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. The law speaks to stop every mouth that is opened against it, and to put all men under guilt and condemnation. The special point with the apostle is, that its jurisdiction extends to Jew and Gentile. "Where no law is, there is no transgression;" hence no ministry of reconciliation can follow where the law has not first come. Therefore the former ministration was to the world, as much as the latter is. The law was for the world, as much as the gospel.

If the law condemned only the Jews, then Christ died for them only. The salvation of the world was committed to the seed of Abraham, and in them all nations were to be blessed. They were and are the depositaries of the perfect law, and the promises likewise. Let it be remembered that the word of God, "which liveth and abideth forever," as dispensed by the ministers of the law, condemned the whole world from first to last. To illustrate: We first see the people polluted and unclean, but their eyes so blinded and dull of sight that they cannot discern their condition. To aid their discernment, the spectacles of God's law are furnished to them. Those who look through the law, see their stains and filth, and call loudly to be cleansed. Then a dispensation of water taken from the fountain opened "for sin and for uncleanness" is provided, wherein they may wash and be clean.

We are sent with that dispensation of the water of life, to proclaim Christ's righteousness for remission of transgressions. To one who will not acknowledge the law, and hence his transgressions, we cannot administer the righteousness of Christ. In Christ we have "obtained a more excellent min-

istry by how much also he is the mediator of a better covenant which was established upon better promises."

#### PRIDE.

BY ELDER S. J. HERSUM.  
(Battle Creek, Mich.)

It is said by the wise man, in Prov. 16:18, "Pride goeth before destruction, and a haughty spirit before a fall." The fall mentioned in this scripture, no doubt is a moral one. Haughtiness precedes it; and as haughtiness is the outgrowth of pride, pride, therefore, must be the cause of this moral fall. Satan fell from his original position in heaven; therefore, Satan must have possessed the spirit of haughtiness; and as haughtiness is the outgrowth of pride, the first evil in Satan's heart which resulted in his fall, was pride.

Pride originates in the heart. Satan's heart became lifted up, and because of this self-exaltation, he was cast out from the presence of God; therefore, all who are proud in heart must share the same fate. Paul the apostle has told us who are proud in heart. They are the ones who will not consent to wholesome words, even the words of our Lord Jesus Christ; and he also has made mention of the moral condition of such, that they are without knowledge, doting about questions and strife of words, men of corrupt minds, and destitute of the truth.

Pride crowds out of the heart that which will ennoble and elevate the person in the mind of God. It tends to self-exaltation of the one in whose heart it is found, but it lowers him in the estimation of God. Pride is a species of idolatry; in other words, a certain kind of idolatry is the result of pride. It leads those in whose heart it is, to idolize themselves. It leads to self-adornment, the object of which is to attract the attention of others, and to win their affections to themselves. Self is the idol. The Lord has given commandment, "Keep yourselves from idols." 1 John 5:21.

Pride is the real cause of forgetting God. The prophet says, "She decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the Lord." Pride is that which the Lord hates. Solomon says, "These six things doth the Lord hate; yea, seven are an abomination unto him: A *proud* look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." Here he classes *pride* with lying, murder, false witnesses, and wicked imaginations! No wonder that God hates it, and that it is an abomination to him. The final result of it will be utter destruction in the lake of fire, with the Devil and his angels. Matt. 25:41.

#### SELF-DENIAL ESSENTIAL TO SALVATION.

BY GEO. W. COPLEY.  
(Huntsville, Ark.)

A FEW days of noble self-denial, a few days of just and holy living, a few days of merciful kindness, a few days devoted to the task of making the old Adam within us bend to obedience to the commandments of God and the faith of Jesus, and life's fitful journey will be over and eternal life secured. Self-denial is required by the Saviour on the part of his disciples as a test of fidelity and love to him. And one inflexible requirement of fidelity to him is justice and mercy on our part in our dealings with our fellow-men.

And when our works are all in and probation is ended, the character of those works will be measured by the text which is found in Rev. 22:11, and reads as follows: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

## 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.

### "STRETCH IT A LITTLE."

TRUDGING along the slippery street,  
Two childish figures, with aching feet,  
And hands benumbed by the biting cold,  
Were rudely jostled by young and old  
Hurrying homeward at close of day,  
Over the city's broad highway.

Nobody noticed or seemed to care  
For the little ragged, shivering pair;  
Nobody saw how close they crept  
Into the warmth of each gas-jet  
Which flung abroad its mellow light  
From gay show-windows in the night.

"Come under my coat," said little Nell,  
As tears ran down Joe's cheeks, and fell  
On her own thin fingers, stiff with cold.  
"Tain't very big, but I guess 't will hold  
Both you and me, if I only try  
To stretch it a little. So now do n't cry."

The garment was small and tattered and thin,  
But Joe was lovingly folded in  
Close to the heart of Nell, who knew  
That stretching the coat for the needs of two  
Would double the warmth, and halve the pain  
Of the cutting wind and the icy rain.

"Stretch it a little," O girls and boys,  
In homes o'erflowing with comforts and joys;  
See how far you can make them reach—  
Your helpful deeds and your loving speech,  
Your gifts of service and gifts of gold;  
Let them stretch to households manifold.  
—Harper's Young People.

### THE JOY OF DOING GOOD.

THE scriptural injunction is, "Let us do good unto all men, especially unto them who are of the household of faith." The home, the Sabbath-school, the church, afford many opportunities for doing good. But our efforts should not be confined to these. They should be more far-reaching. The avenues for doing good are open on every hand. There are those all around us who need help and encouragement. "For ye have the poor with you always." The stranger, no matter what his position or sphere in life, is entitled to our sympathy.

The work of lifting up the fallen and placing their feet on a better foundation, of relieving the distressed, and giving courage and hope to the despondent, is not only elevating and ennobling, but it is a work that brings to the heart of the doer a joy and satisfaction which only those who have experienced it know. The truth expressed in the words, "It is more blessed to give than to receive," is understood only by him who, from a willing heart, has given to those who are in need. The hand of aid and sympathy should be extended to all who need our assistance. There are occasions in life when we all may act the part of the good Samaritan. Gentle words and loving smiles satisfy the heart more than gold or gems, and minister to the happiness of both the giver and the receiver. A French writer, after speaking of the consciousness of having contributed as much as was in his power, to the happiness of his fellow-creatures, and pointed out the way for the bettering of their condition, says: "This agreeable thought will stand me in the stead of glory. It will be the delight of my old age, and the consolation of my latest moments." A sympathetic heart will feel for the wants and needs of others. Shakespeare, who usually has a well-put phrase for every circumstance in life, has said: "Why, I have often wished myself poorer, that I might come nearer to you. We were born to do benefits: and what better or properer can we call our own, than the riches of our friends."

"Out of the abundance of the heart the mouth speaketh." Love should be cultivated in the heart, that the fruits of that faith which works by love may abound. Nothing is more heavenly in its influence and effects than true, abiding love;

and to him whose heart contains this heavenly grace, there is great joy in doing good.

"Love is the golden chain that binds  
The happy souls above;  
And he's an heir of heaven who finds  
His bosom glow with love."

To him who has ministered to the wants of others there is not only the present satisfaction of knowing that he has brought joy and comfort to the hearts of others, but a sweet assurance that his deeds of love are recorded on high, and that at last he will hear the welcome words, "Enter into the joy of thy Lord," and bask in the sunlight of Him of whom it is said, In his presence is fullness of joy, and at whose right hand are pleasures forevermore.

MRS. ANNA L. COLCORD.

Battle Creek, Mich.

### MAKING HER THINGS LAST.

EVERY housekeeper knows how careful treatment keeps table-linen and household furniture. Girls do not always know or remember that great care of their own little possessions will often enable them to dress nicely on very little money. A lady says: "When I was a girl, there was one of my young friends who was distinguished for 'making her things last.' Her dresses, hats, gloves, and ribbons were a marvel of durability. I used to wonder how she managed to make them last so without their looking shabby, but I ceased to do so after I had visited her at her own home. The reason why her clothes wore so long was that she took such good care of them. Her dresses were brushed and folded away carefully, and the slightest spot on them was removed as soon as it was discovered. Her hat was wrapped in an old pocket-handkerchief, and put away in a box as soon as done with, the strings and laces being straightened and rolled out most symmetrically each time. Her gloves were never folded together, but were pulled out straight and laid flat in a box, one upon the other, each time they were used, the tiniest hole being mended almost before it had time to show itself.

"But the thing that impressed me most was the care she bestowed on her ribbons. When making up bows, she used to line the upper part of the ribbon with white paper, and this not only prevented the ribbon from becoming limp and creased, but kept it clean, so that when the bow was soiled on one side she could turn the ribbon, and the part that had been covered looked new and fresh. That girl married and brought up a large family. Her husband had to fight his way, and did so bravely and was unusually successful, for he became wealthy. But his prosperity was due quite as much to his wife's care and economy in saving money as it was to his in making it."  
—Sel.

### A GENUINE MAN.

THERE is nothing more refreshing in a world of shams and emptiness, than a real genuine man,—a man who is what he seems to be, and who means what he says. People grow sick of the conventionality and hypocrisy of empty compliment and idle show. They weary of smiles which veil the restlessness of anxious hearts, and hide the bitterness of envious souls. They grow sick of language which is used to conceal ideas, of the utterances of men who clothe their indifference in courtly phrases, or their malice beneath buttered tongues. Persons grow tired of men without opinions, convictions, feelings, or ideas,—mere automatons, who are pulled and worked by other hands; they grow weary of women painted, padded, and manufactured, with their simpering smiles, their frivolous giggles, their heartless compliments, and their affected tones. The world is hungry and thirsting for reality, and it will excuse even a little wickedness if it is combined with sincerity and honesty, rather than be forever surfeited with polite emptiness and pretentious goodness.

The choicest charm of humanity is seen in the

simplicity and godly sincerity of persons who can afford to be honest, and who are willing to seem to be what they are, instead of pretending to be what they are not. The great need of the Church and the world to-day is men who are sincere in heart, blameless in life, frank, honest, and truth-speaking; who have no secret ends to serve, no secret plots or plans to carry out, but whose lives adorn the doctrine of God our Saviour; who speak as they mean, who do as they say, and who are more anxious to be right with God than they are to be respected by anybody else.

Just as the earth beneath one's feet feels the impress of his weight when he is all unconscious of the fact, so the world feels the impress of such men's lives, even when they are utterly unconscious of the influence which they are exercising. And in the great day when there shall be an end of all the emptiness and hypocrisy of men who walk in a vain show, the humble man of sincere and honest and blameless character, will be astonished at the results of the life which he has lived, and wonder at the work which the power of God has wrought through his simple and obedient fidelity to God.—*Christian*.

### A WORD TO BOYS.

MAKE yourself indispensable to your employers; that is the golden path to success. Be so industrious, so prompt, that if you are absent one hour of the usual time you will be missed, and he in whose service you are shall say: "I did not dream Charles was so useful." Make your employer your friend, performing with minuteness whatever task he sets before you, and, above all, be not too nice to lend a hand, however repelling to your sense of neatness it may be. The success of your business in after-life depends upon how you deport yourself now; if you are really good for anything, you are for a great deal. Be energetic; look, as well as act, with alacrity. Appear to feel an interest; make your employer's success your own, if you have an honest one. Let your eye light up at his request, and your feet be nimble. There are some who look so dull and heavy, and go with so slow and dull a pace that it is irksome to ask what it is your right to demand of them. Be not one of these.—*Sel.*

### GOOD SENSE.

Good sense will preserve us from censoriousness, will lead us to distinguish circumstances, keep us from looking after visionary perfection, and make us see things in their proper light. It will lead us to study dispositions, peculiarities, accommodations; to weigh consequences; to determine what to observe and what to pass by, when to be immovable and when to yield. It will produce good manners, keep us from taking freedoms and handling things roughly; will never agitate claims of superiority, but teach us to submit ourselves one to another.—*Sel.*

### ATTEND TO BUSINESS.

THERE are some persons who seem to suppose that piety is a proper substitute for business-like qualifications, and that if they are religious enough, it makes little difference whether they attend to their secular duties or not. Thus sometimes a woman may be found who attends all the meetings and societies, but does not look well to the ways of her house, nor faithfully perform her duties to her children. So men may sometimes be found who shout and sing, who are charitable and devout, but who fail to pay their debts, and neglect to keep their engagements.—*Sel.*

—The vain man's motto is, Win gold and wear it.  
The miser's motto is, Win gold and spare it.  
The kind man's motto is, Win gold and share it.  
The profligate's motto is, Win gold and spend it.  
The usurer's motto is, Win gold and lend it.  
The wise man's motto is, Win gold and give it.  
The Christian's motto is, Be gold and live it.  
—*Sel.*

## The Mission Field.

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

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

### GIVE ALL CHEERFULLY.

BY MRS. A. N. LOPER,  
(Battle Creek, Mich.)

If thou hast talent, give it all to Christ,  
To save poor souls now in the depths of sin.  
Heed not the tempter's tarrying advice,  
But go forth boldly, straying ones to win;  
And if the Master bid thee cross the sea,  
Be ready to respond, Amen! send me.

If thou hast treasure, lay it up in heaven—  
Send gospel truth to those who never knew.  
What matter if our life, our all, be given,  
'Tis little for the Master we can do.  
Then bring thy offerings unto his shrine:  
Since he has called, respond, Amen! take mine.

### THE VALUE OF MEDICAL MISSIONS.

DR. MACGREGOR, who has charge of a medical mission hospital in Smyrna, not long since addressed a select company in Edinburgh on the work of medical missions. Speaking of his own duties in the East, he said:—

Our charity can take no more beautiful form than that of medical missions to those who, according to the flesh, are the brethren of our dear Lord, nor can it take a more Christ-like form. We know what his practice was when he was here on earth. We can call up to our mind's eye the scene which night by night occurred as, weary and worn, he drew near some little Galilean village or town—how as the news spread with their usual silent and mysterious celerity, "Behold! the Healer cometh," out came all who had dear ones sick at home, each bearing his precious burden, "sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy;" and how, when he saw the great multitude, he was moved with compassion toward them, "and he healed them all." And this, too, was his commission to his apostles—"And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

We hear in these days a great deal about apostolic succession. I can calmly submit the question as to who are the real apostolic successors—who are the real successors of the apostles; and I am quite sure of this, that the verdict of enlightened Christendom would be, that there is no body of men who have a higher claim to that proud title than medical missionaries. There may be a doubt, and a legitimate doubt, in many minds, as to the reality, or the value, of apostolic succession as ordinarily understood; there can be none as to the reality and the value of the succession of those who, more than any other body of men on the face of the earth, are most closely fulfilling the great apostolic commission of Christ. There is no mission which is constructed on more Christ-like lines than a medical mission. We have a duty to the bodies, as well as to the souls of our suffering brethren. I would almost go the length of saying that, as Christians, we owe such a duty to our suffering fellow creatures, even though no benefit, direct or indirect, were to reach their souls. But it is not so. Experience has shown that our modern method of medical missions is admirably calculated to advance the cause of Christ among Jews and heathen. There can be nothing more foolish than to make the number of baptisms the test or measure of success in mission work. It is nothing of the kind. Modern missions to the Jews and others are the mere breaking up of the fallow ground; they are the mere plowing and the sowing of the seed. The great harvest will come by and by in God's good time. It may come with a rush, come like the whitening of the fields of a vast continent with the harvest. But humanly speaking, there can be no such harvest without the plowing and the sowing of the seed. And a medical mission affords splendid opportunities of doing evangelistic work, and of opening up the Jewish mind to Christian influence. What we want to do is to break down the wall of prejudice which hems the Jew within his narrow sphere, and you will do that by kindness more easily than by argument.

There is not only beautiful sentiment in the foregoing words, but solid truth as well. Strange how many have read the words of Christ to his disciples commissioning them to enter upon their work, and without seeing the importance of the words: "As ye go, . . . heal the sick, cleanse the lepers, raise the dead, cast out devils." To the writer, these now seem just as much a part of the calling of the minister as to preach the word. In fact, it now looks very clear that the duty of administering to the physical needs of

the maimed and diseased, is a necessary work in order that those whose salvation is desired may be drawn toward the teacher, and through that means be brought to Christ.

The words of the Saviour: "And I, if I be lifted up from the earth, will draw all men unto me," were not designed to teach that he would draw men to himself where he is, except through the influence of those he calls to labor in his vineyard. Their influence, then, must be of a drawing nature. And how will it become such? Among highly intellectual people it may become so through the power of eloquence. But while burning words of truth might effect the desired object among these, they would fall powerless upon the ears of those so degraded as the heathen. With this class other methods must be employed. And what can be so potent with such as the impression that the teacher is working for the highest good known to them—the healing of their physical maladies? By thus establishing his influence among them, the teacher can then proceed to tell them of the fountain at which they may wash and be clean from all their sinful stains, and so become the children of the Most High.

The fitness for such work of course requires training and close application. But from these none need to shrink. If God asks these on our part in order to fit us for his service in mission work, we may rest assured he will give us the assistance we need to acquire the fitness. Nothing is more certain than that the signs of the times point in this direction, exhorting our people to engage in this method of labor for the heathen. The work of God must be accomplished in the earth as he has proclaimed, and this requires that no time be lost in entering the preparatory course demanded by those who would successfully engage in disseminating the light of truth to the dark corners of the earth.

J. O. C.

### CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT.

THE International Convention of the Student Volunteer Movement is now in the past. In company with Dr. A. N. Loper, Mrs. M. Foy, Mrs. E. H. Whitney, and Miss Jean Whitney, delegates from the Sanitarium Volunteer Band, and E. Rosseter from the Battle Creek College, it was the privilege of the writer to attend.

The size of the gathering and the interest manifested far exceeded the most sanguine hopes of the most enthusiastic officers, and ardent supporters of the movement. One hundred and fifty-nine institutions of learning were represented by about 600 delegates. Fifteen students were in attendance from Canada, some of them having left their studies and traveled as far as 1,500 miles in order to be present. Most of the Foreign Mission Boards of Protestant churches were represented by their secretaries, who rendered valuable assistance by their counsel and advice to the youthful officers and members of the movement.

The convention has been a forward step in the right direction. It will mark a new era in the history of foreign mission work. We have never attended a religious convention where work was handled with more dispatch, and where everything moved off with such harmony and good feeling on the part of all. Diligent effort had been made to secure the attendance of as many returned missionaries as possible. There were, as nearly as we can estimate, seventy-five of this class present, representing almost every, if not every, occupied missionary field on the face of the earth.

The sessions were held in the magnificent "Association Hall" of the new Y. M. C. A. building. At most of the sessions every seat, and sometimes all the standing-room was packed to the utmost capacity. At times the audience must have numbered as many as 1,500 persons.

The movement is in itself an extraordinary phenomenon in college life. Prior to the time of its birth, about two per cent. of the youth attending our Eastern colleges and seminaries con-

secrated their lives to foreign mission work. But since the volunteer movement has entered the field as an agency to supply missionaries to heathen lands, the percentage has more than doubled. According to the latest statistics, there are now 6,200 student volunteers, and five per cent. of their number have already entered their chosen fields.

We believe that the leaders of this movement, although young in years, have a realizing sense and a clearly defined idea of what they have undertaken to do, and that they have the guidance of God, and are daily drawing wisdom and inspiration from the fountain of all knowledge. The key-note of the movement is the "EVANGELIZATION OF THE WORLD IN THIS GENERATION." The student volunteers are not looking for the conversion of the world in this generation. They leave the work of converting with God. They do not hold themselves responsible for it; but they do believe that it is their duty and privilege to go themselves, and to get others to go, to heathen lands, so that the gospel may be preached to every nation, kindred, tongue, and people in this generation. To this end they work, their prayers, exhortations, and talks evincing beyond a doubt that their faith is not a dead one. God has wrought upon the minds of these young men and women, and the position which they take is Biblical. Many of them may live to see it fulfilled. Theirs is a MOVEMENT,—a scattering out to heathen lands,—not a theory that the world ought to be evangelized, but a movement which is destined to accomplish that event. About fifteen of the delegates present bore testimony that, God permitting, they would be in foreign lands before the end of '91. A much larger number testified that they were ready and willing to go as soon as their college courses were completed.

The convention opened Thursday evening, Feb. 26. J. R. Mott delivered a short address on the history of the movement, and what it had already accomplished. He was followed by the Rev. A. J. Gordon of Boston, on the subject of the "Holy Spirit in Missions." He dwelt at length upon the thought that when Christ was baptized the Holy Ghost descended in bodily shape like a dove upon him, and that Christ has left the Holy Spirit with all who will be his followers, and be missionaries as he was, and that he has promised to be with them, "all the days, even unto the end of the world." Matt. 28:20, Revised Version.

On Friday morning, the movement itself and the Volunteer Pledge were ably discussed. In some cases the pledge has been signed by those who did not have a realizing sense of what a responsibility they took upon themselves in so doing. The pledge means that the one who has signed it will go to a foreign land as soon as he has completed his education, and that he will leave no stone unturned to find the means necessary to take him there. The pledge does not signify simply a willingness to go, but a desire. The volunteers were advised to apply first to the Foreign Mission Boards of their respective denominations to send them. If the Board refused, on the ground that they did not have the means, the volunteer must then do all he could to get the church to which he belonged to send him; and failing in that, rather than give up going, he should work his passage before the mast. Go must be the watch-word. Go they must, and be satisfied with nothing else.

The secretaries of the Foreign Mission Boards spoke upon the essential qualifications of a good missionary. The students were advised to obtain as good an education as possible, as they will need well-trained and powerful minds in order to cope with the sophistries of the heathen. The necessity of good health and happy temperament was strongly emphasized. As missionaries, men and women will have to stand alone, and they must show by their peaceful and sunny dispositions in every time of hardship and insult, that their confidence is in God.

On Friday afternoon simultaneous meetings

were held upon the subjects of Africa, China, India, Japan, papal lands, and Moslem countries. At these the returned missionaries presided, giving short talks upon the peculiarities of their fields, and answering the questions of the volunteers. By this means many points of interest were brought out, so that the students now have a much better idea of what preparation they need; and having learned something about their future fields from those who have been there, who speak from actual experience, they can work much more intelligently in their preparations.

The Rev. A. T. Pierson was present at one session, and spoke upon the subject of the "Evangelization of the World in this Generation,—a Fact." He lamented the apathetic condition into which the churches had fallen, and said that he believed there was a great apostasy creeping in, and that the hold upon God was being lost—"We have been *playing at missions*, and we cannot afford to trifle with this great trust another day." Speaking upon the same point, in his closing address, Rev. A. J. Gordon stated that he lived in a town of *extinct volcanoes* (churches which had lost their life and energy): they had devoted all their energies to helping themselves and not others, and the result was death to their spirituality, as it ever must be; that a church which is not a *missionary* church will soon become a *mission* church.

The closing session on Sunday evening commenced at 8 o'clock; the clock, however, struck eleven before the audience dispersed, yet every moment of the time had been well occupied. God by his Spirit was manifestly present. The solemnity of this occasion was nearly equal to that of any other meeting the writer ever attended. When the congregation, kneeling, sang, "Nearer, my God, to Thee," and when the strains of "God with You till We Meet again" went up, every heart seemed to respond to the vibrations of one common cord of love and a desire to go forth into the harvest-field, away from friends and home, even should that meeting be delayed until the goal of life is won.

P. T. M.

## Special Mention.

### SUPERSTITIONS OF ROMANISM.

[In view of the general intelligence prevailing in this last decade of the nineteenth century, it seems astounding that people in any land which claims to be civilized, can be kept under the power of such gross superstition, and be made to believe the silly and blasphemous fictions set forth in the following article. But such is Romanism, and such is the soil in which it flourishes, and to such deplorable degradation would it reduce all the people if it had the power; for then only is it strong. We take the article from the *Missionary Review of the World*, November, 1888:—]

"Crown Him Lord of all."

Who is it that Romanism crowns? The bishops of Brazil went to the Vatican Council. The bishop of Rio Janeiro, on his return, said the church was to be congratulated on the patronage of *St. Joseph*, who was "*twice omnipotent*." That he being the reputed spouse of *Mary*, the mother of *God*, she was subject to him; and as *Jesus* was "subject to his parents," *Jesus* also was subject to *St. Joseph*. So that, through two distinct channels, *St. Joseph* ordains for Omnipotence itself!

Similarly in *Naples*, a priest, when the city had been illuminated by burning candles arranged by images of *St. Joseph*, and the candles had been put out and the images torn down by the *lazzaroni*, who love darkness, he said to them, "You don't understand what a powerful patron *St. Joseph* is," and then he invented a blasphemous fable to illustrate it. He said that a poor *Neapolitan* *lazzarone* went to heaven and asked for admission, but was refused by *St. Peter*, and

sent to the infernal regions. There he met the door-keeper by a remonstrance that he was under patronage of *St. Joseph*, and the door-keeper sent him back to heaven on the ground that none who were under patronage of that distinguished saint ever go to hell. Whereupon he again appealed for admittance to heaven. *St. Peter* refusing, he appealed to *St. Joseph*, and the controversy was carried before the *Father*, who sided with *Peter*. Thereupon *St. Joseph* ordered the *Virgin Mary* and her Son *Jesus* to leave the court, and *Jesus* ordered all the redeemed saints to follow, and so *St. Peter* and the *Father* were compelled to yield and let in the *Naples* beggar!

### PAPAL INFALLIBILITY IN THE LIGHT OF HISTORY.

PROFESSOR H. C. SHELDON in the February number of the *Andover Review*, Boston, discusses, under this heading, the subject of papal infallibility, in a manner which not only pulverizes the absurd dogma, but also shows its blasphemous character. We have been wont to affirm that the prophecy of *Dan. 7: 11*, concerning the "voice of the great words which the horn spake," was strikingly fulfilled in the action of the great ecumenical council of 1870, which in the most deliberate and formal manner decreed the infallibility of the pope. Mr. Sheldon corroborates this view by declaring that act "*the supreme sacrilege of the nineteenth century*." The article is worth reading carefully, and preserving, for the important facts which it contains:—

Long before the Vatican Council of 1869-70, the infallible authority of the church had been recognized as the foundation of the Romish system. At that council the foundation was narrowed to the compass of a single intellect and will, and the whole system was made to rest on the infallible authority of the pope.

According to the definition which was promulgated, the pope is infallible when he speaks *ex cathedra* on questions of faith and morals. His unique gift, it is to be observed, subsists under two limitations: first, in order that his utterance should have the stamp of infallibility, he must speak *ex cathedra*. This means simply that he must speak in his official capacity as head of the church, or with the design to impose his decisions upon the faithful. No further meaning can be properly attached to the phrase.

The second limitation—the specification that faith and morals are the proper sphere of infallibility—is far from being a radical limitation; in truth, it imposes scarcely any restriction. Faith and morals can be made to cover a very wide territory. Thus Cardinal Manning informs us that a scientific or philosophical proposition, which is necessary to guard the faith, is virtually itself a matter of faith, and so falls under the infallible decision of the pope. Now, since the pope, in virtue of his position as supreme governor, must be left to judge what is necessary to guard the faith, there is absolutely nothing, except his own discretion, to prevent his manipulating the whole subject of philosophy. In short, we speak with scientific exactness when we say that the existing constitution of the Romish Church, as embodied in the Vatican Decrees, makes the Romish pontiff, *in point of authority*, God upon earth. To appeal to God from any formal decision of the pope is, in the light of that constitution, a sinful rashness and affront to the divine ordinance, which has made the pope God's infallible Vicegerent, and provided that all questions of faith and morals should be settled at his tribunal.

As regards this claim to infallibility, which has no support in Scripture: the Romanist, no less than the Protestant, must allow that a single contradiction in the formal or *ex cathedra* teaching of the popes would overthrow their infallibility. He must also admit that a single formal contradiction of scientific truth by an individual pope would be fatal to the dogma of infallibility. We pass, then, to the great test cases which fall under one or the other of these descriptions. Three are especially noteworthy.

The first is that of *Pope Honorius*, whose pontificate fell in the seventh century. It is a notorious fact that this *Honorius* was mixed up with the monothelite heresy, or the denial of a proper human will in *Christ*; that he wrote letters to *Sergius*, in which he distinctly approved the monothelite formula; that he was condemned, after his death, for thus supporting and advocating heresy.

That black sheet of anathemas against the heretical pope, flung out over the centuries, proves that the church of that age, as represented by ecumenical councils and popes, did not recognize any *ex cathedra* infallibility in the Roman pontiff.

The next great test case of papal infallibility appears in the action of the councils of *Constance* and *Basel* in

conjunction with *Martin V.* and *Eugenius IV.* respectively. "The Council of *Constance*" set forth in explicit terms that it was lawfully assembled in the name of the Holy Ghost, and had its power immediately from *Jesus Christ*, to which "every person, of whatever rank and dignity, the papal itself included, is bound to yield obedience in those things which concern the faith, the extirpation of the aforesaid schism, and the general reformation of the church in its head and members." We have here a declaration that an ecumenical council is superior to the pope in point of authority; and *Pope Martin V.*, however unwillingly, approved and ratified whatever, in matters of faith, the council had done *conciliariter*, that is, in a regular session. A few years later, at the Council of *Basel*, this sentence was quoted as proving the superiority of the council over the pope; and what is more, *Eugenius IV.*, as *Bossuet* contends, in subscribing to the Council of *Basel*, subscribed to the very decree which had been passed at *Constance*. In view of these facts, what judgment shall one pronounce on the decrees promulgated at the Vatican Council in behalf of the pope's infallibility and unqualified supremacy? On one hand stands the decree of the council and the confirmatory sentence of the pope; on the other hand, and in direct contradiction of the foregoing, stands the decree of the pope and the consent of the council. It is pope and council contradicting pope and council—the church arrayed against itself.

The third great test case of papal infallibility is found in connection with the condemnation of scientific theories taught by *Galileo* and others. *Galileo's* theory of the earth's motion was declared in *February, 1616*, by the theologians who acted as qualifiers for the Roman inquisition, to be philosophically absurd, formally heretical, and directly contradictory of many statements of Scripture. In the formula of abjuration, which was prescribed to *Galileo*, the same theory is characterized as false and repugnant to Scripture. In these proceedings the pope was undoubtedly the supreme director. Further, the "Index," in which the works of *Copernicus* and *Foscarini* were prohibited, for teaching the movement of the earth and the fixity of the sun, had affixed to it a bull by *Alexander VII.*, wherein each and every specification of said Index was declared to be confirmed by apostolic authority.

Now we submit that an apostolic authority which, by judicial process and by formal declarations, endeavored to manacle the church in the bonds of falsehood, was not in a high sense, apostolic, and that it is poor comedy to attempt to make it parade in the guise of infallibility.

Apart from the political bearing of the interference of a bogus god in the affairs of the nations, the dogma of papal infallibility must be regarded as a menace to Christian society. Its promulgation (viewed in itself rather than in the motives of its agents) was the supreme sacrilege of the nineteenth century,—a sacrilege against history, against the ethical standard of the New Testament, against human freedom.

### THE OLDEST NEWSPAPER IN THE WORLD.

The oldest newspaper in the world is the *King-Pau*, or "Capital Sheet," published in *Pekin, China*. It was first printed in the year 911 A. D., but for many years was issued only at irregular intervals. Since the year 1351, however, it has been published weekly and of uniform size. During the present century, and perhaps longer, it issued a daily edition, published about noon, and selling for two *kesh*, or something less than one cent. This journal has always confined its contents to orders in council and court news until *June 1882*, when it was reorganized by imperial order, and issued in a new form and on a new plan. Since this change the paper appears in three editions daily. The first, issued early in the morning, is called, *Hsing-Pau*, "Business Sheet," and contains trade prices, exchange quotations, and all manner of commercial intelligence. This issue is printed on yellow paper. The second edition, coming out during the forenoon, is also printed on yellow paper, and is devoted to official announcements, fashionable intelligence, and general news. This is called the *Shuen-Pau*, or "Official Sheet." The third edition appears late in the afternoon, is printed on red paper, and bears the name *Titani-Pau*, "Country Sheet." This consists of extracts from the earlier editions, and is largely subscribed for in the provinces. All these issues of the *King-Pau*—for each edition of the journal bears the original name in addition to its own especial title—are edited by six members of the National Academy of Sciences, appointed and salaried by the Chinese Government. The total number of copies printed daily, varies between 13,000 and 14,000.—*Chicago Inter Ocean*.

# The Review and Herald.

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

BATTLE CREEK, MICH., March 10, 1891.

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THE MILLENNIAL DAWN.—NO. 2.

Review of Article on Page 147.

1. It is not a little surprising that any one who favors the principles of interpretation adopted by Adventists should for a moment suppose that the dashing to pieces and removing of earthly kingdoms is a moral revolution to be accomplished by the preaching of the truth. This is exactly the way the opponents of Adventists interpret the smiting and dashing to pieces of the great image of Daniel 2, by the stone cut out of the mountain without hands. And if this work has been going on already for sixteen years, as Bro. R. holds, we ask, What has yet been accomplished?—Nothing. The image is not yet very badly damaged. It does not know that anything yet has smitten it. And at this rate, what will be accomplished in the next twenty-four years, during which he says this work is to go on?—Nothing at all. Besides, the image is to be smitten by a stone cut "out of the mountain without hands," not by a "broadsword" in the hands of the Church.

2. The Scriptures teach that the time of the end began at the end of the 1260 years, in 1798, not in 1874. A period of forty years set apart as a "harvest" time corresponding to the forty connecting the Jewish and the gospel dispensation, we know nothing about, as the Scriptures say nothing about any such time?

3. We now come to the texts, Ps. 110 : 1 and 1 Cor. 15 : 24-26, upon the application of which so much depends. That these two portions of Scripture apply to the same time and the same events, is evident. Bro. R., if we understand his position, places the end of the reign and the giving up of the kingdom by Christ, at the end of the thousand years; we place them at the beginning of that time. On these points we take issue; and here we are a thousand years apart. Let us, then, look carefully at what the inspired writers say on this point, and let us abide by their testimony.

Ps. 110 : 1 brings to view the Father and the Son in converse respecting the great transaction they are carrying forward with reference to this world. Thus: "The Lord [Jehovah, the Father] said unto my Lord [Christ, the Son], Sit thou [the Son] at my [the Father's] right hand, until I [the Father] make thine [the Son's] enemies thy footstool;" or which would be the same thing, "till I put thine enemies under thy feet."

The Son at the Father's right hand is, of course, upon his throne (Heb. 8 : 1), and if on his throne, then reigning with him. Rev. 3 : 21. If the saints are ever to reign with Christ, as they certainly are (Rev. 20 : 4), then Christ at some time reigns with his Father upon his throne.

In harmony with this is the testimony of Zech. 6 : 12, 13: "Behold the man whose name is The BRANCH [i. e., Christ]; and he shall grow up out of his place, and he shall build the temple of the Lord [i. e., the temple of Jehovah, and this refers to the part Christ is to act in bringing back the world to God, and establishing his authority over men]: even he shall . . . sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." This speaks of Christ's reigning upon the throne with his Father, in harmony with the other texts referred to, and applies at the same time. But here another fact is added; namely, that he is at the same time a *priest* upon his throne. So the reign of Christ with his Father upon his throne is at some time while he is fulfilling the office of priest.

In the light of these facts, let us paraphrase Ps. 110 : 1. We may suppose the Father addressing the Son in some such terms as these: "Sit thou, my Son, on my right hand; reign with me, and be a priest upon my throne, until I put all thine enemies under thy feet." This is something that God does, not the Son: and something that takes place in heaven, not on earth; for Christ performs no part of his priestly ministry upon this earth. Heb. 8 : 4.

4. We will now prove that this reign and this kingdom is the same as that spoken of in 1 Cor. 15 : 24-26; or, rather, we will let Paul prove it; for one glance at his statements will show this very clearly: "Then cometh the end, when he [Christ] shall have delivered up the kingdom to God, even the Father." This cannot be Christ's own throne, of which he speaks in Rev. 3 : 21; for when he once takes that throne, which is the throne of his father David, Gabriel himself assures us that he shall reign forever, and that of his kingdom there shall positively be "no end." Luke 1 : 32, 33. It must, therefore, be the kingdom which he holds in connection with his Father, of which he also speaks in Rev. 3 : 21, which is the same as that spoken of in Ps. 110 : 1. And that this is the one which he gives up, is further evident from the fact that he is to hold this only to a certain time; namely, till God puts his enemies under his feet. And as God at a certain time inducted him into this office,—"Sit thou at my right hand,"—so, the object having been accomplished for which he sits there, he, as a matter of course, surrenders to the Father what he then received from him.

We now read on in 1 Cor. 15 : 24: "When he shall have put down all rule and all authority and power." Who is it that puts down all rule and authority and power?—God the Father, according to Ps. 110 : 1. What rule and authority and power does he put down?—All that is opposed to the Son—"Thine enemies." How does he (God) put these opposing forces down?—He makes them his (Christ's) footstool, or puts his enemies under his feet. Verse 25: "For he must reign." Who must reign?—Christ must reign on the throne with his Father: "Sit thou," or reign, "at my right hand," says the Father to the Son. Ps. 110 : 1. Paul continues, "till he hath put all enemies under his feet." Whose enemies are here referred to?—Christ's enemies. "Thine enemies," says God to the Son, in the psalm quoted. Who subdues these enemies?—God the Father: "Till I make thine enemies thy footstool." Under whose feet are these enemies put?—Under Christ's feet: "Till I make thine enemies thy footstool." Thus the parallel is easily traced between Ps. 110 : 1 and 1 Cor. 15 : 24, 25. And it is demonstrated that both passages refer to the same time and the same events.

5. The putting of these enemies under Christ's feet is their *destruction*: for Paul goes right on and says: "The last enemy that shall be *destroyed* [that is, put under Christ's feet] is death."

We now ask the reader to consider carefully all these facts: (1.) Christ at some time reigns, not on his own throne, but with his Father on his throne; he is a king upon his throne during this time, or holds a kingdom conjointly with his Father. (2.) During the same time he is a priest on this throne with his Father. (3.) This reign is limited; for it lasts only till his enemies are made his footstool. (4.) It is God who makes Christ's enemies his footstool. (5.) When Christ takes his own throne, he reigns forever: that kingdom he never gives up.

6. The next question is to locate this reign of Christ with his Father, by finding the time of its commencement and termination. And on this point there cannot be one moment's doubt or hesitancy; for the testimony here is, if possible, more explicit than on the other points. This reign began when God exalted Jesus to his own right hand in the heavenly places. Eph. 2 : 20-22. Then in promise and purpose all things were put under him, to be carried out literally when this period of king-

ship and priesthood shall close; as Paul in Heb. 2 : 8 says: "Thou hast put all things in subjection under his feet;" that is, in purpose; but he adds, "But now we see not yet all things put under him." And this period of his reign as priest with his Father will close when he closes his work as priest and makes his second advent to this earth. These points once established, the central, vital, and controlling division of this whole question is forever settled.

Turn, then, to the testimony of Paul in Heb. 10 : 12, where, speaking of Christ, he says: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." No one can deny that this testimony applies to the time when Christ, after his death on the cross, ascended to God, and sat down on the right hand of the throne of the Majesty in the heavens. Heb. 8 : 1. What does he do, and for what does he wait, while there? Hear the apostle further (Heb. 10 : 13): "From henceforth expecting till his enemies be made his footstool:" or, awaiting the time when they will be made his footstool. And when will they be made his footstool?—At the conclusion of this period of his reign, which is also synchronous with the period of his priesthood, and will end with that work; for when he comes, he is no longer priest, but has assumed a title, glorious to his people, but awful to his enemies—"King of kings, and Lord of lords." Rev. 19 : 16.

We do not see how it is possible to misunderstand this testimony. Paul positively assures us that Christ assumed this position at the right hand of God when he ascended. Christ says himself that he is seated with his Father on his throne. From the time of his ascension he has been reigning with the Father on his throne. He has had a kingdom conjointly with him. There also he has been a priest, as the prophet declared he would be during this time. He was to hold this position by the appointment of God till his enemies were made his footstool; and Paul declares that from the time Christ ascended, he has been waiting till his enemies be made his footstool. This locates this reign of Christ as plainly as language, and as positively as inspiration, can do it, in and during the priesthood of Christ, or what is called the gospel dispensation. To deny this, is to deny the plainest testimony of the sacred Scriptures; and we marvel how any man can do it. Of course, it tears every Age to Come theory into fragments, and this is probably why some do it. To illustrate: A man builds an engine, and puts the drive-wheels on the smoke-stack, and then adjusts all his connections accordingly: steam chests, cylinders, pitman rods, steam-pipes, cut-offs, etc., are all adjusted to that arrangement. But the engineer comes along and says, "That will never do. Those drive-wheels do not belong there. They must be taken down and placed under the boiler, to rest on the track." And when that is done, what becomes of the man's engine?—It is torn to fragments, and every part must be refitted. Just so with every Age to Come theory when the two reigns of Christ are given their proper places respectively, and the right events are attributed to the thousand years of Revelation 20.

Bro. R. thinks this is making Christ share with Satan in the kingdom of this world. Not at all. Satan, to be sure, is the god of this world so far as reigning in the hearts of the children of disobedience is concerned. But does any one suppose that God has abdicated his throne in reference to this world? Does he not still rule in the kingdom of men, and appoint over it whomsoever he will? Dan. 5 : 21. Does he not have a throne of grace for mankind? and on this throne is not our Lord associated with his Father?

7. The seven times. This is made to be a prophetic period, marking the end of the times of the Gentiles. And here we find how our brother terminates his calculation in 1914. But we are happy to inform him that there is no such prophetic period in all the Bible as seven times, or 2,520 years. It is simply a myth. The Greek word in Lev. 26 : 18,



24, 28, is in both the Hebrew and Greek simply an adverb—"seven fold"—and has no reference at all to any prophetic period.

#### IN THE QUESTION CHAIR.

THE SONS OF GOD. GEN. 6:2.

Who were the sons of God spoken of in Gen. 6:2, who took them wives of the daughters of men?

W. A.

*Answer.*—The terms, "sons of God," can by no probability refer to the angels, as some suppose. The reference is to the two classes of the human family which began to be developed from the beginning, the wicked and the righteous, represented first by Cain and Abel. The Spirit of the wicked has ever been to persecute the righteous. It was begun by Cain, who slew Abel. But when afterward Seth was born, Eve said, "God . . . hath appointed me another seed instead of Abel, whom Cain slew." The posterity of Cain constituted the wicked line; the posterity of Seth, the righteous. The latter were called "the sons of God," because they endeavored to walk in ways of righteousness, and maintain allegiance to God. When the family of Seth began to multiply (Gen. 4:26), the record says, "Then began men to call upon the name of the Lord;" or, as the margin reads, "to call themselves by the name of the Lord;" that is, by some such terms as "the Lord's people," and "the sons of God," thus drawing a line of distinction between themselves and the wicked, known as people of this world, or men of the earth. But among the descendants of Seth, "the sons of God," the work of apostasy soon began. Instead of confining their matrimonial alliances to their own class, they were attracted by the beauty of the women of the world, the descendants of Cain, the daughters of men, and formed alliances with them. It was almost inevitable that the offspring of such alliances should be wicked and depraved. The word "giants," in Gen. 6:4, does not probably refer to men of mighty stature, as we would now understand the word. Dr. Clarke maintains that it literally signifies earthborn, that is, men of great wickedness and depravity; which accords with the tenor of the narrative. Men of this class, with the great physical powers the race then possessed, gave themselves up to lust, violence, and rapine, and became mighty men of renown, whom the heathen in their mythology afterward enrolled among their gods. Thus the moral trend of the world was rapidly downward. God said, in view of it, "My Spirit shall not always strive with man." And he finally swept them away by the waters of the flood. The picture of apostasy and depravity is a vivid one; and the lesson is important even for our own times.

#### WHAT IS BEHIND OF THE SUFFERINGS OF CHRIST.

In Col. 1:24, the apostle says: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." What does he mean by the expression, "that which is behind of the afflictions of Christ?"

W. H. W.

*Ans.*—Negatively, it can be said that he does not mean that the sufferings and afflictions which Christ endured while here upon earth were in themselves incomplete, and were left to be finished out by the church; for if his sufferings were to be supplemented by the sufferings of the church, it would follow that his death was to be supplemented by the death of the martyrs; an idea not to be entertained for a moment. But suffering is everywhere made prominent in the epistles as an important factor in that which unites us to Christ. Rom. 8:17: "If so be that we suffer with him, that we may be also glorified together." 2 Tim. 2:12: "If we suffer, we shall also reign with him." 1 Pet. 2:21: "Christ also suffered for us, leaving us an example, that ye should follow his steps." Again, in Phil. 3:10, 11, he represents that to know the "fellowship of his [Christ's] sufferings" is one of the means by which we may "attain unto the resurrection of the dead."

Thus it is evident that Paul speaks of his own sufferings which he was enduring for the sake of the church; and he rejoiced in them, for he was conscious that each day's affliction was so much more toward filling out the complement of the suffering which belonged to him, to demonstrate his union with the Master.

#### WAS ADAM THE FIRST MAN?

S. V. O. and A. M. write, asking for light on Gen. 1:26 and 2:5. After man was created, as stated in chap. 1:26, how is it that there was no man to till the ground, as stated in chap. 2:5? Was there another race of beings created besides Adam and preceding Adam?

*Ans.*—There was no race of beings created before Adam; for Paul says plainly, that Adam was "the first man" (1 Cor. 15:45); and Eve is said to be "the mother of all living." Gen. 3:20. The difficulties of our correspondents arise, we apprehend, from trying to make the first two chapters of Genesis consecutive throughout; whereas the narrative is consecutive only from chap. 1:1 to chap. 2:3 inclusive. Then verse 4 of chapter 2 introduces a recapitulation, going back to the beginning. Verse 5 goes back to the time *before* the herbs and plants were created; and when they were created, there was no man to till the ground. Then the record takes up more fully and minutely the creation of man, so briefly stated in chap. 1:26, with the processes employed, and the order of events. In this there is an occasional reference to the events of chapter 1; for the creation of the animals in chap. 2:19, is evidently the same as that of chap. 1:24, 25. With this introduction, chapter 3 enters upon the history of the human family, the dark shadow of sin falling upon its very threshold.

#### THE LAW IN ADAM'S DAY.

THE law of God, which is emphatically the moral law, holds the highest possible position in the theology of our denomination. *As a law*, it would be impossible to exalt it more. It is, in short, the expression of the divine mind, the reflection of the divine character, embodied in principles relating to the intelligent creatures God has made. It contains emphatically *the rule of right* as viewed by the Deity for the direction and guidance of those beings who owe their existence to him. The two great principles obligatory upon all intelligences whom God has created,—and this embraces all who exist,—must ever be supreme love and filial obedience to that Creator, and affectionate regard for the persons and equal rights of the other beings made by him to share our companionship.

These principles God *himself* mercifully condescended to draw out and clearly express on a memorable occasion, in the presence of the thousands of Israel, in the *ten* immortal words of the decalogue. Engraven in the enduring rock, fit emblem of their imperishable character, they have ever stood as the clearest and most complete expression *in writing* of the pure and holy law of God. They have been expressed to mankind in another manner, still more forcibly, in the life on earth of the Son of God. Every act, word, and motive in that blessed life was in perfect harmony with the law of God. So if we wish to know how that law would appear exemplified in practice, we have but to study the words and acts on earth of Him who was with the Father in the beginning, in creation and redemption. That law, honored of the Father and the Son in its conception, in its promulgation, and in the life of Christ, and most emphatically of all, in his death to provide a way of escape for those who have transgressed its holy precepts, will ever endure unchanged in principle as long as God endures; for it is the expression of his mind and character.

In these days of spiritual declension, where good and evil are strongly mixed in theological systems, vast multitudes believe, and many teach, that this glorious law is of a changeable, fickle nature,—a sort of temporary make-shift to fill in during a comparatively brief period in a semi-dark and barbarous

age. They would have us believe the patriarchal age got along very well without it, and the Christian age made serious changes in it necessary. Those of the Mosaic period had to put up with it as well as they could. When pressed to give their views of it with greater exactness, they finally come to the position that nine of its precepts were all right as given from Sinai, but the fourth, with that troublesome Sabbath command, had to be changed. God made the mistake of placing one in that code wholly different in character from the other nine with which it was associated. So the whole was abolished to get rid of it, and the other nine were restored again, with a great improvement made in the discarded precept—another day put in the place of the *seventh* which God originally required, of which not one word is spoken in either Testament that it was ever designed to be observed as a sacred day.

Without taking time to discuss the absurdity of such conclusions, we will only consider one question: Did God's law exist at the fall of man, and did it continue right along through the patriarchal age, till clearly and fully expressed on Sinai and written on the tables of stone? We shall not argue that the law was *written out* in that age; neither was it necessary that it should be in order to have a well understood existence. A law "is a rule of action." There are many rules of action in existence in the present age, well understood and of binding force, which are not formulated in written codes. Even the British Constitution is not written out in words as is that of our country. And in all ages and countries there have ever been well-defined customs, traditions, and rules of decorum and procedure, of binding force upon countries and persons, which have no expression in writing as laws or rules of conduct. No intelligent person will dispute this. It was not necessary in that age when men lived so long, and communicated directly with the Deity or angels, and before so much duplicity and chicanery existed as we now find, to have such rules expressed so precisely. God's dealings then were more direct with men. He was not so far removed from them as since sin has so extensively prevailed.

One important question we should consider, bearing on this topic, is this: Did similar relations exist between God and man then, as now exist? Or, to be more explicit, Was it incumbent for man to honor God and love him, and to treat his fellow-creatures with justice and mercy the same as now? As there can be but one answer to this question, then we must conclude it would be wrong for him to *neglect* such duties. If he rendered obedience to them, he would have no other gods before the Lord, would not make idols to worship them, nor take the holy name of God in vain, nor kill, steal, commit adultery, lie, or covet. He would, in short, keep every command of the decalogue. Taking for granted the existence of God, the Creator of all, and our obligation to him, would it be possible to conceive it a proper thing to violate any of these principles and not be guilty? Could we conceive it to be less wrong in that state of innocency to do such things, than now in this sinful state?—Most certainly not. And immediately after the fall, was Cain's act of killing Abel more justifiable than any homicide now? Was idolatry, stealing, or lying any less reprehensible? Who will say so? Very well; then these commands of the law must have existed. "For where no law is, there is no transgression." Rom. 4:15. The fact that condemnation would result where these principles were violated, positively proves them present and obligatory.

Adam and Eve ate of the forbidden fruit, and thus brought sin into the world. Says one: "It was not the transgression of the decalogue then which was sin and made sinners of our race, but the transgression of a command given peculiarly to our first parents, that they should not eat a particular kind of fruit." Let us see how that was. Why did it become wrong to eat of that forbidden fruit? Was it not simply because God had prohibited it? Are we to suppose it was something peculiar in the nature

of the fruit itself that wrought so great a change in them,—something poisonous in a moral sense?—Certainly not. It was because God was dishonored. Their Creator's command was broken, and his person treated with disrespect. In short, the principles of the first command of the decalogue were violated. They took the word of a stranger, God's great enemy, in preference to that of their Creator, to whom they were under infinite obligation. Here lay the sinfulness of that act. They virtually had other gods before the Lord. They stole, also, when they took that which God withheld. They coveted before they stole, and coveting led to the act of stealing. And in a certain sense they became responsible for all other sins afterward committed; for they opened the door for every other violation of the law to enter. They really murdered the race, in that they were the *first cause*, so far as mankind is concerned, of the death of the race. The act of partaking of that fruit, in itself considered, could have done no harm had God not prohibited their doing it. Then all the sin of that act comes from the fact that in one thing or another it violated the law of God. And what is sin?—"Sin is the transgression of the law." 1 John 3:4. "By the law is the knowledge of sin." Rom. 3:20. "I had not known sin but by the law." Rom. 7:7. We "are convinced of the law as transgressors." James 2:9. Here the fact is stated over and over that it is the law which defines sin; its transgression is sin. Can any other document in the universe of God be found which does that? The Bible does not reveal it. All sin can be traced in one form or another to violations of those holy commands. G. I. B.

(Concluded next week.)

#### THE GENERAL MEETING IN THE CAUCASUS.

ABOUT two months have elapsed since my last report concerning my visit among the churches in the Caucasus, and in the meantime I have gathered further information as to the result of our meetings, and also some rumors, which will partly make up for the long delay. Before speaking of the general meeting itself, I may state how it came about. In 1889 the brethren in Russia requested my visit, and expressed a desire that at that time some steps might be taken to organize this field. In order to give this request some tangible shape, the churches in the Caucasus subscribed 200 rubles in case the general meeting should be held there. This request was considered by the Foreign Mission Board, and also by the Central European Mission Board, but the great question was whether any such meeting could be held, and whether any further organization was possible. Thus far our experience in the work in Russia was but limited, and it was even questionable whether I could go there or not. But as soon as I met our preachers on the Volga, they stated that there would be no difficulty in holding such a meeting in the Caucasus, and accordingly we appointed the meeting to be held Nov. 3-6. When after our visiting among the churches, the time appointed arrived, there were over 100 of our people gathered at Eigenheim, representing all the fields except the Don and the Crimea. A brother in the Don had made all preparations, but was hindered by sickness just when about to start, and the brethren in the Crimea had very poor harvests; yet we received letters from both localities. While the brethren were but beginners, and we lacked such experienced help as we generally have at such meetings, yet the people took hold with a will. Our morning meetings were seasons of great blessing to all, and all our sessions were well attended. As the rise and progress of this work, and the real nature and intent of this message were set before our brethren, they all felt to consecrate themselves anew to the work.

In the afternoon of the second day, the arrival of two wagons full of people created quite a commotion, and some called out: "The Russians are coming!" Previously at A. we had made the acquaintance of one of our Russian brethren, but the leader

Bro. B., could not be present, as he had been called before the priests again, to answer some charges made against him. Our prayers had ascended up for him, that he might be able to come, and now we were indeed rejoiced to see him and several more, among them his sister from the East. A number of others there had become convinced of the truth through letters from her brother, and some publications which had been sent. As glad as we were at the prospect of being able to converse with him, and become acquainted with these brethren, yet we knew that their presence also implied danger, and we asked God to shield us. In the evening they visited us in the house where we were staying, and after making their acquaintance we spent most of the night with Bro. B. Through an interpreter he told me of his wonderful experience of the past, and related the steps by which he was banished, and how finally in his banishment he became acquainted with the truth; and of the manner in which God had blessed him in raising up a company even while in this condition. He formerly lived in a large city near the eastern border, where he became converted and joined the Baptists. Being active, he was soon chosen as elder, and as he had success in his efforts, it was not long before the priests caused him to be banished to the Caucasus (about seven years ago). Arriving in the city, almost without money, it was hard for him, being an exile, to find employment, and especially among the orthodox, who regarded him as a heretic. He looked for some Baptists, and was finally directed to a German family, who took him in and gave him employment in their butcher shop. A year later he was able to have his family removed there; and though working hard to earn his daily bread, and constantly annoyed and watched by the priests, he soon gathered a company around him. Under such circumstances the truth reached him some four years ago. Bro. L., while visiting the German family, talked also with him, and he even commenced to obey a few weeks before his employer and friend. Cautiously he presented the new light to the little company, and one after another accepted it, but he could not baptize them. Five were baptized three years ago, and eight more two years ago, making, with his family, sixteen members in all. At different times he was called before the priests, but up to date God had given him wisdom, so they could not harm him. When in November, 1889, the news reached them that publications had been prepared in their language, they, as poor as they were, gathered about eleven rubles, and sent them to us. Their number gradually increased until there are now about thirty.

A few instances will show how God's hand has been over this brother in his perilous work. One night he went to visit a family in a lonely part of the city, and on his way, it being very dark, he heard some voices mentioning his name. He stopped short and listened, and, lo! they decided that if he should come that way, they would surely kill him. He silently turned about, praising God for his deliverance. Another time, during a sermon, he felt such unrest that he told his brethren, and they counseled him to leave at once. He had hardly left before the police entered and searched the house.

On account of the Sabbath, both had to dissolve their business; and laboring for souls besides, he has not grown rich in worldly goods. But the proposition he made to us as to a journey to his former friends in the East, to fully settle them in the truth, showed that he was rich in love and faith. After giving him a careful examination upon the different points of truth, he was, according to the request of his brethren, ordained just about midnight, three taking part besides himself, and earnest petitions ascending to God that he would bestow his rich blessings upon this first laborer of this mighty nation, and an exile at that. He was enabled to attend all our meetings, and thus kept quite good run of all the proceedings. During these meetings his sister was taken into the church, as he desired to know how we perform such acts among us.

The following resolutions were drawn up and unanimously adopted:—

"1. *Resolved*, That we express herewith our heartfelt gratitude to our Heavenly Father for the light

of the third angel's message, and pledge ourselves to sustain this work by our prayers, means, and efforts.

"2. *Resolved*, That we heartily thank our brethren in America for the laborers sent to us and means granted, and that we will on our part try to sustain their efforts in every way possible.

"3. *Resolved*, That as we lack the necessary experience and men, we wish to unite with Germany as one field.

"4. *Resolved*, That we desire a general meeting for Russia, to be held annually, and that we ask the committee to send us the necessary help on such occasions.

"Whereas, The German field in Russia is indeed ripe for the harvest, and as calls for laborers come in from every quarter; therefore,—

"5. *Resolved*, That we ask for two more preachers or Bible-workers, one a Mennonite, if possible.

"6. *Resolved*, That we impress the duty upon our brethren and sisters to pray for more workers, and that such as are found capable for the work be educated.

"7. *Resolved*, That we are perfectly in unison with the principles of our denomination concerning the use of alcoholic drinks and tobacco, and that we will strive to carry them out.

"8. *Resolved*, That we express our gratitude to God for the manifestation of Spiritual gifts among us, and especially for the spirit of prophecy.

On the eve of the 5th, we celebrated the ordinances, all taking part, even our native brethren and sisters, thus proving that the third angel's message unites those of every nation, wherever its power is felt. The next morning we had a blessed parting meeting, many praising God for his love and mercy, and his protection during the meetings. As precious as these meetings were to us, and as hard as it was to part from all these friends, yet the excitement created through our constant meeting together taught that it was wise to separate. The last day we were together from 5 o'clock in the morning till 4 o'clock in the afternoon, without taking any food. The elder of this church, who is with us now, informs me that the meeting has proved a great strength to the people, and several backsliders have made a start, and new ones also have come in. Thus with God's help we were enabled to hold a general meeting in Russia, and this really, in some sense, in Asia. May the time not be far distant when even that continent shall be lighted up by the glory of the truth, and the day be thus hastened when the long-expected Lord will come to gather his people from all parts of the earth. L. R. C.

#### SUNDAY-LAW TINKERS AT WORK ALL AROUND.

In the Michigan State *Legislative Journal* of Feb. 17, we find the following under notices given in the House of Representatives:—

"Mr. Tinklepaugh gave notice that at some future day he would ask leave to introduce a bill to amend section 1 of chapter 55 of compiled laws of 1871, being compiler's section 1984, as amended by act No. 19 of the public acts of 1877, the same being section 2,015 of Howell's Annotated Statutes, relating to the observance of the first day of the week."

And from the *Journal* of Feb. 19, we learn that Mr. Tinklepaugh has introduced his bill to amend the Michigan Sunday law. What the nature of the amendment proposed is, we have not as yet learned; but it seems that the cloven foot and the tinkering paw of religious legislation cannot let these Sunday laws rest. Somehow they do not suit. They must be remodeled, amended, or something, their friends seem hardly to know what. For some reason they are inoperative, are not enforced. We call them "dead letters." Bills for their enactment or amendment have this winter been introduced in the legislatures of Vermont, Colorado, South Dakota, North Dakota, Idaho, Minnesota, Arkansas, and Michigan, with the promise of them in California, and we know not how many other States.

And what is the matter? We will venture to explain. The Church has not yet got her fingers on the Government thumb-screws. Let her once get hold of these, and Sunday laws will no longer be dead letters. The exemptions will then be repealed, heretics arraigned, the sensitive "conscience" of Sunday-keepers respected, and everybody given what they never had before (!), an opportunity to go to "the sanctuary." This is the only equilibrium for Sunday laws. W. A. C.

*Progress of the Cause.*

He that goeth forth and weepeth, bearing precious seed, shall be blest come again with rejoicing, bringing his sheaves with him. Ps. 126:6.

REVELATION 22:20.

BY WORTHY HARRIS.  
(Battle Creek, College.)

Fain would I flee, when by some grief oppress,  
To be at peace upon my Saviour's breast;  
Fain would I leave this world of sin and strife,  
And be with him throughout an endless life.  
Precious the thought, his coming draweth nigh,  
When as a king, descending from the sky,  
He will appear to claim the ransomed his;  
Then, like my Lord, I'll see him as he is.  
Though now he tarries, I may herald be,  
And at his coming his salvation see:  
Brighter the hope each day that passeth by,  
The Lord will come, redemption draweth nigh!

TEXAS.

FAIRYLAND, BLACK JACK GROVE, AND AVENGER.—From Nov. 19 to Dec. 3, I was with Elder W. S. Hyatt visiting the Fairyland and Black Jack Grove churches, and organizing the church at Mt. Pleasant, the report of which has appeared in the REVIEW. I spent the week of prayer with the Black Jack church. I held eighteen services with the church during the time, and the brethren and sisters were greatly encouraged to press on in the Master's cause. The moving spirit entered this church some time ago, and almost broke it up; but now some of its members are returning, having realized no great gain either spiritually or temporally by their move. Their Sabbath meetings are being revived, and they are striving now with fresh courage to enter the kingdom.

Feb. 6-9 I spent with the little company near Avenger. At one time this company had a good Sabbath-school, but three families moved away, leaving only three, after which the school went down. Sabbath, Feb. 7, I reorganized the Sabbath-school, the brethren promising faithfully to keep up their school. I spoke eight times during the three days I remained with them, and O, such hungry souls as they were for the bread of life! The brethren were greatly encouraged by the words spoken. The needs of this company should be looked after again soon. I go in a few days to labor with the brethren and sisters in my district. Pray that the Lord may direct my labors to the glory of his name.

Feb. 18.

OHIO.

AMONG THE CHURCHES.—I closed my last report with our council at Mt. Vernon, Jan. 7-13. In that report I stated that I expected to visit some of the churches in the north part of the State, on my way to General Conference. It was decided at the council above referred to, that I should assist Elder O. J. Mason a few days at Piqua, Ohio, and then join Elder G. A. Irwin at Bowling Green, Wood Co., and that we should labor there until time to go to Battle Creek.

Bro. Irwin had spent nearly one week with the Portage River church when I arrived, Jan. 29. The interest was very good among our own people, and also among those not of our faith. But he was called away the next morning after my arrival. Elder H. W. Miller, who was on his way to Columbus, stopped off for a few days and helped me. I remained there until Feb. 13, dividing my time between the church north of town and the one east of Bowling Green. The interest from the outside was good at both churches. The last night I was with the old church north of town, we had a full house, and I felt loath to stop the meetings. The same was true of the Portage River church. The meetings with our own brethren and sisters at these churches were precious seasons. Our meetings in town and with the church north were the best we have attended for a long time. The blessed Lord came very near to us, and our hearts were made tender, and to rejoice because of the love of Jesus which was felt in our souls. The dear ones were much encouraged. We hope a tent-meeting may be held there the coming summer.

I spent Sabbath and Sunday, Feb. 14, 15, with the church at Toledo, Ohio. Here I was encouraged to meet sixteen or seventeen good souls. Bro. C. H. Keslake is holding Bible readings in this

place, with good results. Some have already begun to keep the Sabbath through his efforts, and several others are much interested, who we have much hope will obey soon. Elder E. H. Gates and wife and his sister started the work in Toledo several years ago, and now we see some of the results.

I am now at Battle Creek, where I expect to remain until the close of the General Council. I praise God for his love and mercy to the children of men. The Ministers' School has the appearance of a grand success this year. Many souls are rejoicing in the love of Jesus. To his name be all the praise!

E. J. VAN HORN.

NEBRASKA.

BROWNVILLE.—We have recently closed a series of Bible lectures in this place, with good results. In opening up the way, as well as in planning and arranging for the work here, we feel that God's hand has been directing us; but especially in the execution of the work after it was begun do we feel to thank and praise the Lord, and gratefully acknowledge his goodness and the guiding influence of his Holy Spirit, not only in filling the house every night with attentive and interested hearers, but in giving liberty in speaking.

We closed the meetings with the interest seemingly unabated. As a result of the effort, eleven precious souls have advanced into the light of present truth, to keep the commandments of God and the faith of Jesus; and we believe that other interested ones will soon follow. One reason for the success of the work done is attributable, I firmly believe, to the united, earnest, prayerful attitude of the dear brethren here, both before the meetings began, and while they were in progress. O that our brethren everywhere were wholly consecrated to the Lord, and reflecting in their daily life the mind and character of the blessed Master! Then would we see many more souls converted to God, and witness encouraging tokens of the outpouring of the latter rain. Another encouraging indication of the interest still manifested here, is the fact that since we closed the special effort ten days ago, we have had two regular Wednesday evening prayer-meetings, at the first of which about a dozen came in besides our own people, and last night our hearts were made glad to see about thirty others present, some of whom, we believe, are hungering for the truth. God grant that the bread of life may be so broken to them that under the convicting and converting power of the Holy Spirit, they may be constrained to yield themselves willing and obedient servants to the King of heaven.

On both these occasions the Lord came very near to us, as manifested in the earnest prayers and testimonies expressed by the brethren, including those who have just been brought to see the light; and also in the impressive stillness and attention of all present. We still continue to hold preaching services two evenings each week (Saturday and Sunday evenings), with quite large congregations, hoping that, through this means, and by holding Bible readings from house to house, others may be brought into the fold, of such as shall be saved.

Feb. 19.

J. A. SKINNER.

ARKANSAS.

MORRILLTON, MALVERN, AND NASHVILLE.—I spent two days, Jan. 6, 7, with some interested families near Morrillton, and held two meetings with them in a private house. Five signed the covenant to keep God's holy Sabbath; another man said he would keep it, but the second night was dark and rainy, so he could not attend. These persons had previously become interested through reading-matter and a few Bible readings given by Bro. Burneson.

Jan. 9-13 I was with the little company at Malvern. They are widely scattered, so I held meetings at two different points several miles apart. Most of my meetings were well attended and of an encouraging nature. I next visited the church at Star of the West, remaining with them nearly two weeks. The weather was fine and the interest very good. Several ministers attended part of the time. One came seven miles. I had a long talk with him the next day; he feels it his duty to keep the Sabbath. Two united with the church. We celebrated the ordinances, and felt it good to draw near to the Lord. The brethren and sisters helped me on my way, in a substantial manner.

Jan. 25 I returned to the railroad at Nashville, a distance of about twenty-five miles. Here, by invitation from one of the leading merchants of the

place, I spoke to an attentive audience in the Congregational church, on the subject of religious liberty. I trust the Lord will bless and increase the good seed sown.

I am now with my family at Battle Creek, having been absent from them more than fourteen months, constantly engaged in the work of the Lord. His hand has mercifully sustained me, and to his name be all the praise!

J. G. WOOD.

ARGENTA AND LITTLE ROCK.—Argenta is a town of about 2,000 inhabitants, situated on the opposite bank of the Arkansas River from Little Rock. It is called a "railroad town." The Iron Mountain and the Little Rock and Memphis railways have their shops and stock yards at this place. There are also large oil mills and other manufactories here. There are three of our sisters living at this place, who are endeavoring to keep the light of present truth shining amid the moral darkness that surrounds them. Through their earnest request and financial aid, I came to help them in their work. We tried to secure the use of the M. E. church, as we found it very difficult to find a convenient place elsewhere in which to hold meetings. But they refused to let us have it. However, we finally rented a small hall, and began meetings Jan. 24. The attendance was small from the first. Prejudice and dark and rainy nights had much to do with this. However, a few were deeply interested, and we believe they will yet obey the truth.

While we were conducting our meetings at Argenta, I also did what I could in the legislature to prevent the passage of Senator Tillman's Sunday bill. I found a number of the senators opposed to the bill, and when it came to its final reading and passage they made earnest speeches against it. The bill passed the Senate by a small majority. I followed it into the House, and spent several days in talking to, and distributing religious liberty literature among, the representatives. I found that nearly all of them had been reading the *American Sentinel*, and understood our position on religious legislation. When I introduced my business to a representative, and noticed a copy of the *American Sentinel* in his pocket, it was a source of encouragement to me. And I found that the readers of the paper were generally friendly to our cause. They spoke highly of the paper, and said they were ready to defend the principles it taught. I realized as not before the value of our good *American Sentinel*, and I thank God for its timely work. We also feel grateful to the Battle Creek tract and missionary society for sending the *American Sentinel* and other N. R. L. literature to our legislators and others in Arkansas. I arranged for a hearing before the committee, and, in answer to our request, the National Religious Liberty Association sent to our assistance Elder J. O. Corliss, who made an earnest appeal to the committee in behalf of our people and their rights under the Constitution. The speech was listened to with marked attention by members of the committee and others that came in to hear it.

I was obliged to leave Little Rock before the bill came up for consideration in the House, but when it does, and it is defeated, as we trust it will be, we shall have two years more, at least, in which to carry on our work in peace. But I am persuaded that we will not have many years of freedom. The friends of the Sunday movement are persistent and determined to carry their measure through. Now is our time to work. I trust our dear people in Arkansas will consecrate themselves more fully to the work of the Lord, and place themselves and their means at his disposal, that he, through them, may glorify his name, and bring many that are now in darkness to the light of his truth. (See Esther 4:13, 14.) My address till March 25 will be Battle Creek, Mich.

DANIEL NETTLETON.

INDIANA.

WEST LIBERTY, STAR CITY, AND GRASSCREEK.—This has been a very busy winter for our Indiana ministers, as most of our force is away attending the Ministers' School. Jan. 9-12 I was with the church at West Liberty, and although the members here are few and somewhat scattered, we had a very good meeting. It was here I preached my first sermon thirteen years ago. Here, as in other places, time is leaving its mark; removals and death and age have thinned the ranks, until but few of the old landmarks remain. I left some here who expect soon to go forward in baptism, and unite with the church.

Jan. 15 I came to Star City, and held meetings for ten days. The house of worship here had been locked for more than two years. Satan has been determined to ruin this church, and he had almost succeeded. But we opened the house, and commenced to preach the things so necessary for these days, and, to our surprise, in a few days our house would not accommodate all who came. God gave freedom, and we did not shun to declare the truth both to backsliders and to those who knew but little of our faith. Those who had once made a profession of the truth, but who for various reasons have dropped out and given up, said to me, "Our hearts are in the truth yet, and we always will believe it." But how sad! "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." We now have a Sabbath-school of about twenty-five at this place. Five united with the church, four by letter and one by profession of faith. Others will unite as soon as they are confident that the work will not be marred. We feel sure the house will no more be closed, if our people will only heed the admonition of Peter in 1 Pet. 5:8, 9.

Feb. 6 I began a series of meetings at Grasscreek. This is a part of the Kewanna church, Kewanna being five miles north of Grasscreek. Here our brethren have completed a house of worship, and this was the first series of meetings held in it. Our people here have lived in harmony, and they have an influence for good on the minds of the people. The house was well filled with intelligent people at each service. On Sunday, Feb. 8, the house was dedicated to the service of God. Before the dedicatory prayer was offered, the building committee reported all bills settled except \$128, and promptly \$114.75 was pledged, mostly by those not of our faith. Thus the church starts out clear of debt. The meetings were all attended by a good spirit. On the last Sabbath of our meeting, an opportunity was offered for those to come forward who desired to seek the Lord. Nine came forward, all of whom united with the church. Thus our good meeting closed, and we are all under renewed obligations to live the truth, so that we may hasten the coming of the blessed Lord back to the earth.

Feb. 17.

J. M. REES.

## KANSAS.

AMONG THE CHURCHES.—Soon after the camp-meeting at Eureka, I returned to Galena to labor for the newly organized church there, consisting of twenty-two members. Just one month had elapsed since the tent was taken down and Bro. Gibbs and I left to attend camp-meeting. Those who kept the Sabbath but did not enter the church organization, had given up its observance when I returned; but all that united in church fellowship were still firm in the truth. They had been holding Sabbath-school in their dwelling-houses, as they had no other place in which to meet; but the rooms were so small and unsuited for such purposes, that the future prospects of this young company seemed discouraging. The brethren were not able to build a meeting-house, and considering their circumstances financially, it seemed unwise to even speak of such a thing. But it was evident that something must be done to secure a regular place of meeting, or the church would go down. I sought the Lord earnestly for light, and to be guided aright in the matter. I felt sure that a small house could be built. The leader of the company said it was no use to try; it was utterly impossible. I talked faith and courage, and started a subscription paper to see what could be done. Those not of our faith seemed willing to help us some, and in three weeks we had almost enough subscribed to purchase the material. The 18th of December, most all the lumber had been hauled, and the frame of the building was up.

The week of prayer came, and the first two days I was with the Columbus church. I held six services with them; one was a business meeting, and at another the ordinances were celebrated. The next two days I was with the Galena brethren. We used the readings for those days, which were much appreciated by all, and our social exercises were the best that we had had there. The rest of the week of prayer I was at home with the Burden church, where also we had excellent meetings. We closed the meetings by celebrating the ordinances and holding the regular quarterly services. Jan. 1-4 I was with the Winfield church in their quarterly meeting. Seven meetings in all were held, apparently with good results.

Jan. 6 I went to Lowe, Chautauqua Co., where a small company of Sabbath-keepers are struggling hard for an existence, having been reduced by removals. There had been quite a religious revival created there by the Methodists, followed by the Campbellites. Our brethren assisted them in their meetings, which seemed to break down their former prejudice against us as a people, and the people said to them, "Send for one of your ministers, and we will help you." A call was made, and I was sent to hold a short series of meetings. A few were deeply interested and on the point of deciding to obey the truth, when the Campbellite minister came and pressed in an appointment for 11 o'clock on the second Sunday, I was there. He made a desperate effort against us. He came that evening to my meeting, bringing with him the noted debater, Elder McBrien, who also, as usual, showed a spirit of antagonism. He told the audience that we were not a spiritual people, but promised only temporal rewards and punishments, and that if S. D. Adventists were right, then all who met for worship on the first day of the week, had the "mark of the beast," etc., etc. He said he had come to stay with me as long as I remained, and would review all I said, and then he challenged me for a discussion. I declined. He did not stay, but left an appointment for the next Sunday. I remained and reviewed both discourses, but nothing more could be done. One sister said she was determined to keep the Sabbath, notwithstanding she expected bitter opposition.

The 28th I returned to Galena. I found the brethren all of good courage. The meeting-house was weather-boarded and partly covered. I assisted in the work till the building was inclosed. It will soon be finished, and I hope to see it dedicated early in April, followed by a series of meetings for those outside, as they are expecting it, and seem anxious for it. I was there one week, and enjoyed some precious meetings with them. Bro. Ferren and Potts were with me three days, and took up their special lines of work, and their labor was very much appreciated. Feb. 6 I returned home, and labored a few days with the little company there. I think good was accomplished.

I came to Jarbalo, Leavenworth Co., the 12th, and have now been here twelve days. I have held ten meetings. A few are considerably interested. The attendance has not been large, on account of bad weather. I enjoy the blessing of God while I labor in his vineyard.

R. H. BROCK.

## NOTES BY THE WAY.

On my way to the General Conference, it was my privilege to spend a few days with the brethren in England. It seemed good after three years' separation, to see so many familiar faces. At London I met Bro. Robinson, Spicer, and Gibson, Dr. and Mrs. Maxson, a number of Bible workers, and Bro. C. L. Boyd and family, the latter en route for America.

Sabbath, Feb. 7, I spoke for the first time to the church in London. It was pleasant to note a decided growth in their numbers, those assembled being fully twice as many as met together three years ago. Nearly all in attendance at the church, about seventy-five in number, took part in the Sabbath-school. Early in the morning, the traditional London fog began to settle over the city, and hold down with it dense volumes of coal smoke, which issues from several hundred thousands of chimneys. The pure, white fog of the rural districts is a luxury compared with this. The fog grew darker and denser till noon. During the meeting, every gas jet was burning, yet we could see the people only as through a glass darkly. As one fitly expressed it, it seemed as though Satan was wrapping his dark mantle about us. As the fog contains much smoke, it has a disagreeable odor, and causes the eyes to smart.

Sunday evening it was my privilege to speak again in the Athenaeum, where the Sabbath services are held. The hall is in a good part of the city, and has seating capacity for about 300. Announcements had been circulated for a series of public meetings, this being the first of the series. About 100 were in attendance. Excellent attention was paid to the word spoken on the theme, "Christ in the Old and New Testaments."

The workers in the London mission appear to be of good courage, and are meeting with success in their work. Constant additions are being made to the church as a result of their efforts. Feb. 10 we went to Liverpool, where we spent a short time with Bro. Drew, whom we found active in ship work.

He keeps on hand a good supply of our publication of which he sells from \$15.00 to \$25.00 worth per week.

Feb. 11 we embarked on the fine new mail steamer "Majestic," of the White Star Line. The boat is one of the latest, built on the most improved model, and last May made the quickest maiden trip on record. She is 583 feet long, of 10,000 tons and 16,000 horse-power. Our company consisted of C. L. Boyd, wife, and child, two young ladies from South Africa, W. A. Spicer, E. Robinson, and the writer.

The voyage was the roughest this boat has made, having strong head-winds all the way, and a moderate gale three days; in consequence, the majority on board were seasick. Six days and twenty hours from Liverpool brought us to New York Harbor, where the magnificent Statue of Liberty held forth her electric torch to light us safely home to our native land, made thrice dear by a three years' absence. At the wharf we were welcomed by Bro. T. A. Kilgore and C. H. Jones, who kindly aided us through the customs, and in securing favorable railroad rates. At New York our company separated, the writer spending the Sabbath with our church at Buffalo. Here, also, we noticed an increase in numbers over those assembled three years ago.

Sunday I arrived at Battle Creek, where the Ministers' School and Canvassers' Convention had called together many familiar faces from all parts of the field. It seemed good to greet again so many fellow-laborers, and also to see so many new ones added to their numbers. Personally, I feel deeply grateful to the kind Providence that has kept me in all my ways, and permits me once more to meet those whom long association in the work has made dear.

H. P. HOLSER.

## CHICAGO ENGLISH WORK.

SINCE our last report, several interesting and encouraging items have come up in our work in this city. First, we would mention two very precious quarterly meeting occasions, at each of which several were added to our numbers, by baptism, by profession of faith, and by letter. The main body of our membership meet for quarterly services at the chapel of the Central Bible School building, in what is called the south part of the city; but as the membership has increased on the west side of the city, where regular Sabbath-school and services are held, we have found it necessary to hold separate communion services there, which were also precious seasons. Sabbath-school and church services are also regularly held on the north side of the city, and at Pullman, making four regular Sabbath services in addition to those held by the Scandinavians.

The following report, just handed me by the clerk of the church, will give the reader an idea of the progress of the work during the past year and a half, as it appears from the church records: Membership as reported at last General Conference, October, 1889, 116; number dismissed since last General Conference, 13,—9 by letter, 1 by death, 3 by apostasy; number added since last General Conference, 43,—12 by baptism, 13 by profession of faith, 18 by letter. Present membership, 146.

The amount of tithe paid at last report, was about \$2,000 per year; at present the amount has increased to about \$2,500. Outside of the church-membership, there are between thirty and forty persons observing the Sabbath who attend meetings, but who wisely are examining carefully every point of faith before offering themselves for membership. We have tried never to lower the standard to increase the membership.

The week of prayer was a very profitable occasion to this church, and the meetings were continued beyond the week, to read the extra articles, that not one line of the valuable instruction furnished should be lost. New Year's evening was selected as the time for presenting the offerings for the foreign mission work, and the amount donated somewhat exceeded that of last year. A more complete report of the evening's exercises, together with an original poem written for the occasion by a member of the church, will doubtless appear in the *Youth's Instructor*. At the close of the evening's exercises, without previous notice of the matter, the church voted to purchase a sufficient number of plain opera chairs to comfortably seat the main chapel, and subscriptions were cheerfully made to cover the entire expense; and later, the sisters of the church raised a sum sufficient to purchase an ingrain carpet, so that now our chapel presents a comfortable, home-like

appearance. But already, however, it is considerably crowded for the Sabbath-school exercises, and we hope it will soon prove too small for the increasing attendance at the other services.

The attendance at the winter's school has been small, owing in part, doubtless, to the advantages offered at the Ministers' School and the medical missionary class at Battle Creek; and while our class numbered but thirteen, God did not forget us, and light and blessing were granted us above that of any previous term, especially as we studied the rise of the papacy in church history, and its relation to the third angel's message and justification and righteousness by faith. All other subjects seemed swallowed up in these, and week after week was occupied in the study of the book of Romans, with steadily increasing interest. Christ never seemed so precious before; never did we see so clearly that in him "are hid [for us] all the treasures of wisdom and knowledge."

Bible readings in over twenty families, in different parts of the city, are now being conducted regularly, and the general interests of, and prospects for, the work in the city were never better; and now this present year, before the bustle and excitement of the World's Fair overtakes this already restless, rushing city, we think is the time for positive aggressive work in the interests of every line of present truth; and we sincerely hope that the coming General Conference will consider the propriety and importance of largely strengthening the forces at this post. GEO. B. STARR.

#### GENERAL MEETING AT DENVER, MICH.

The general meeting for Dist. No. 10 convened at Denver, Mich., at the time appointed, Feb. 12-16, and was well attended from all parts of the district. Some also from Dist. No. 9 were present. The preaching each evening and on the Sabbath was practical, designed to increase the spirituality of our people, and bring them nearer to God, while each day (the Sabbath excepted) was devoted to the giving of instruction on the different lines of our work, by Elder I. D. Van Horn. It was shown that organization among Seventh-day Adventists is a necessity; that all of our institutions—publishing houses, colleges, and sanitariums—had been called into existence in the order of God, and were doing a vast amount of good, and were, therefore, worthy of our patronage and most hearty support.

The tract and missionary, the Sabbath-school, and the religious liberty work were discussed at length, and many questions were answered on points not fully understood. This instruction is what our churches everywhere need, and it will greatly increase the confidence of our people in the work in which we are engaged. Our brethren are ready to take hold and assist in every branch of the work as soon as it is brought before them so that they fully understand what their duty is.

The idea of raising camp-meeting funds before the time of the camp-meetings, met with a hearty response, and will, we believe, be carried forward with interest in this part of the State. The testimonies borne in the social meetings were very good, each expressing a greater degree of confidence in the message, and a desire to press forward till the conflict is ended and the victory is won.

Elder I. H. Evans was not at the meeting, on account of affliction. R. C. HORTON.

#### WALKING IN THE LIGHT

[The following is a part of a private letter from a brother in Canada, J. T. C., formerly a Catholic priest, to Bro. M. B. Duffie, of this Office. We are kindly permitted to make the following extract from it, which will be of interest to our readers. —ED.]

The work indeed is plentiful, and the field is a vast one, but the laborers are few. I have met with very consoling evidences of the work of the Spirit of God, which gave me more strength and vigor in my effort to build up the gaps made by the sadly erroneous teachings of the popular and mercenary churches of apostate Protestantism. I thought I knew something about the blindness of the teachers in Rome, but I found out that spiritual Babylon is a far larger city than Rome, and some of its inhabitants in a worse state of moral degradation. Truly, if she is the mother of harlots, I have met with some of her faithful and devoted daughters. Yes, my dear Bro. Duffie, when we see the Presbyterian join hands with the Church of En-

gland in this Sunday-law question, let us look up. When on the same day, Pilate and Herod are made friends, there must be very solemn events at hand—if it be not the crucifixion of the dear Master, it may be the immolation and sacrifice of some sacred principles dearest to his or his servants' hearts. Man's freedom of conscience, man's liberty to worship his Maker, is at stake.

The same principles which brought on the Dark Ages, and the inquisition, with its train of unspeakable horrors, are again clamoring for recognition; and that in the last decade of the nineteenth century. Thus there is danger that in the name of Christianity, Mediaeval institutions will be revived,—the thumb-screw, the rack, etc., etc. Alas! is it true that professors of Christianity will always betray their Master with a kiss?

The Church has committed fornication with the kings of the earth. The doctrines of men have superseded the Bible. A form—only a form—of godliness is left to the spiritually starving churches, but the power from on high has departed; she is sleeping among the dead.

A few weeks ago, I was traveling in the country, when I observed a Baptist minister calling at the different houses. I noticed a book which he was carrying in his pocket. I naturally thought that the book was the Bible; but on closer observation, I made the painful discovery that the minister was endeavoring to refresh his worn-out followers, by making them drink at the polluted fountain of a pervert from the S. D. Adventist faith. What can be the condition of a church which has such light for its guide?

On the same trip, after lecturing one evening on some of the distinctive characters of Rome, an English minister who was in the audience, not having relished the close connection of his church and that of Rome, waited for me after the meeting, and we engaged in conversation. Finding that it was impossible to deny the "family resemblance," he finally left the hall, uttering the following remarkable words: "I would rather be in the wrong with the millions, than to be in the right with a few fanatics," referring to the Adventist body. I remained speechless, and my emotion can better be imagined than described. What a profound and hearty sympathy deserve the poor souls who, Sunday after Sunday, assemble around such a man, seeking for spiritual light and nourishment!

## Special Notices.

#### FURTHER NOTICE FOR TEXAS.

I wish to emphasize the importance of a full attendance at our soon-coming spring meeting, on the part of those for whom the canvassing instruction is intended. Since coming here at the suggestion of the Conference, and attending the District and State Agents' Convention, preparatory to taking charge of that work and acting as State agent for our State, I have gained valuable knowledge which I hope will help make this work a greater success than ever before in our field; and I desire to see every one interested in it present at this meeting. Our district agent, Bro. W. R. Smith, will be with us, and we hope to have a profitable institute.

There are three classes we desire to have come to this meeting: 1. All canvassers who have been, or are now canvassing; 2. Those who expect to canvass sometime; 3. Those who have never expected to canvass. It will be seen that these take in all; but we especially desire the presence of the first two classes, and we hope the attendance of the latter class will inspire many of them to give themselves to the work. Is it not time that many in our State who are following other vocations should do this? I hope you will think of this matter, and consider your duty in relation to it. Those engaged in canvassing are doing a noble work. There were several accessions to our number last year, and the sales almost doubled those of the year before (being \$11,362 against \$5,814); and we hope to have several new ones again this year, with a large increase in sales over the past year.

Dear brethren and sisters, if any of you have failed to make a success of this work in the past, may it not have been due to the lack of a knowledge of the work, incorrect and impracticable plans and methods, &c.? If there are any who feel discouraged on this account, we desire especially to have them attend this institute.

The date of the meeting has been set for April 7-21. Let all who expect to enter the field this spring come prepared to go direct from the meeting to the field, so that we can organize our companies, arrange territory, etc., on the ground, and start out in the best manner possible.

W. A. McCUTCHEN.

Battle Creek, Mich., March 6.

#### NOTICE FOR COLORADO.

ACCORDING to present arrangements, there will be a State meeting at Denver, April 7-14. In connection with the meeting, beginning April 2, we will hold a canvassers' institute. We want all the canvassers and those who expect to canvass in the near future, to be sure to be there. The institute work has been a great help to the canvassing work, and the work is advancing all along the line; and we are anxious to see Colorado advance with the rest. The time will be short—only twelve days; so come on time, April 2, and come praying that the Lord will bless the work done.

W. R. SMITH, Dist. Ag't.

#### NOTICE FOR NEBRASKA.

THERE will be a general canvassers' institute held at Lincoln, Nebr., April 14-22. This is the only time the district agent (who is our State agent also) can be with us. All our Conference laborers will do well to attend this institute.

The week following the institute (April 22-28), our regular State meeting will be held. This is one of the most important meetings in the State, and coming, as it does, just before the summer's work, it is highly necessary that all our ministers, licentiates, directors, Bible workers, and canvassers should make arrangements to be there. We feel confident that good help will be present.

L. A. HOOPES.

## The Sabbath-School.

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

#### LESSON XII.—JAMES 5: 7-12.

(Sabbath, March 21.)

1. What should be the bearing of Christians amid the trials of the last days? James 5: 7, first clause.
2. To what event are we to have patience?
3. Why is the prospect of the near coming of Christ an incentive to patience? 2 Thess. 1: 4-7.
4. What illustration is introduced to help us to the exercise of patience? (See note 1.)
5. Viewed literally, what were the early and latter rains of the land of Palestine? (See note 2.)
6. In their spiritual application to the people of God, to what do the terms "early and latter rain" refer?
7. What is the force of the exhortation, "Be ye also patient"? Ans.—It is equivalent to a direct promise that the people of God will in the last days receive the latter rain to prepare them for the kingdom of heaven.
8. In what are we to "stablish," or establish, our hearts? (See 1 Cor. 15: 58; Heb. 10: 35-37.)
9. What great truth is directly asserted in James 5: 8, last clause?
10. What does this show in reference to the time when the epistle of James has its special application?
11. What evil liable to come into the church is warned against in verse 9?
12. In view of what great fact is this exhortation given?—*Id.*, last clause.
13. Who is the Judge who will finally pass decision upon all our differences?
14. To what state of mind and course of action should this thought lead us?
15. To what examples are we pointed in verse 10?
16. What have the Lord's prophets in all ages been called to suffer?
17. What will be the experience of any one who has a message to bear in the name of the Lord to the people? (See 2 Tim. 3: 12, 13; 4: 3, 5; Acts 7: 52; 2 Chron. 36: 15, 16.)
18. Viewing the past history of the Church, how do we regard those who endured well their labors and trials? James 5: 11, first clause.

19. What course should this lead us to pursue?  
 20. What particular example of patience is next referred to?  
 21. What does this prove in reference to the question whether such a person as Job ever lived or not?  
 22. What does the word "end" mean in the expression, "the end of the Lord"? (See note 3.)  
 23. What has the Lord's dealings with his people, notwithstanding all their trials, proved him to be? James 5:11, last clause.  
 24. What is the injunction of verse 12?  
 25. Does this forbid the use of the judicial oath? (See note 4.)  
 26. What habit is rather referred to?

## NOTES.

1. James 5:7: A very beautiful illustration in reference to the exercise of patience, is drawn from the course and experience of the husbandman. He does not expect the yield of his fields, or the fruit of the earth, in a day. He sows and plants in faith. He carefully tends and cultivates the growing crops, though no fruit is apparent, and he knows that months must elapse before it will be matured. But his patience is at length rewarded, and his bins and barns are stored with plenty. So we are not to expect the Lord to accomplish all his work in a moment of time. Influences must have time to do their work and prepare a harvest for the kingdom of heaven. The promise of God being given is sufficient ground for our faith and patience. And if we faithfully endure, our patience will at length be rewarded by a revelation of the glories of the kingdom of God.

2. "The early and latter rain." For six months in the year, in the agricultural portions of Palestine, no rain falls. During this time "the whole land," it is said, "becomes dry, parched, and brown; the cisterns are empty, the springs and fountains fail, and the autumnal rains are eagerly looked for to prepare the earth for the reception of the seed. These, the early rains, commence about the latter end of October or the beginning of November (in Lebanon a month earlier), not suddenly, but by degrees; the husbandman has thus the opportunity of sowing his fields of wheat and barley." From this time on showers fell during the period of the growth and development of the crop till the spring, when copious showers were expected to ripen the rain for the harvest. This was termed the latter rain. This course of nature is taken to illustrate the work of the Spirit in this dispensation. When on the day of Pentecost the great work of the gospel began, the Spirit was poured out marvelously. This, with the wonderful manifestation during the apostolic age, constituted the "early rain." The work of the Spirit has continued, more or less, from that time to this; but as the work of grace shall draw to a close, a more copious outpouring of the Spirit may be expected to ripen the gospel harvest for the kingdom of God. The second coming of Christ is represented by a reaper coming with a sharp sickle to reap the harvest of the earth. Rev. 14:14. From this expression in James, that the husbandman waits long till he receive the early and latter rain, and from Hosea 6:3, where the latter rain is mentioned first, it would appear that the latter rain was so abundant as to be accounted two together—the latter rain and the first added to it. If this is so, we may look for more than the scenes of Pentecost to be re-enacted among the people of God before the end.

3. Verse 11: "The end of the Lord." The word "end" here means *object* or *purpose*. You "have seen" the "object" or "purpose" of the Lord in afflicting Job. In a similar sense the word is used in 1 Pet. 1:9: "Receiving the end of your faith, even the salvation of your souls;" that is, the object, or aim, of your faith. These instances explain the use of the word in Rom. 10:4: "For Christ is the end of the law for righteousness to every one that believeth;" that is, the "object" or "purpose" of the law; or, to express it in other words, the purpose which the law was designed to secure in us, if we had never broken it, is now secured to us by Christ, if we will believe in him.

4. Verse 12: The variety of oaths mentioned in this verse shows that it cannot be the judicial oath which is referred to, which is simply calling upon God to witness to the truth of what one affirms. Jesus himself under an oath of this kind made answer to the Jewish high priest. Matt. 26:63. Paul made a strong affirmation of this kind in 2 Cor. 1:23: "Moreover I call God for a record upon my soul, that to spare you I came not as yet unto

Corinth." Again, Phil. 1:8: "For God is my record," etc. Rom. 9:1: "I say the truth in Christ, I lie not." 2 Cor. 11:31: "The God and Father of our Lord Jesus Christ . . . knoweth that I lie not." Gal. 1:20: "Behold, before God, I lie not." 1 Tim. 2:7: "I speak the truth in Christ, and lie not." These expressions are all of the nature of, and equivalent to, a judicial oath. James doubtless had reference to a practice which our Lord severely condemned in Matt. 5:33-37; that is, a hasty and rash kind of promise to do something, or an affirmation of some statement, pledging something for the accomplishment or the truthfulness of the thing stated. We have no right to do this, by heaven, nor earth, nor Jerusalem; for these are not ours to dispose of; nor should we swear by our head (or, according to modern phrase, "Bet yer life"), for our head is not at our disposal, and we have not power to make one hair white or black.

## News of the Week.

FOR WEEK ENDING MARCH 7.

## DOMESTIC.

—Thirty-two inches of rain fell at Bear Valley, Cal., Feb. 22, 23.

—Many deaths from small-pox are reported from Chautauqua County, Kans.

—Fourteen spectators at a cock-fight at Terre Haute, Ind., were arrested and fined Wednesday. Good!

—Senator Geo. Hearst of California died at his residence in Washington, D. C., at 9:10 P. M., Feb. 28.

—The President on Wednesday signed the copyright bill, with a pen made from the quill of an American eagle.

—The jail at Pikeville, Ky., burned Monday night. The jailer arrived barely in time to release the prisoners. Loss, \$25,000.

—A blizzard in the region of Chattanooga, Tenn., raged Feb. 28, resulting in the heaviest snow for that locality on record.

—The Lower House of the Indiana Legislature, Wednesday, passed a bill reducing the passenger fare on all railroads to two cents per mile.

—One of the two bodies of Johnstown flood victims found last week was petrified. The action of the water had turned it nearly to stone.

—Charles D'Auriment while temporarily insane, Tuesday, set fire to a pile of hay, threw himself upon it, and was burned to death at Angelica, N. Y.

—Seven laborers working on the Great Northern extension, in Montana, were recently frozen to death. The bodies of five were recovered on Tuesday.

—The race question is said to be assuming a serious phase in Oklahoma Territory, and fighting between black and white people is reported to be imminent.

—A hailstorm, Tuesday morning, in the Poplar Bluff (Mo.) region, did serious damage to property and stock. Hail covered the ground to a depth of several inches.

—At New York, Wednesday, Judge Martine imposed a fine of \$250 on Jay Gould for not answering a summons to serve as a petit juror, it being Gould's second offense.

—Secretary Noble on Monday approved the recommendation of the Indian agent at Yuma, A. T., that \$1,000 be expended for the relief of those Indians who sustained losses by the recent flood.

—The rear coach of the Limited Pan Handle train jumped the track at Hagerstown, Ind., on the evening of Feb. 26, and rolled down an embankment. Four persons were killed and twenty injured.

—At Pittsburgh, Pa., Tuesday, President Rae, Master Workman Wise, and others of the United Mine Workers, were arrested, charged with conspiracy, riot, and assault, for their connection with the coke strike.

—The senate of Texas has passed a bill making it a felony punishable by imprisonment in the penitentiary for not less than two nor more than five years, to fight a prize fight in the State, either with or without gloves.

—President Harrison is to sign the bill, Wednesday, for the erection of a mint at Philadelphia on the one hundredth anniversary of the day on which President Washington signed the bill establishing the mint in that city.

—The North Dakota House of Representatives has defeated a bill prohibiting prize fighting, boxing, etc., on the ground that "the legislature was attempting to deprive the people of all kinds of luxuries and amusements."

—New York merchants in the wholesale dry goods, bagging, and leather trade, have prepared a testimonial setting forth their appreciation of Mr. Blaine's action in regard to reciprocity with South American countries. The testimonial is signed by 110 firms, representing \$240,000,000, and declares that the treaty with Brazil is one

of the best things that has been accomplished for this country in many years.

—A bill to prohibit the selling, giving, or furnishing of tobacco in any of its forms to minors, and to prohibit the use of such tobacco by any minor, and providing penalties for violation of this act, was introduced in the Legislature of Michigan Feb. 25.

—A special train carrying the Emma Juch Opera Company made a run of 250 miles at an average speed of seventy miles an hour, Wednesday night, from a point in Idaho to Ogden, Utah, to enable the company to fill an engagement.

—Representatives of all the organizations of the employees of all the railroads centering in Kansas City, Mo., met there last week, and declared for federation. According to President Gompers, of the American Federation of Labor, "It is the beginning of the greatest labor movement ever inaugurated."

—Dispatches from Arizona, dated March 1, gave details of a terrible flood in that Territory, causing great destruction of life and property. The Gila River was reported as over fifty miles wide in places; the town of Yuma had been nearly wiped out, and a vast tract of country devastated. Eighty miles south of Yuma, where 5,000 Cocopah Indians lived, the country was flooded for eighty miles square; and as there are no hills for refuge, it was reported that over 100 Indians had been drowned. The great valley of the Colorado was one vast sea of water as far as the eye could see in every direction. The loss in the one county of Yuma will foot up \$2,000,000, of which the railroad will have to suffer to the extent of \$250,000.

## FOREIGN.

—The Brazilian Assembly has finally adopted the proposed constitution.

—Thus far 120 bodies have been taken from the Spring Hill Mine in Nova Scotia, and fourteen miners are missing.

—The French Government has passed a decree abolishing betting in France. The people of Paris are said to be intensely agitated over it.

—According to a return just issued, no fewer than 100,000 people are habitual ether-drinkers in a portion of Ireland, spreading over an area of 190,000 acres.

—With 500 physicians, total abstainers, who are members of the British Medical Temperance Association, it is claimed that Great Britain now leads the world in organized effort to effect medical temperance reform.

—Mrs. William McCormick, of Peel Island, died on Friday. She was ninety-nine years old. Mrs. McCormick was the mother of sixteen children, none under six feet in height. One of her sons, who is living on Peel Island, weighs over 300 pounds. She is said to have thirty grandchildren and three great-grandchildren.

## RELIGIOUS.

—Baron Hirsch's \$2,500,000 gift to the Jews of this country will arrive this month.

—The next general conference of Christians of all nations, convened by the Evangelical Alliance, will be held in Firenze, Italy, in April.

—At the Ives sale in New York, Thursday, Mr. J. W. Ellsworth, of Chicago, secured the famous Guttenberg Bible, at a cost of \$14,800.

—The Louisville, Ky., Ministerial Association, Monday, voted fourteen to twelve against admitting to membership Catholics, Unitarians, or Jews.

—A Babylonian inscription, just deciphered at the British Museum, turns out to have been a prayer of King Assurnazerpal, who reigned 500 years before the time of Moses. Its phraseology resembles some of the most beautiful passages of the Psalms.

—The Salvation Army has opened a large room in Amsterdam, Holland, and is doing much to relieve the distress of that city. On the second night the building was opened for the purpose, over 200 outcasts were sheltered. The king of Denmark has given fifty kroner to Major Wilson, of the Salvation Army, to help the work of the army in Denmark.

## BUSINESS NOTICES.

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

A GOOD watch-maker who is a Seventh-day Adventist, may learn of a favorable opening for business by corresponding with Dr. E. A. Gaston, Altoona, Kans.

## LABOR BUREAU.

WANTED.—An S. D. A. farm hand, one who is well acquainted with farm work. Address A. M. Cox, Pomeroy, Calhoun Co., Iowa.

WANTED.—A man to drive team the year round. Address E. Kloss, Mosinee, Marathon Co., Wis.

WANTED.—Work on a farm or elsewhere. Address Geo. W. Sutherland, Jr., Readstown, Vernon Co., Wis.

WANTED.—A man for farm work, and one for saw-mill. Address W. L. Brisbin, Mosinee, Marathon Co., Wis.

Obituary Notices.

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

ROGERS.—Died near Souwllpa, Ala., Feb. 6, 1891, of inflammation of the lungs, Roseanna Henrietta, daughter of G. B. and E. Rogers, aged 2 years, 10 months, and 14 days.

W. H. WILBER.

SWINSON.—Died at Debelo, Wis., Jan. 25, 1891, infant child of G. and Amanda Swinson, son-in-law and daughter of Bro. and sister W. S. Shreve.

I. SANBORN.

CHAPMAN.—Died at Beaver Falls, Minn., April 7, 1890, of old age, William Chapman, in the eighty-eighth year of his age. Father commenced the observance of the Sabbath of the Lord while living in McHenry County, Ill., in 1850 or '51.

C. D. CHAPMAN.

CHINNOCK.—Died Jan. 27, 1891, at Fresno, Cal., of membranous croup, after an illness of three days, Archie C., the only son of William and Cornelia Chinnock, aged 5 years, 3 months, and 22 days.

J. H. DURLAND.

BATES.—Died at the home of her parents in Morseville, Jo Daviess Co., Ill., Feb. 3, 1891, after suffering for nine weeks from nervous exhaustion and lung fever, Mary E., youngest daughter of Hiram N. and Phillinda Bates, aged 17 years, 7 months, and 5 days.

HIRAM N. BATES.

RUSHER.—Died Dec. 28, 1890, of organic heart-disease, at his home in Fergus, Saginaw Co., Mich., Peter Rusher, aged 65 years, 11 months, and 3 days.

C. D. SPENCER.

BERRY.—Died of pneumonia, at Tomichi, Colo., Feb. 10, 1891, at 6:55 A. M., Rosilla Berry, at the age of 70 years, 8 months, and 20 days.

MARY R. BERRY.

LOUIS.—Died at the home of his daughter, Mrs. Susie Pinkerton, at Pueblo, Colo., Jan. 14, 1891, of a severe cold and old age, Jonathan Louis, in the 78th year of his age.

the Sabbath of the Lord. About eight months prior to his death, he came to Pueblo, Colo., since which time his mind as well as his bodily health has failed very rapidly.

J. B. WILSON.

WAGGONER.—Died at her home in Oak Hill, Hill Co., Tex., Jan. 21, 1891, of pneumonia, sister Susan Mallie Waggoner, daughter of Booker and Mary L. Waggoner, aged 19 years, 8 months, and 28 days.

WEIR A. JOHNSTON.

BURRILL.—Died Feb. 3, 1891, at Alma, Mich., of cancer, sister Abba E. Burrill, wife of Elder A. O. Burrill, aged forty-nine years, lacking only four days.

I. D. VAN HORN.

WOOD.—Died in Augusta, Me., Jan. 27, 1891, Shepard Wood, aged 42 years, 3 months, and 17 days.

Another sad accident occurred at the pulp mill yesterday forenoon, in which an employee lost his life. Mr. Shepard Wood, aged forty-two years, residing at Pettingill's corner, was at work by a wood grinding machine.

He left his home in the morning as well as usual, and in about three hours the fatal blow was struck and he was gone no more to return to his family and friends.

J. B. GOODRICH.

HASKIN.—Died near Fairview P. O., Coos Co., Oregon, Jan. 13, 1891, of diphtheria, Edna E. Haskin, aged 6 years, 11 months, and 1 day.

Ray J. Haskin died of diphtheria on Jan. 30, 1891, aged 2 years, 7 months, and 16 days.

Viola Belle Haskin died of diphtheria on Feb. 8, 1891, aged 8 years, 11 months, and 3 days.

Walter C. Haskin died of diphtheria on Feb. 12, 1891, aged 15 years, 3 months, and 20 days.

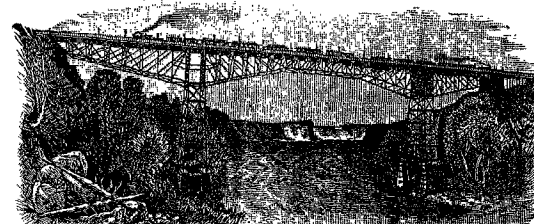
J. C. BUNCH.

(Signs of the Times, please copy.)

BULLIS.—Died in Eagle Lake, Minn., Jan. 22, 1891, E. M. H. Bullis, wife of H. C. Bullis, aged 81 years, 10 months, and 1 day.

J. A. FAIRCHILD.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 30, 1890.

Table with columns for EAST, WEST, Stations, and various train services (Mail, Day, Express, Limited, etc.) with corresponding times.

Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6:15 P. M., arriving at Jackson at 7:55 P. M., daily except Sunday.

General Pass. & Ticket Agt., Chicago. GEO. J. SADLER, Ticket Agt., Battle Creek.

CHICAGO & GRAND TRUNK R.R. Time Table, in Effect Dec. 7, 1890.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing train times and services.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., MARCH 10, 1891.

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On Sabbath, March 7, Elder S. N. Haskell spoke in the Tabernacle in the forenoon, on the world-wide proclamation of the gospel, both at the beginning and the close of this dispensation. He learned of islands in the Pacific Ocean which no missionary has yet visited, which apparently are ready for the light of God's word. The gospel is the power of God unto salvation. No preaching without that power is the gospel; but with that power, which is promised to the church, the work can soon be closed up in all the earth. In the afternoon Sister White spoke on the importance of preaching the word, and the danger of covering up, and keeping in the background, the distinctive features of our faith, under the impression that prejudice will thereby be avoided. If there is committed to us a special message, as we believe, that message must go, without reference to the customs or prejudices of the world, not governed by a policy of fear or favor. Some will receive it and be sanctified through it, though multitudes will oppose and reject it. But it must go everywhere till the very earth is lighted with its glory. The discourse was a timely one, and made a profound impression upon the large congregation.

## IN CONFERENCE ASSEMBLED.

THE twenty-ninth session of the General Conference of the S. D. Adventists convened at the appointed time and place, March 5, 1891, at 10 A. M., in the Tabernacle at Battle Creek, Mich., President, O. A. Olsen, in the chair. Twenty-nine Conferences and four mission fields were represented by 102 duly accredited delegates. Outside of our own country, all parts of which were represented, the following foreign fields were represented by the persons named: Nova Scotia, H. W. Cottrell; Canada, R. S. Owen; Great Britain, W. A. Spicer, Ellery Robinson; Central Europe, H. P. Holser; Denmark and Norway, O. A. Olsen; Sweden, J. M. Erickson; Australia and New Zealand, S. N. Haskell, who has just visited those countries.

An appropriate hymn was sung before the enroll-

ment of delegates, and after the organization was perfected, the Conference was led in prayer by Elder Haskell.

The following telegram was received: "Christiania, Norway, 8:12 A. M., March 5, 1891. Edwards, Battle Creek, Mich., U. S. A. Conference, Greeting: Jer. 29:11-13. (Signed) Scandinavia."

*President's Address.*—This is given in full in the *Bulletin*. We can here only give the reader an idea of its nature and scope, by naming the topics which were treated upon, as follows: Review of the Field—Ministers' School—District Work—Camp-meetings—Circulation of Literature—Agitation for Religious Legislation—Educational Interests—French, German, and Scandinavian Schools—The Publishing Work—Health Institutions—Foreign Fields—The Missionary Ship—Finances—Suggestions for the Future—The Development of Laborers—Bible Work—Distribution of Laborers—District Canvassing Agents and District S. S. Superintendents—Consolidation of Publishing Interests—Fields not yet Entered—Our Finances—The Work of the Conference.

The address was listened to throughout with the best of attention and interest. While it showed that much has been done, it also showed that the field is enlarging faster than we are able to fill the openings, and there is still a great work before us. Donations to the General Conference of over \$18,000, \$13,000 of it from Michigan, were gratefully acknowledged. On the subject of the Publishing Work, the fact was brought out that the Central Publishing House, at Battle Creek, has sent out books the past year, the retail value of which is nearly \$500,000; for the entire field, \$750,000.

The Chair being empowered by the By-laws to appoint the standing committees, announced the following:—

*Credentials of Delegates.*—A. Moon, W. B. White, C. A. Hall.

*Nominations.*—C. H. Jones, J. Fargo, S. H. Lane, H. Nicola, W. S. Hyatt.

*Resolutions.*—W. W. Prescott, U. Smith, A. T. Robinson, H. A. St. John, E. J. Waggoner.

*Ministerial Credentials.*—R. A. Underwood, I. D. Van Horn, R. S. Donnell.

*Auditing.*—J. Fargo, A. R. Henry, M. H. Brown, L. McCoy, C. Eldridge, G. A. Irwin.

*Distribution of Labor.*—J. N. Loughborough, H. W. Decker, A. R. Henry, H. P. Holser, J. H. Morrison, J. W. Raymond.

*Finances.*—D. T. Jones, W. C. White, A. R. Henry, L. C. Chadwick, H. Lindsay.

*Education.*—W. W. Prescott, S. N. Haskell, G. W. Caviness, R. C. Porter, L. H. Crisler, H. P. Holser, O. A. Johnson.

*Home Missions and Bible Work.*—R. M. Kilgore, S. N. Haskell, W. H. Wakeham, L. C. Chadwick, N. C. McClure, D. T. Jones, G. B. Starr.

*Foreign Missions.*—W. C. White, H. P. Holser, C. H. Jones, J. H. Durland, C. L. Boyd.

*Judiciary.*—L. Dyo Chambers, J. B. Goodrich, J. E. Graham, C. F. Stevens, J. P. Gardiner, F. D. Starr.

*Pastoral Labor.*—A. J. Breed, J. G. Wood, T. H. Purdon.

A request from the church on Pitcairn Island, to be taken under the watch-care of the General Conference, was referred to the Judiciary Committee.

### INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

In the afternoon, the first meeting of the T. and M. Society was held, 123 members responding to the roll-call. An interesting address from the President was listened to, and the following committees were appointed:—

*Nominations.*—A. T. Robinson, J. N. Loughborough, G. A. Irwin.

*Resolutions.*—M. C. Wilcox, C. Eldridge, W. S. Hyatt.

*Constitution and Future Work.*—W. C. White, H. P. Holser, Allen Moon, R. A. Underwood, L. Dyo Chambers, E. E. Miles, E. J. Hibbard.

*New Books.*—J. H. Durland, F. D. Starr, E. J.

Waggoner, F. L. Mead, O. A. Johnson, John Vuilleumier, P. W. B. Wessels, G. H. Baber, T. Valentin.

*Finances.*—D. T. Jones, W. C. White, R. C. Porter.

FRIDAY, MARCH 6, 10:30 A. M.—General Conference. Reports from District Superintendents. 3:00 P. M.—First meeting of International S. S. Association.

Bible study each evening (except Friday) at 7 o'clock, which is an interesting and profitable feature of the Conference.

## LITERARY NOTICES.

### Our Dumb Animals.

THOSE who have in their hearts no spirit of kindness and humanity toward the brute creation, but who ought to have it; those who have it and wish further to cultivate it; those who have cultivated it, and desire to gratify it, will find the monthly journal, *Our Dumb Animals*, published by the "Massachusetts Society for the Prevention of Cruelty to Animals," Geo. T. Angell, President, 19 Milk St., Boston, Mass., a paper to meet all the circumstances of these cases. It is filled with entertaining reading, anecdotes, illustrations, instruction, and appeals for those who cannot speak for themselves. It is just the paper to put into the hands of children, and will not be lost on any one who is not too old to do a kind act. Price, 50 cts. a year. We are happy to note that its circulation sometimes reaches over 70,000 copies a month. We extend our most cordial sympathy to the paper and society in the noble work in which they are engaged.

A REVIEW of the book, "Facts for Truth-lovers," written by Mrs. E. H. Bradley of England, convinces the reader that it quite fully achieves its object, which is "to correct prevailing mischievous errors concerning a vital reform, and to uphold foundation principles of truth and righteousness." It is a work of 119 pages, costing twenty-five cents, and should be read by all who have doubts as to the mission and work of this faithful temperance worker, and mother of the White Shield movement for women. Address, Royal Templar Book and Publishing House, Hamilton, Ont.

A REPORT of the recent conference in Chicago, of Israelites and Christians, regarding their mutual relations and welfare, has appeared in the form of a book, entitled, "Jew and Gentile." It contains an outline program of the entire session, followed by the papers addressed to the conference, by eight leading speakers, representing both elements assembled. The price of the book, containing 52 pages, nicely bound in cloth, is 75 cts.; in paper, 50 cts. Published by Fleming H. Revell, 12 Bible House, or 148 and 150 Madison St., Chicago.

"LETTERS from the Holy Land" is another volume of the "Young People's Library," containing 160 pages, handsomely bound in cloth, with embossed covers. It consists of a series of twenty-five letters illustrated with sketches made by the author while traveling in that country, and is written so that each chapter illustrates and corroborates some statement of the Holy Scriptures. This volume is especially adapted to children of from eight to sixteen years of age. Its appendix of fifteen pages, gives a good geographical outline of Palestine, with facts connected with the history of the various divisions of the country; also a description of the portion of land occupied by each of the tribes of Israel. Price, 50 cts. Address all orders to Pacific Press Publishing Co., Oakland, Cal.

## A FUND FOR THE EMPLOYMENT OF COLPORTEURS IN THE SOUTHERN FIELD.

FOR the prosecution of this work, we ask for \$2,000, in donations of ten dollars and upward. Those who feel an interest in reaching the people of the South with the truth, are earnestly requested to contribute promptly and liberally to this fund for the support of colporteurs in the Southern field.

(Previously reported, \$1,590.)

Mrs. C. Morrison \$10 00

All contributions should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.