

# The Adventist Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

"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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## ASPIRATION.

O Thou of patience infinite,  
Give me this blessed sign:  
That while my pleadings stand and wait,  
A patient hope be mine,—  
A hope that rests through long delay  
On trust so sure and strong,  
That I may smile the while I say,  
"Dear Lord, thou tarriest long!"

O Thou of love supremest type,  
All that my heart may crave,  
Or pray attain, in Thee unite;  
And this I fain would have:  
A heart that shall itself forget,  
A heart so like Thine own,  
That on it Thine own seal shall set  
The sign that makes us one.

—Mrs. S. M. Walsh.

## 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.

## HOW TO MEET A CONTROVERTED POINT OF DOCTRINE.\*

BY MRS. E. G. WHITE.

"WE want to understand the time in which we live. We do not half understand it. We do not half take it in. My heart trembles in me when I think of what a foe we have to meet, and how poorly we are prepared to meet him. The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ. How the enemy sought every occasion to take control of the minds of the Jews, and to-day he is seeking to blind the minds of God's servants, that they may not be able to discern the precious truth.

2 When Christ came to our world, Satan was on the ground, and disputed every inch of advance in his path from the manger to Calvary. Satan had accused God of requiring self-denial of the angels, when he knew nothing of what it meant himself, and when he would not himself make any self-sacrifice for others. This was the accusation that Satan made against God in heaven; and after the evil one was expelled from heaven, he continually charged the Lord with exacting service which he would not render himself. Christ came to the world to meet these false accusations, and to reveal the Father. We cannot conceive of the humiliation he endured in taking our nature upon himself. Not that in itself it was a disgrace to belong to the human race, but he was

the Majesty of heaven, the King of glory, and he humbled himself to become a babe and suffer the wants and woes of mortals. He humbled himself not to the highest position, to be a man of riches and power, but though he was rich, yet for our sake he became poor, that we through his poverty might be made rich. He took step after step in humiliation. He was driven from city to city; for men would not receive the Light of the world. They were perfectly satisfied with their position.

3 Christ had given precious gems of truth, but men had bound them up in the rubbish of superstition and error. He had imparted to them the words of life, but they did not live by every word that proceeds out of the mouth of God. He saw that the world could not find the word of God, for it was hidden by the traditions of men. He came to place before the world the relative importance of heaven and earth, and put truth in its own place. Jesus alone could reveal the truth which it was necessary men should know in order that they might obtain salvation. He only could place it in the frame-work of truth, and it was his work to free it from error and to set it before men in its heavenly light.

4 Satan was roused to oppose him, for had he not put forth every effort since the fall to make light appear darkness, and darkness light? As Christ sought to place truth before the people in its proper relation to their salvation, Satan worked through the Jewish leaders, and inspired them with enmity against the Redeemer of the world. They determined to do all in their power to prevent him from making an impression upon the people.

5 O, how Christ longed, how his heart burned, to open to the priests the greater treasures of the truth! But their minds had been cast in such a mold that it was next to an impossibility to reveal to them the truths relating to his kingdom. The Scriptures had not been read aright. The Jews had been looking for the advent of the Messiah, but they had thought he must come in all the glory that will attend his second appearing. Because he did not come with all the majesty of a king, they utterly refused him. But it was not simply because he did not come in splendor that they refused him. It was because he was the embodiment of purity, and they were impure. He walked the earth a man of spotless integrity. Such a character in the midst of degradation and evil, was out of harmony with their desires, and he was abused and despised. His spotless life flashed light upon the hearts of men, and discovered iniquity to them in its odious character.

6 The Son of God was assaulted at every step by the powers of darkness. After his baptism he was driven of the Spirit into the wilderness, and suffered temptation for forty days. Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if he had, he would have fallen under similar temptations. If he did not have man's nature, he could not be our example. If he was not a partaker of our nature, he could not have been tempted as man has been. If it were not possible for him to yield to temptation, he could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's

behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature.

7 In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness. The prince of this world came to Christ after his long fast, when he was an hungered, and suggested to him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience. He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the Source of his power, that man might never rely on his unaided human capabilities.

8 Those who would overcome must put to the tax every power of their being. They must agonize on their knees before God for divine power. Christ came to be our example, and to make known to us that we may be partakers of the divine nature. How?—By having escaped the corruptions that are in the world through lust. Satan did not gain the victory over Christ. He did not put his foot upon the soul of the Redeemer. He did not touch the head though he bruised the heel. Christ, by his own example, made it evident that man may stand in integrity. Men may have a power to resist evil—a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them.

9 It was the work of Christ to present the truth in the frame-work of the gospel, and to reveal the precepts and principles that he had given to fallen man. Every idea he presented was his own. He needed not to borrow thoughts from any, for he was the originator of all truth. He could present the ideas of prophets and philosophers, and preserve his originality; for all wisdom was his; he was the source, the fountain, of all truth. He was in advance of all, and by his teaching he became the spiritual leader for all ages.

10 It was Christ that spoke through Melchisedec, the priest of the most high God. Melchisedec was not Christ, but he was the voice of God in the world, the representative of the Father. And all through the generations of the past, Christ has spoken; Christ has led his people, and has been the light of the world. When God chose Abraham as a representative of his truth, he took him out of his country, and away from his kindred, and set him apart. He desired to mold him after his own model. He desired to teach him according to his own plan. The mold of the world's teachers was not to be upon him. He was to be taught how to command his children and his household after him, to keep the way of the Lord, to do justice and judgment. This is the work that God would have us do. He would have us understand how to govern our families, how to control our children,

\*Morning talk at Battle Creek, Mich., Jan. 29, 1890.

Melchisedec  
was Christ

how to command our households to keep the way of the Lord.

11 John was called to do a special work; he was to prepare the way of the Lord, to make straight his paths. The Lord did not send him to the school of the prophets and rabbis. He took him away from the assemblies of men to the desert, that he might learn of nature and nature's God. God did not desire him to have the mold of the priests and rulers. He was called to do a special work. The Lord gave him his message. Did he go to the priests and rulers and ask if he might proclaim this message?—No, God put him away from them that he might not be influenced by their spirit and teaching. He was the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." This is the very message that must be given to our people; we are near the end of time, and the message is, Clear the King's highway; gather out the stones; raise up a standard for the people. The people must be awakened. It is no time now to cry peace and safety. We are exhorted to "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

12 The light of the glory of God shone upon our Representative, and this fact says to us that the glory of God may shine upon us. With his human arm, Jesus encircled the race, and with his divine arm he grasped the throne of the Infinite, connecting man with God, and earth with heaven.

13 The light of the glory of God must fall upon us. We need the holy unction from on high. However intelligent, however learned a man may be, he is not qualified to teach unless he has a firm hold on the God of Israel. He who is connected with Heaven will do the works of Christ. By faith in God he will have power to move upon humanity. He will seek for the lost sheep of the house of Israel. If divine power does not combine with human effort, I would not give a straw for all that the greatest man could do. The Holy Spirit is wanting in our work. Nothing frightens me more than to see the spirit of variance manifested by our brethren. We are on dangerous ground when we cannot meet together like Christians, and courteously examine controverted points. I feel like fleeing from the place lest I receive the mold of those who cannot candidly investigate the doctrines of the Bible. Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God's cause. What we need is the baptism of the Holy Spirit.

Without this, we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord. Jesus knew their destitution, and told them to tarry in Jerusalem until they should be endowed with power from on high. Every teacher must be a learner, that his eyes may be anointed to see the evidences of the advancing truth of God. The beams of the Sun of Righteousness must shine into his own heart if he would impart light to others.

14 No one is able to explain the Scriptures without the aid of the Holy Spirit. But when you take up the word of God with a humble, teachable heart, the angels of God will be by your side to impress you with evidences of the truth. When the Spirit of God rests upon you, there will be no feeling of envy or jealousy in examining another's position; there will be no spirit of accusation and criticism, such as Satan inspired in the hearts of the Jewish leaders against Christ. As Christ said to Nicodemus, so I say to you, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." You must have the divine mold before you can discern the sacred claims of the truth. Unless the teacher is a learner in the school of Christ, he is not fitted to teach others.

15 We should come into a position where every difference will be melted away. If I think I have light, I shall do my duty in presenting it. Suppose I consulted others concerning the message the Lord would have me give to the people, the door might be closed so that the light might not reach the ones to whom God had sent it. When Jesus rode into Jerusalem, "the whole multitude of disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord. Peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out."

16 The Jews tried to stop the proclamation of the message that had been predicted in the word of God; but prophecy must be fulfilled. The Lord says, "Behold, I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." Somebody is to come in the spirit and power of Elijah, and when he appears, men may say, "You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message."

17 There are many who cannot distinguish between the work of God and that of man. I shall tell the truth as God gives it to me, and I say now, If you continue to find fault, to have a spirit of variance, you will never know the truth. Jesus said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." They were not in a condition to appreciate sacred and eternal things; but Jesus promised to send the Comforter, who would teach them all things, and bring all things to their remembrance, whatsoever he had said unto them. Brethren, we must not put our dependence in man. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" You must hang your helpless souls upon Jesus. It does not become us to drink from the fountain of the valley, when there is a fountain in the mountain. Let us leave the lower streams; let us come to the higher springs. If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God's word. You must lay yourselves and your opinions on the altar of God, put away your preconceived ideas, and let the Spirit of Heaven guide you into all truth.

18 My brother said at one time that he would not hear anything concerning the doctrine we hold, for fear he should be convinced. He would not come to the meetings, or listen to the discourses; but he afterward declared that he saw he was as guilty as if he had heard them. God had given him an opportunity to know the truth, and he would hold him responsible for this opportunity.

There are many among us who are prejudiced against the doctrines that are now being discussed. They will not come to hear, they will not calmly investigate, but they put forth their objections in the dark. They are perfectly satisfied with their position. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent."

19 This scripture applies to those who live under the sound of the message, but who will not come to hear it. How do you know but that the Lord is giving fresh evidences of his truth, placing it in a new setting, that the way of the Lord may be prepared? What plans have you been laying that new light may be infused through the ranks of God's people? What evidence have you that

God has not sent light to his children? All self-sufficiency, egotism, and pride of opinion must be put away. We must come to the feet of Jesus, and learn of him who is meek and lowly of heart. Jesus did not teach his disciples as the rabbis taught theirs. Many of the Jews came and listened as Christ revealed the mysteries of salvation, but they came not to learn; they came to criticise, to catch him in some inconsistency, that they might have something with which to prejudice the people. They were content with their knowledge, but the children of God must know the voice of the true Shepherd. Is not this a time when it would be highly proper to fast and pray before God? We are in danger of variance, in danger of taking sides on a controverted point; and should we not seek God in earnestness, with humiliation of soul, that we may know what is truth?

20 Nathanael heard John as he pointed to the Saviour, and said, "Behold the Lamb of God, which taketh away the sin of the world!" Nathanael looked at Jesus, but he was disappointed in the appearance of the world's Redeemer. Could he who bore the marks of toil and poverty, be the Messiah? Jesus was a worker; he had toiled with humble working-men, and Nathanael went away. But he did not form his opinion decidedly as to what the character of Jesus was. He knelt down under a fig-tree, inquiring of God if indeed this man was the Messiah. While he was there, Philip came and said, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." But the word "Nazareth" again aroused his unbelief, and he said, "Can there any good thing come out of Nazareth?" He was full of prejudice, but Philip did not seek to combat his prejudice; he simply said, "Come and see." When Nathanael came into the presence of Jesus, Jesus said, "Behold an Israelite indeed, in whom is no guile!" Nathanael was amazed. He said, "Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee."

21 Would it not be well for us to go under the fig-tree to plead with God as to what is truth? Would not the eye of God be upon us as it was upon Nathanael? Nathanael believed on the Lord, and exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

22 This is what we shall see if we are connected with God. God wants us to depend upon him, and not upon man. He desires us to have a new heart; he would give us revealings of light from the throne of God. We should wrestle with every difficulty, but when some controverted point is presented, are you to go to man to find out his opinion, and then shape your conclusions from his?—No, go to God. Tell him what you want; take your Bible and search as for hidden treasures.

23 We do not go deep enough in our search for truth. Every soul who believes present truth will be brought where he will be required to give a reason of the hope that is in him. The people of God will be called upon to stand before kings, princes, rulers, and great men of the earth, and they must know that they do know what is truth. They must be converted men and women. God can teach you more in one moment by his Holy Spirit than you could learn from the great men of the earth. The universe is looking upon the controversy that is going on upon the earth. At an infinite cost, God has provided for every man an opportunity to know that which will make him wise unto salvation. How eagerly do angels look to see who will avail himself of this opportunity! When a message is presented to God's people, they should not rise up in opposi-

tion to it; they should go to the Bible, comparing it with the law and the testimony, and if it does not bear this test, it is not true. God wants our minds to expand. He desires to put his grace upon us. We may have a feast of good things every day; for God can open the whole treasure of heaven to us. We are to be one with Christ as he is one with the Father, and the Father will love us as he loves his Son. We may have the same help that Christ had, we may have strength for every emergency; for God will be our front guard and our reward. He will shut us in on every side, and when we are brought before rulers, before the authorities of the earth, we need not meditate beforehand of what we shall say. God will teach us in the day of our need. Now may God help us to come to the feet of Jesus and learn of him, before we seek to become teachers of others.

NATIONAL REFORM EXPOSITION OF PROPHECY.

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

UNDER the heading, "Republicanism and the Millennium," a writer in the *Christian Statesman* of Jan. 3, 1890, gives an exposition of the four beasts of Daniel 7, and the first beast of Revelation 13, in perfect accordance with the facts of history, making the little horn of Daniel and the ten-horned beast of Revelation represent the Roman papacy. This is evidently the true exposition; for no one can give any other which will be sustained by the facts of history. But he utterly ignores what follows in the prophecy; namely, the great and closing conflict in which all will be required to worship that power that thought to "change times and laws" (Rev. 13:11-18), and receive its mark, under the severest penalties. Now the papal church does claim the power and right to change the law of God, and sets forth as the mark, or proof, of that power, "the very act of changing the Sabbath into Sunday."

But instead of following this connected chain of prophecy, the writer abruptly leaves it, and soars away into a fancied earthly millennium which the people of these last days have decreed shall be, though numerous declarations of Scripture make it an impossibility; and, strange as it may seem, these National Reformers are seeking the enforcement of Sunday observance by statute law as the first step toward the introduction of this fabled millennium. Thus the mark of papal apostasy is to be the foundation of their expected reign of peace on earth.

The writer says:—

But our text [Dan. 7:27], represents that there is to be a different state of things in the latter days. The dominion, which has heretofore been in the hands of usurpers and oppressors, is to be "given to the people;" "to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Here are three things that the text leads us to expect in the millennium: first, that the government will be in the hands of the people; secondly, that the people will then be "saints of the Most High;" and, thirdly, that the "Most High," that is, as the preceding part of the chapter warrants us to interpret it, the Lord Jesus Christ, shall then be recognized by all governments as King of all the earth.

Further on he says:—

Our text is one encouragement to go on in the inculcation of the principles of National Reform until they shall be accepted and put in practice, as they most certainly shall be.

National Reformers, so called, are asking Congress to make a law to enforce the observance of Sunday, a religious institution which has been put in the place of the Bible Sabbath by no higher authority than the Roman papacy, and thus by legal force to transform sinners into saints of the Most High. A wilder scheme was never devised in the midnight of the Dark Ages. Nothing but the wooing invitations of the gospel of Christ can make men Christians. Law-religion can only make hypocrites. National Reform saints greatly desire to have "the dominion" given into their hands; but when this is done, farewell to Civil and Religious Liberty.

MY AMBITION.

WHAT seekest thou, my soul?  
To follow truth and falter never,  
God leading me, and yearning ever  
To do the right with pure endeavor;  
His glory is my goal.

But what if clouds arise?  
Within their shadow I shall sing,  
Trusting in my eternal King;  
Faith cleaves the veil with joyful wing,  
Into the sunshine flies.

—Sel.

"DO THEY TEACH CONVERSION AND SANCTIFICATION?"

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

(Concluded.)

It is sometimes objected that Seventh-day Adventists cannot succeed as well in converting men while dwelling so much on the prophecies. But was not that one of the great means that John the Baptist, Christ, and the apostles employed in converting men? To persuade yourselves that this was indeed the case, you have only to read their discourses, as for instance, that of Peter on the day of Pentecost (Acts 2), which produced such glorious results. In order that men may be converted, they must first have confidence in the word of God, which presents the only true way of conversion; and the most successful means of gaining this object, is to show the fulfillment of prophecy. In our day this method has greatly aided in the conversion of thousands of intelligent infidels. Reader, search this subject, and communicate to perishing men around you the light you obtain.

The prophecies that set forth the religious movement concerning the near coming of Christ, and in which Seventh-day Adventists take part, are practical as well as interesting. They exhort us to seek the Lord, to seek righteousness and meekness, that we may be hid in the day of the Lord's fierce anger. Zeph. 2:1-3. They faithfully point out our sins, that we may zealously repent of them and forsake them. Rev. 3:11-19. They exhort us to be sober and watch unto prayer (1 Pet. 4:7), to advance in love (Phil. 1:9, 10), and to be entirely sanctified. 1 Thess. 5:23.

WHAT BEARING HAS THE LAW OF GOD ON CONVERSION AND SANCTIFICATION?

We will answer this question to correct a false impression that is being received by many; namely, that the ten commandments have nothing to do with conversion and sanctification, and that we neglect those essential changes in preaching the commandments of God. Christ associates the commandments of God and the faith of Jesus in the last gospel message. Rev. 14:12-14. He pronounces his last blessing on those who keep his Father's commandments before his second coming. Rev. 22:12, 14. Who dares say that Jesus has united, for our conversion and sanctification, two things, one of which is in antagonism with the other?

Conversion is a change from sin to holiness, and sanctification is a progressive advancement in holiness. But what need is there of conversion and sanctification, if there is no law? for "where no law is, there is no transgression," and "sin is the transgression of the law." Rom. 4:15; 1 John 3:4. Why speak of a change from sin to holiness, if there is no sin; and of a progressive advancement in holiness, if there are not remains of sin to conquer, even in those who have experienced the new birth? We could also ask, Why speak of repentance and of faith in Christ? for it is of their sins, or transgressions of the law, that men have to repent, and it is to obtain the remission of their sins, etc., that they have to exercise faith in Christ. Antinomians teach that faith in Christ sets aside the law of God; but Paul says, "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

There is nothing to conquer, if there is not a law that has been transgressed. There is no

need of the gospel as a remedy against sin, if there is no sin of which men need to be healed. Also, holiness is a nullity; for holiness is exactly the opposite of sin. It is obedience, conformity to the law, exemption from sin. In that case, let the heralds of the cross cease to beseech men in accents of pity, love, and mercy, to forsake their sins; let the prayers for overcoming sin, and other means of grace which have been used until now for this very object be laid aside, and let the Holy Spirit and holy angels, who have hitherto aided in the work of converting and sanctifying men, return to the courts above, saying, Our mission is ended. We have been deceived, for there is no law, no sin; no necessity for conversion, for sanctification and salvation. It is in vain that Christ, who has been represented as a pattern for men to follow, has kept the law; that he died for the sins of men. John 15:10, etc. All heaven has been deceived, whether in forming and devising the plan of salvation, or in executing it. The second death as the wages of sin is only an imaginary thing: full liberty in heaven and on earth to do according to one's liking. Satan and his angels were right; let us extend to them a grand invitation to enter into heaven. All those in the past who have been condemned or punished for their sins—things purely imaginary—were in their rights; let us find them a place in heaven, and proclaim a grand jubilee throughout God's universe?

Such are some of the inconsistencies of antinomianism, which no enlightened and sincere Christian will countenance. It is in looking in the faithful mirror of God's law that the sinner sees his need of conversion, and that the Christian sees the necessity of advancing in sanctification. It is in comparing our lives with the moral law that we can see just how far we are converted and sanctified. The Christian takes pleasure in this law after the inner man. Rom. 7:22, French translation. The Christian virtues, or fruits of the Spirit, establish the law. Take, for example, the grace of love. "By this we know that we love the children of God," says the beloved apostle, "when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:2, 3.

Conversion and sanctification and all the plan of salvation fall or stand with the law of God. Christ has connected it with the gospel. Let us not separate things that the dear Saviour has united in sweet harmony, and to which he has given so prominent a place in the plan of redemption.

We invite all those who love Jesus, and who love sinners for whom Jesus has given his life, to aid us by their influence, their good words and a consistent example, in the important work of the conversion and sanctification of our fellowmen; and this we do with a firm determination to practice, by the grace of God, what we preach to others.

"PRE-MILLENNIAL THEOLOGY."

BY ELD. W. C. GAGE.  
(Battle Creek, Mich.)

UNDER the above heading, Bishop Thoburn makes a vigorous, not to say virulent attack on the views of pre-millennial adventists, in the *Christian Advocate* of New York. Inasmuch as these views are by no means peculiar to the people who bear the distinctive title of "Adventists," but are dearly cherished by many devoted Christians in all denominations, we might naturally look for a defense of pre-millennialism from some high quarter, in response to the unfair strictures of Bishop Thoburn in the great Methodist journal. Nor are we disappointed, for Rev. Dr. Hiscox, in the *Boston Watchman*, makes a vigorous reply, from which we make a few extracts. Referring to the fact that the Bishop's article is copied by the *Western Recorder*, and pronounced "able and temperate" by that journal, Dr. H. says:—

I should hesitate to call it either. For within the same space it would be difficult to find more perversions and misrepresentations of the views of any company of Christians by a fellow Christian, doubtless through inattention to or ignorance of the facts. This clergyman may be thoroughly competent to discharge the duties of a Methodist bishop, but no man is qualified to discuss an opposing theory, especially with destructive criticism, unless he possesses a fairly accurate knowledge of the theory he opposes, and also has a strong enough sense of justice not to misrepresent what he condemns.

The Bishop states the views of the pre-adventists thus:—

"The world, we are told, is growing worse, and hastening to its doom. Great victories under the banner of Christ are no more to be expected. The present dispensation, like the one preceding it, is a failure. The Devil, at present and in this world, is mightier for evil than Christ is to defeat him." There are four distinct statements claiming to represent the views of the pre-millennialists. The first is a half-truth, the three others are old, stale stock objections, bandied about over and over again by the post-adventists, and are misrepresentations without truth, at least, so far as I am acquainted with their published faith. A bishop ought not to be a sophist. The world is growing worse, and it is growing better, too. To me it seems safe to say that in no preceding period of the world's history was there so much good or so much evil in the world as now. Both are intensified. The moral forces at work among men, both the good and the bad, are more subtle in their nature, more determined in their purpose, act on broader spheres, more comprehensive in their plans, and more inveterate in their spirit; like two hostile armies, they are preparing for one grand and final conflict, a last and decisive battle, and no one who believes in God and truth and the divine promises can doubt where the ultimate victory will be found.

This is but a statement, in other words, of the great fact, soon to be fully realized, that the "harvest of the earth is ripe." The influences, both of good and evil, are fast doing their work in the world, and the harvest is ripening for the sickle of Him who cometh on the great white cloud.

But who teaches that "great victories under the banner of Christ are no more to be expected"? That statement is well-nigh a libel on the faith and works of many of the most devoted Christians of this age. A large part of the missionaries in foreign fields, whose lives are consecrated to gospel service amidst pagan darkness, cherish this condemned faith, and find it their inspiration in doing hopeful work for Christ, . . . while the carpet-knights of polemic theology are carping at the blessed hope that cheers their hearts. . . . Many of the most devoted and successful Christian workers scattered all over the home field, are of like precious faith.

Who teaches that "the present dispensation, like the preceding one, is a failure"?—No pre-millennialist, to my knowledge. . . . The preceding dispensation had its work assigned, and accomplished it,—a work of preparation and education. The present dispensation is accomplishing its purpose, save the deadness of the hearts and the unfaithfulness of the lives of God's people. But what was the purpose of the present dispensation? Our post-adventist teachers say its mission is to convert the world, bring in the millennium, and then welcome Christ to his established throne and kingdom. But does the New Testament teach that? Do the prophecies teach that? Where? Cite the statements. But our Lord said, "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Did he say it should convert all the world before he came?—Oh, no. It was to be preached "for a witness unto all nations." That is being done; and if faithfully done, is the gospel a failure?

Referring to the charge that pre-millennialism ascribes more power to the Devil than to Christ, Dr. H. quotes the numerous scriptures that represent Satan as the "god of this world," etc., and adds:—

It is evident that the Devil told more truth than he was accustomed to tell when on the mount of observation he declared to Jesus that all the kingdoms of the world and the glory of them were his. His assertion was not disputed, though his offer was rejected. It is made as an accusation against the pre-brethren that they hold the world will never be converted by the present gospel methods and with the present appliances. Well, if this conviction be an error or a crime, will the post-brethren tell us how long, with the present appliances, it will take to convert the world, at the present rate of progress? If while five millions of converts have been won from heathendom during the present century of missionary activity, during the same century twenty-five millions have been added to heathendom by the natural increase of population?

The writer closes by declaring the article of Bishop Thoburn as "only one of the many incidental attacks so common, on a phase of Christian doctrine, which is venerable enough, and valuable enough to demand the respect, if it cannot command the credence, of all good men."

#### THE ACTS OF GOD SHOW HIS LOVE.

BY ELD. J. D. PEGG.  
(Ft. Collins, Col.)

DR. LYMAN ABBOTT, who was invited to fill temporarily the pulpit so long occupied by the late Henry Ward Beecher, was finally installed as permanent pastor. In his acceptance, after declaring his belief in the divinity of Christ, he said:—

I refuse to believe that the accident of death transmutes God's mercy, and makes repentance impossible, and so closes the door of hope upon the soul forever. What may be the resources of God's mercy in the future, I do not know, and I shrink from the dogmatism which attempts to defuse them. I am sure that when the glad day comes, the song of rejoicing will rise from every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea. If there are any voices not joining in that choral of redeeming love, I believe it will be because they are silent in that second death from which there is no resurrection. Endless conscious sin I do not believe in. I could endure the thought of endless suffering, but not of sin growing ever deeper, darker, and more awful. It has grown to me unthinkable; I believe it is unscriptural.

In a pleasant conversation not long since with Rev. I. N. Beardsly, one of the pioneer M. E. ministers of Colorado, he referred to a question that had been asked him by one of his congregation, which was as follows: "How do you harmonize the declared mercy and love of God with the doctrine of eternal punishment of the wicked?" He asked, "How would you answer such a question?" I said, "Bro. Beardsly, I would not be able to harmonize it from the standpoint of the immortality of all men. If the sinner is to continue to live eternally, and that life is in continuous anguish and suffering, I cannot bring my mind to see in it any evidence of love on the part of God. But looking at it from another standpoint, that eternal life is the gift of God, and that the wealth of heaven was poured out that this gift might be within the reach of all, and they refuse to accept it, then, indeed, it is an act of love to permit the sinner to die the second death, and forever afterward a clean universe will be enjoyed by those who do accept this gift."

The most profound and honest thinkers are appalled at the result of the doctrine of the inherent immortality of all men. Dr. Abbott, when contemplating the theme, tries to find comfort in the thought that repentance may come after death, and "shrinks from the dogmatism" which would define and limit the extent to which mercy may be found. How fortunate are those who have found the truth on this subject. To them the acts of God from creation to final redemption are acts of love. It was love which moved the creative arm. When sin entered, it was surpassing love to give the only begotten Son to die for sinners. It was love supreme to prepare the redeemed sinners for a beautiful and redeemed earth, by giving them "glorified bodies," redeemed from the curse. It was pity and love which provided for the cessation of the sinner's torments by means of the second death, at the same time producing a clean universe, where "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea" may say, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

There is a hint in Dr. Abbott's remarks about the second death, which indicates a tendency to the belief that the second death may come to the relief of the sinner. Let us thank God for the light that has come to lift the dark curtain which has so long veiled from us his love.

#### DOCTRINE.

BY GEO. B. THOMPSON.  
(Willow Hill, Ill.)

SOME professedly religious teachers of the present seem to regard Bible doctrine as extremely dangerous and pernicious. I recently heard a minister of a popular denomination say, "Some people are always teaching doctrine. A person can-

not live on doctrine; it is impossible. I tried it once, and nearly starved to death."

We have no desire to question the fact that doctrine has a debilitating effect on the so-called spiritual faculties of many. For this, two reasons can be assigned: either the doctrine is unwholesome, or the heart is unregenerated and thus rendered incapable of digesting wholesome Bible truth. We read in the Bible of "strange doctrines" (Heb. 13:9), "doctrines of men" (Col. 2:22), "doctrine of Balaam" (Rev. 2:14), "doctrine of the Nicolaitans" (Rev. 2:15), and "doctrines of devils." 1 Tim. 4:1. If any should be so unfortunate as to feast on such a *mélange* as this, it would be no marvel should a fatal spiritual dearth seize hold upon them. Such a dietary would dwarf religion to very small proportions indeed.

But, on the other hand, we read of doctrine which is "according to godliness" (1 Tim. 6:3) "sound doctrine" (Titus 2:1), "the doctrine of Christ" (2 John 9), "doctrine of the Lord" (Acts 13:12); and we are admonished to be "nourished up in the words of faith and of good doctrine." 1 Tim. 4:6. Certainly, here is that which, if properly received, will nourish our spiritual nature, cause rapid growth, and build up a strong Christian character. If it does not, it is easy to augur the reason: It is because the heart is hard and utterly incapable of receiving and applying gospel truth. The "natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

It is difficult to see how the Bible can be taught without propagating some doctrine. Whatever a man may believe and teach is a doctrine. Any tenet with the Bible for its foundation, is a Bible doctrine. All the noted characters of the Bible taught doctrine. Moses said, "My doctrine shall drop as the rain." Deut. 32:2. All the apostles taught doctrine (see Acts 2:42; 5:28; 13:12); and Paul admonished Timothy to give attendance to "reading, to exhortation, to doctrine" (1 Tim. 4:13). And of our blessed Lord himself it is said that the people were "astonished at his doctrine." Matt. 22:33; Mark 1:22.

With such illustrations and pious examples as these before us, we must conclude that those who teach good doctrine are found in excellent company; and those who seemingly abhor it will do well to be a little modest in their disclaimers. "All Scripture is given by inspiration of God, and is profitable for doctrine." 2 Tim. 3:16. Much depends on doctrine, and it is essential that we know that its author is God.

No doubt why many denounce doctrine as dangerous, is because they see their craft in danger, and pet theories about to be overturned. The clear light from God's store-house of truth, the Bible, is smiting with ponderous blows the fragile structures erected on the traditions of men, causing them to collapse as did the temple of Dagon when bereft of its pillars by the power of Samson; and men are heaping to themselves teachers having "itching ears." "And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4. We have reached the "time of the end," the "last days." Soon the last shock of time will lay all the empires of earth in one undistinguishable ruin. Only that which is based on a "thus saith the Lord" will survive the wreck.

"What says the Bible, the blessed Bible?  
This should my only question be;  
Teachings of men so often mislead us,—  
What says the book of God to me?"

—As the sun does not wait for prayers and incantations to be induced to rise, but immediately shines, and is saluted by all; so do you also not wait for clappings of hands, and shouts, and praise to be induced to do good, but be a doer of good voluntarily, and you will be beloved as much as the sun.—  
*Epictetus.*

## 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.

### "HE WALKED WITH GOD."

"AND Enoch walked with God, and he was not, for God took him." Gen. 5: 24.

I sometimes turn me from the page of glory,  
The tales of heroes, and the paths they trod,  
And think upon him of whose life-long story  
Is simply told us that he walked with God.

No record of his deeds, if great or lowly,  
No roll of battles fought or triumphs won:  
He walked with God, and in that presence, holy,  
Whatever deed he wrought was nobly done.

No record of the task of his fulfilling,  
Whether he watched with shepherds on the plain,  
Or labored patiently, the rich soil tilling;  
He walked with God, and could not toil in vain.

No record of his wealth, if little earning,  
Or if the flocks on all the hills were his;  
He walked with God, and to him daily turning  
For daily need, was heir to all that is.

No record of his fame, if to him bending,  
Men crowned with homage all his length of days;  
Or, humble and unknown to his life's ending;  
He walked with God, and could forego man's praise.

No record if his path was bright or dreary,  
If through the barren waste or pleasant vale;  
He walked with God, and howsoever weary,  
He leaned upon an arm that could not fail.

We know not if men followed his meek leading,  
If human feet kept pace beside his own;  
Or if he walked where all passed by unheeding;  
He walked with God, and could not be alone.

We do not know what were the dreams he cherished,  
What fond affections round his heart did cling,  
How oft his hopes along the way-side perished;  
He walked with God, and lacked for no good thing.

We do not know what bitterness oppressed him;  
We do not know what secret tears he shed;  
We cannot know what griefs and ills distressed him;  
He walked with God, and so was comforted.

We do not know how oft his footsteps stumbled,  
How oft he faltered on his journey's length,  
How oft he fell, and lay abased and humbled;  
He walked with God, and He renewed his strength.

We do not know what danger loomed before him,  
How oft he quailed at some unlooked-for foe;  
He walked with God, and while that arm upbore him,  
Where'er it led he might not fear to go.

We know not if he always felt that guiding,  
Or if no shadow ever dimmed his sight;  
He walked with God, and in his care abiding,  
Was safe with him in darkness or in light.

—Sel.

### THE SELFISHNESS OF BAD MANNERS.

THE old-fashioned division of society was into superiors, equals, and inferiors. One of the rarest things in American society is genuine courtesy toward superiors. Toadyism there is plenty of, and it is a disgusting habit which it is unnecessary to condemn here. The more common and less conspicuous mistake is withholding through selfishness the deference which is due superiority. Let a person of a little more culture, a little better position, larger experience, be thrown among us, and we too often assume a cold dignity. The glorious doctrine of the equality of all men we quote in self-defense. Unselfishness would alter this manner and tell us to do the honest thing,—and the only polite thing,—give his worth its due and ourselves the opportunity of gathering what we can from his broader life. This principle is constantly ignored in our villages and towns. The sharp lines which are drawn between cliques is really often, if not as a rule, the fault of those who feel their social position to be less than that of another set and who assume a rigid formality when thrown into their company. The manner which shows deference, combined with self-respecting independence, is one of the most charming good society sees. The great strain on this principle undoubtedly comes from association with equals. A man is polite to his daily associates in proportion as he lays aside his own claim for consideration, and substitutes theirs. But it

must be spontaneous, natural, unpretending unselfishness. An affectation of unselfishness—giving up a thing in so pronounced a manner that everybody will see that a sacrifice has been made—is never good form. It calls attention to the doer. It suggests to all who see it that they have missed an opportunity to do a polite thing. It is in better taste to omit doing an unselfish thing which one sees the opportunity for, if it is going to make others feel that they have been rude or careless. Good manners are like dress, that is in best taste whose harmony is so complete that nobody thinks of it. Respect for opinions, tolerance with eccentricities, kindness toward the uninteresting, willingness to give up comforts, readiness to join in suggestions for social entertainment, ignoring unpleasantness, the daily practice of social niceties, sharing pleasures, generosity in admiring,—these are but a few of the lines on which unselfishness works in daily life.—*The Chautauquan for February.*

### ON APPRECIATING OUR OWN.

THE other day I performed the marriage ceremony for a singularly unattractive and unconventional couple of young people. Neither one had any superfluity of good looks. They were about as plain, awkward, green, and "gawky" young persons as you would ever find, should you institute diligent search. They seemed well mated. They evidently belonged to the same social stratum, and neither one had broken into the family of the other, so far as appearances would indicate. They left the parsonage in the primevally tender manner in which Adam and Eve left paradise lost, "hand in hand." A friend of mine met them on the street an hour afterward, and they were still walking hand in hand, apparently satisfied with the choice they had mutually made, and with the new bond in which they were united. And I was well pleased; for I thought that, if it were not for that young woman, the unattractive young man might go through life with not a single soul to admire or love him; and that young woman had found the only one who could be captivated by her charms.

Every one should be admired and loved. Life is a lonely, miserable pilgrimage for those who have none to appreciate them. It does me good to see the unattractive ones doted upon and rejoiced over. "All the world loves a lover," and the lover who wins my heart's love is the one who is so pathetically simple and blind as to love one who, except for his love, would be loveless, but who in his love is made radiant and sweetly satisfied. We sometimes talk of love being blind, and laugh over its simplicity and easy innocence. But it is well for us all that it is so. There are so many people in this world whom I could not possibly love, nor even tolerate, that I am glad that there are those who can be blind to their defects. And there are so many who could not love me, that I rejoice over the fact that there are a few people blind to my failings.

There is a little poem somewhere, telling of a hunter accosted by a mother crow, who begs him not to kill any of her beautiful children, and tells him that he can easily distinguish them by their color, as they are all perfectly white. He promises her and goes his way and, after a time, returns with a string of coal-black crows. Thereupon the mother charges him with having broken his word, and wildly bemoans the fate of her children, who have every one been murdered:—

"Oh, I see, I see," said the hunter,  
"But not as you do quite:  
It takes a mother to be so blind  
She can't tell black from white."

God bless these blind mothers! The poor freckle-faced, tow-headed, awkward, ungainly children get enough hard knocks and unappreciative attention as they go through the morning walk of life, and would be forlorn indeed, were it not for the gracious love of each patient mother, who sees something beautiful in her every child. And what lonely, luckless mortals we men would be, were there not the blind women, who have

taken us for better and have found it worse, and have never acknowledged to the world, or to us, or even to themselves that they made a sore mistake! There is something really pathetic about it, but something vastly soothing to us in it after all. . . .

What a feeling this home feeling is! Not a frozen, bleak land but is loved by some as the fairest and best place on the earth, because it is home. Not a hot, sandy, unpropitious region but has some to cling to it as the dearest spot on all the earth. If all were alike in their tastes, the earth would careen in its orbit as all its inhabitants rushed to one spot, in France, perhaps, or Italy, or Florida. But people stay at home pretty well. There is little migration, after all, considering. What if no man would live in Siberia, or Denmark, or Mexico, or Siam? What if vast regions were given up to relapse into barren wastes? But there are some to live in each land, and the most is made of the earth that can be made. This love for father-land is a blessing. It insures that every spot, however comparatively unlovely, shall have some to love it and to make it smile and bring forth fruit.—*Dominie Derrick, in Interior.*

### MATTERS OF COURSE.

WE lose the happiness we might have in a great many of our blessings, by taking them as matters of course. Abundance of pure air is supplied in the great store-house of the atmosphere encircling the earth, forty miles in thickness; but the inmates of Russian prisons are denied this, and in some of our own prisons there is scarcity of fresh air. It is our good fortune, it is because God has been good to us, that we are not as some of our fellow-mortals—prisoners and convicts. "But for the grace of God," said Richard Baxter, when looking at a drunken man staggering along the street, "there goes Richard Baxter." It is a matter of course that we should have enough to eat, plenty to wear, shelter from the cold or from the heat; but how many thousands in our cities, in our frontier towns, in regions visited by drought, lack these ordinary comforts of life!

To many of us the means of grace are matters of course. We sit Sabbath after Sabbath in commodious churches, and hear the gospel preached, and join in singing the sweet songs of Zion. How few of us in our sacred services think of the thousands and millions who never hear of the open door, who know nothing of Christ and his love, nothing of a glorious future awaiting such as trust in him, nothing of his power in sustaining us in our march hitherward!

A lady of our acquaintance who lived in an elegant home, and whose every want was supplied, except her need of a contented spirit, was, by the necessities of life, stripped of her home, and sent out into the world to struggle for a support. "Oh," said she, "how happy I was in my old home, if I had only known it." She was really much happier in her new, humble home than ever before, because she realized the blessings still left her, and was grateful for them.—*Sel.*

—The most fascinating theme for a heart properly attuned, is the Saviour. There is something in the morning light to suggest him, and something in the evening shadows to speak his praise. The flower breathes him, the star shines him, the cascade proclaims him, all voices of nature chant him. Whatever is grand, bright, or beautiful, if you listen to it, will speak his praise. When I come in the summer-time, and pluck a flower, I think of Him who was "Rose of Sharon, and the Lily of the valleys." When I see a lamb in the fields, I say, "Behold the Lamb of God, which taketh away the sin of the world!" When it is very hot weather, and I come to a projecting cliff, I say,—

"Rock of Ages, cleft for me,  
Let me hide myself in thee."

—*Talmage.*

## The Mission Field.

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

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

### ENCOURAGEMENT.

SOWER of the immortal seed,  
Faint not in thy sacred toil;  
Leave results to Him who knows  
Both the sower and the soil.

In that day, God's harvest home,  
Thou shalt at the Master's feet  
Lay thy sheaf of grain, and hear  
His "Well done" thy labor greet.

—Sel.

### EARLY STRUGGLES OF WILLIAM CAREY, MISSIONARY TO INDIA.

THOSE deeds are not greatest which are most applauded by men. Warriors have won renown by heroism on the field of battle, and statesmen have received praise for shrewd diplomatic tactics, but in the exciting events which hastily succeed each other, their work has, in a measure, been forgotten with the lapse of time. Such is the fate of all deeds born of worldly ambition. There are, however, deeds much greater than these, because of their more beneficial results. They are the deeds which tend most to the elevation of man, by pointing him to the Redeemer of the fallen race. Such work, though done in a humble way, and without attracting undue attention at the time, is sure to live after its promoter has paid the debt of nature, and will stamp his memory with a hallowed distinction which time cannot efface.

The name of William Carey will ever live in the memory of mission students, as one who by his sacrificing example has left behind him a legacy of incalculable value. He was born in Paulerspury, Northamptonshire, England, Aug. 17, 1761, of lowly parentage. His father was but a journeyman weaver, though he afterward rose to the distinction of village school-master and parish clerk.

William was a boy of resolute perseverance, which was the secret of his success all through life. He was of a studious turn, and even in his young childhood, diligently pored over books, never giving up any part of a subject till he had a clear idea of its sense. This characteristic of the boy made a man to be depended upon under the most adverse circumstances.

When fourteen years of age, William left home to earn a living for himself. After working as a field hand for a time, he was obliged to abandon that calling on account of not being able to endure exposure to the sun. He was then apprenticed to a shoe-maker, but did not complete the term of his apprenticeship because of the death of his master. He obtained a situation, however, as journeyman, with another shoe-maker of the same town.

Soon after this, a combination of circumstances came about which effected a great change in Carey in several respects. He is said to have been at that time much addicted to lying. In a matter between him and his master, by which the latter was wronged out of a shilling, an associate apprentice of Carey's was sent by the master to investigate the affair, when it was plainly shown that Carey had testified falsely. This was a source of grief and remorse to him, which caused him to live under a cloud for a long time, or until he was assured that his conduct was not publicly known.

But just then considerable anxiety began to be manifested in the neighborhood where Carey lived, and he himself partook of the same. Like a great many others, however, he sought to make himself good by diligently observing the set forms of worship in the church,—a custom too frequently indulged in even now by professors of religion. Yet with all this, and extended reading and meditation, he was not at ease. He then formed the acquaintance of the celebrated commentator, Thomas Scott, whose friendly interest and kindly

words were a source of comfort and of much spiritual strength to the young man in his search after truth.

Upon the death of his master, Carey became proprietor of the business, having married a sister of his master's wife. But matters did not seem to prosper. His young wife, through her tendency to insanity, became a source of constant anxiety; his only child was stricken with fever and died, and he himself was prostrated with ague, which left him weak and suffering for nearly two years. Under these circumstances, trade fell off, and he was compelled to part with most of his household effects to provide food for pressing necessities. When everything he could spare was gone, starvation still stared him in the face, and was only averted by the timely help of a younger brother. With his aid, and that of a few friends, Carey was encouraged to open an evening school, the earnings from which, in addition to what he received from shoe-making, enabled him to gain a precarious livelihood.

But these afflictions were only good in disguise. Had Carey been prospered in the career which he marked out for himself, he might never have risen above that calling. But God, who knows what is best for all, suffered manifold afflictions to fall upon him, which caused a change of all his plans, and entirely turned his mind into another channel of thought. Yet how little he knew of what his change of circumstances would bring to him.

About this time a Baptist association held a convention at Olney, which Carey attended, though it is said that in order to do so he was obliged to fast all day, because of being so poor as to have no way of procuring a dinner. At this convention he met, for the first time, that distinguished man, Andrew Fuller, whose words of eloquence burned into the young man's heart, firing him to exercise his own gift in publicly teaching the Bible. Even before leaving that meeting, he received an invitation to preach in a chapel at Earls Barton. He accepted, he says, because he did not have enough courage to refuse.

He preached in a desultory way for a period of three years and a half, when he was called to supply a pulpit once a month in his native village. Soon after this call, a Baptist church was formed at Earls Barton, where Mr. Carey had preached considerably, and some wanted him to become pastor of that church. But a minister to whom the matter was referred, recommended that he first connect himself with some church, and be appointed to the ministry in the regular way. He therefore united with the church at Olney, in June, 1785, at the age of twenty-three, and was set apart to the work of the ministry Aug. 10, of the same year.

He was shortly after called to the pastorate of the Baptist church at Moulton, on a salary of fifty dollars a year. This was too slender an income for his support, so he continued to teach day school at \$1.80 per week, in order to piece out his living. He was, however, soon obliged to give up the school upon the return of its regular teacher, when he sought and obtained work at his trade, from a government contractor.

But amid all these pecuniary trials, Carey found considerable time for study. In the course of his reading, he found several books treating on the duty of Christians to make known the gospel to those in darkness. This was an exceedingly interesting matter to him, and he soon became imbued with the necessity of doing something to enlighten the heathen minds of the East. The thought lived with him in his daily work on the shoe bench, and became the central idea of his sermons. He made a map of the world, and hung it on the walls of his workshop, to which he frequently turned his eye while meditating on his special theme.

At every ministers' meeting which he attended, he forced to the front that which lay upon his heart—the necessity of mission work for the heathen. On one occasion, when asked to propose a question for general discussion, he submitted this: "Does not the command given to the apostles to teach all nations, require the same duties

of ministers, to the end of the world?" For this he was called an enthusiast, which considerably mortified him. But upon receiving encouragement from Mr. Fuller, he pushed forward with his favorite work, and prepared a paper upon the subject of missions, which he published for general distribution.

The subject was evidently one which lay very near his heart; for everywhere he went, he earnestly appealed to professed Christians to engage in foreign missionary work. Such earnest labor could not always be without fruit. At a Baptist association held at Clipstone in 1791, he found an opportune moment to exhort the brethren not to delay in the matter of evangelizing the heathen. His earnestness made his words thrillingly eloquent, and measures were then adopted which led to the formation of a missionary society the following year. This was effected Oct. 2, 1792, at Kettering, in the back parlor of a private house, and a donation of sixty-five dollars was made, with which to start the enterprise.

J. O. C.

### WHAT THE HEATHEN GIVE UP FOR CHRIST.

At a woman's meeting in India, Miss Grace Wilder, a missionary in that land, asked how many had given up friends for Christ. Many arose, and told pathetic stories of their sacrifices. One said that her mother had not spoken to her since her conversion. Another's sister had refused to recognize her. A third had been renounced, and cast off by her whole family, as a "despised Christian." In writing of the matter, Miss Wilder said: "How hard to preach sacrifice to a people who thus *live it*."

This is truly "giving up all for Christ," in the true sense of that expression, so often uttered, yet rarely demonstrated. It is still true, as in the days of our Saviour's earthly pilgrimage, that the love returned to Christ by his followers, will be in accordance with their estimate of what he has done for them. One may state in words, often and earnestly, how much he loves the Lord, but words cost little and are easily produced. They may be rendered without any sacrifice or inconvenience. But when one does that for Christ which, besides being against the natural inclination, costs the greatest of earthly sacrifice, there is no mistaking his appreciation of the Lord's goodness. The natural law of reciprocity demands that the more one has been benefited by the free gift of another, the greater the obligation laid upon him to show gratitude for the favors bestowed. The sacrifices of the women of India, for Christ's sake, were but the true response of grateful hearts for favors received. It is gratifying to be connected with a work which yields such results.

J. O. C.

—On the west coast of the central island of Japan, in a little village, there was a man who was a notorious evil-liver as a heathen. He was a by-word and reproach among his heathen countrymen. That man was taken captive to Christ, and he returned to his own people and presented to them—not some religious teaching that was to be taken and compared with some other religious system, but the marvelous miracle of a changed life; and the people came around him to know where the power was that had wrought that change in him. And so by the manifestation of the power of the Holy Ghost, that man was instrumental in gathering around him many seekers after the Lord Jesus Christ.—*World-wide Missions*.

—The Christian Karens of Burmah number about 200,000, or one-third of all the Karen people. They have a singular, yet praiseworthy custom of setting apart as much of the produce of their land as will support their native pastors; and this before they appropriate any of the harvest for their own use. It is almost needless to add that their 500 or more congregations are self-supporting.

Special Mention.

ROME'S HOLD UPON THE UNITED STATES.

Alarming Statistics.

EXPRESSIONS of fear in reference to the growth of Catholicism in the United States, and its effect upon our free institutions, is met from pulpit and press, and in private, with the oft-repeated assertion that "there is no need for alarm; Catholicism is only growing proportionately with the nation, and therefore there is the same balance of power as ever in the past." That this statement is not true, can easily be seen by even a casual glance at the following table of statistics, prepared by that church for Hoffman's Catholic Directory for 1890.

Hoffman's Catholic Directory for 1890, which has just been issued at Milwaukee, gives the statistics of the Catholic Church in the United States. The figures have been furnished by the diocesan chancellors. The Catholic population is estimated at 8,301,367, and the number of priests is placed at 8,463,—2,126 regulars and 6,337 seculars. They attend 7,420 churches, 2,718 stations, and 1,539 chapels. There are 202 orphan asylums, caring for, it is estimated, 22,761 orphans. There are thirty theological seminaries, with 1,631 students; 125 colleges and 632 academies, and 3,209 parochial schools, with 654,838 pupils. Chicago has the largest number of scholars in its parochial schools,—43,000,—more than twice as many, proportionately to population, as New York. Brooklyn has the largest number of orphan asylums, excepting Boston, Baltimore, and Philadelphia, each of these exceeding it by one; but Brooklyn, in its nine orphan asylums, cares for nearly as many orphans as these archdioceses, the number being 2,932.

There are thirteen archdioceses in the United States, with sixty-six suffragan sees, five vicariates apostolic, and one prefecture apostolic. These are governed by thirteen archbishops and seventy-seven bishops, a few of the latter being coadjutors, who, with the vicars apostolic, have titular sees in infidel countries.

According to the directory there are 1,030,000 Catholics in New York and Brooklyn dioceses, 800,000 of them belonging to the New York see. Albany diocese counts 100,000; Buffalo, 132,500; Newark, 66,000; Ogdensburg, 65,300; Rochester, 77,000; Syracuse, 100,000; and Trenton, 55,000; so that in the province of New York, which comprises the States of New York and New Jersey, there are 1,725,890 adherents to the Catholic Church. From this it will be seen that more than one-fifth of the Catholic population of the United States find homes in New York and New Jersey.

New York has 405 priests, 196 churches, forty-eight stations, and sixty-four chapels. There are seven orphan asylums, caring for 1,710 orphans; four colleges and fifty academies; 163 parochial schools, with 38,883 pupils. In Brooklyn there are 185 priests, 118 churches, and thirty-two stations. Its educational institutions are, two colleges, seventeen academies, and ninety-one parochial schools, in which there are 25,675 pupils. The Newark diocese claims 195 priests, 109 churches, twelve stations, seventy-five chapels, five orphan asylums, with 660 inmates; one theological seminary, with twenty-five students; three colleges, eighteen academies, and seventy-five parochial schools, which are attended by 24,943. Trenton has eighty-six priests, eighty-six churches, forty stations, one orphan asylum, with sixty inmates; one theological seminary, with twelve students; one college, six academies, and twenty-eight parochial schools, with 6,500 pupils.

The general statistics of the Catholic Church in the United States compared with the figures given in the directory for 1889, show the following increases: Population, 143,691; priests, 345; churches, 67; chapels, 59; orphan asylums, 3; colleges, 1; academies, 83; parochial schools, 410; pupils attending parochial schools, 57,644.

One hundred years ago, when the Catholic hierarchy was established in the United States, the Catholic population of the country numbered 44,500. The figures at that time were collected for the holy see, and the division was announced as follows: There are in New England about 600; New York and New Jersey, 1,700; Pennsylvania and Delaware, 7,700; Maryland—freemen, 12,000; slaves, 8,000—20,000; at the Illinois, at Kaskaskia, and several other establishments, purely French, on the Mississippi, 12,000.

The Catholic population is divided among the different sees at present as follows: Province of Baltimore—Baltimore, 230,000; Charleston, S. C., 8,000; Richmond, 18,000; St. Augustine, 15,000; Savannah, 20,000; Wheeling, 20,000; Wilmington, Del., 18,000; and vicariate of North Carolina, 3,000. Province of Boston—Boston, 510,000; Burlington, 46,000; Hartford, 200,000; Manchester, 70,000; Portland, 71,100; Providence, 195,000; and Springfield, 170,000. Province of Chicago—Chicago, 460,000; Alton, 75,000; Bellville, 50,000; and Peoria, 100,000. Province of Cincinnati—Cincinnati, 189,500; Cleveland, 250,000; Columbus, 54,000; Covington, 44,000; Detroit, 125,000; Fort Wayne, 64,000; Grand Rapids, 85,000; Louisville, 135,000; Nashville, 18,000; and Vincennes, 76,188. Province of Milwaukee—Milwaukee, 180,000; Green Bay, 100,000; La Crosse, 67,000; and Marquette, 40,000. Province of New Orleans—New Orleans, 300,000; Galveston, 41,000; Little Rock, 9,000; Mobile, 19,000; Natchez, 15,397; Natchitoches, 35,000; San Antonio, 59,000; vicariate of Brownsville, 45,000; and prefecture apostolic of Indian Territory, 5,000. Province of New York—New York, 800,000; Albany, 100,000; Brooklyn, 230,000; Buffalo, 132,500; Newark, 166,000; Ogdensburg, 5,300; Rochester, 77,000; Syracuse, 100,000; and Trenton, 55,000. Province of Oregon—Oregon, 17,000; Helena, 25,000; Nesqually, Washington, 40,000; Vancouver's Island, 1,500; and vicariate of Idaho, 7,100. Province of Philadelphia—Philadelphia, 400,000; Erie, 60,000; Harrisburg, 36,430; Pittsburg, 175,000; and Scranton, 95,000. Province of St. Louis—St. Louis, 280,000; Cheyenne, 2,100; Concordia, Kan., 14,500; Davenport, 56,000; Dubuque, 100,000; Kansas City, 28,431; St. Joseph, 17,591; Leavenworth, 60,000; Lincoln, 20,000; Omaha, 53,000; and Wichita, 8,000. Province of St. Paul—St. Paul, 225,000; Duluth, 24,500; Jamestown, 32,000; St. Cloud, 30,000; Sioux Falls, 48,000. The population of the archdiocese of St. Paul includes that of the new diocese of Winona, and separate figures are not given in the directory for the latter. Province of San Francisco—San Francisco, 200,000; Monterey and Los Angeles, 4,000; Sacramento, 25,000; and vicariate of Utah, 5,500. Province of Santa Fe—Santa Fe, 128,000; Denver, 50,000; and Arizona, 35,000.

It is stated that at the establishment of the Catholic hierarchy in the United States, one hundred years ago, the Catholic population of the country was 44,500. The first census of the United States taken in 1790, one hundred years ago, showed the entire population to be 3,929,214. A comparison of these figures shows an average at that time of one Catholic to every eighty-eight of the total number of inhabitants. The present estimate of the number of inhabitants of the United States is 60,000,000. The last estimate of the Catholic Church membership, as given in the new directory, is 8,301,367. A comparison of these figures shows an average of a fraction less than one Catholic to every seven of the population. In other words, the population of the United States has increased fifteen and one-third times its number in 1790, while the Catholic Church has increased 189 times. And yet we are asked to believe that the increase in Catholic population is only proportionate with that of the country; but figures are often subversive of fancies, and facts of the air-castles of peace and safety into which the ministry of the country seem to have taken their flight, and to which they would allure all the people if they could, only to have them awake when it is too late, and their chains are forged. Let us awake now, and do all in our power to keep the church out of politics,—keep every church out of politics,—and civil and ecclesiastical institutions separate. We have asked the publishers to insert the article in full, that persons in all the cities and places mentioned may have the estimates for their own locality.

GEO. B. STARR.

VOICES HUSHED.

WHILE the subject of "card-playing and theater-going" was being considered by the Ministers' Association at Milwaukee, Wis., the past week, the discussion was quickly brought to a close by the following forcible remarks of the Rev. S. Halsey, pastor of the Grand Avenue M. E. church of that city. He said:—

A minister of the gospel in Milwaukee might as well pack up and prepare to leave town if he intends to go to a prominent society woman in his church, and inform her that she shall not play cards. What minister is there in this city with backbone enough to go to a man worth \$100,000 or more, a member of his church, and say, "Here, I understand you were at the theater last night, or at a card party. Now, if that happens again, there will be trouble"? Where is the minister who has the backbone to do it?

The *Chicago Tribune* of Feb. 4, 1890, from which this is clipped, reports that there were about forty ministers present at this meeting, and not one dared to reply. All were silent, and the whole question was dropped as suddenly as though a bomb-shell had exploded in their midst.

This is truly significant. What will the future bring us, when ministers of the gospel have

so far lost their "backbone" that they cannot stand up and cry out against popular evils? Are card-playing and theater-going to be tolerated in the professed Church of Jesus Christ, and the watchmen's voice not to be heard? Where is the spirit of Wesley? Would he be silent at such a time as this?

Among other subjects to be considered by this association is, "The existence of a personal Devil." If this should be decided in the negative by this body, then the question of the non-existence of the Devil might be as easily settled, and, on that basis, the existence and practice of card-playing and theater-going on the part of the professed followers of the meek and lowly Jesus, would be a matter more difficult to account for.

R. M. KILGORE.

THE DECLINE OF THE FAITH CURE.

THE faith-cure doctrine, or the Christian Science System of treating disease, contained within itself the elements of a fatal weakness from the hour of its general introduction. As a religious practice it did not, from its very character, possess the elements of strength which would enable it to withstand the assaults of fanatics within and of skeptics without its pale. Had the devotees to this belief confided their efforts upon behalf of suffering humanity to the correction of the ordinary ills to which imaginative women and aged, infirm, and impressionable men are heir, the faith-cure system might have dragged out an existence for years as a harmless fad, especially gratifying, and doubtless beneficial, to persons of peculiar mental and physical structure. When, however, the ignorant, the fanatical, the corrupt, and the licentious took up the practice; when the announcement was heralded abroad that its benefits were available to all without reference to creed, color, or physical condition so long as they brought cash with their faith to the consultations; just that instant, and with eminent propriety, did public morality, civic law, and true religion put its foot down upon the practice.—*Philadelphia Press*.

FIVE DECADES OF PROGRESS.

EVERY man now sixty years of age was born before any of the following inventions and discoveries were practically operated, and yet if they were all destroyed to-day the world would hardly move, that is, the business and social world. Look at the important list: Ocean steam-ships, railways, street tramways, telegraph lines, ocean cables, telephone, phonograph; photography and a score of new methods of picture-making; aniline colors, kerosene oil, electric lights, steam fire-engines, chemical fire-extinguishers; anæsthetics and painless surgery; gun-cotton, nitro-glycerine, dynamite, and a host of other explosives; aluminum, magnesium, and other new metals; electroplating, spectrum analysis, and the spectroscope; audiphone, pneumatic tubes, electric motors, electric railways, electric bells, type-writers, cheap postal system, steam heating, steam and hydraulic elevators, vestibule cars, cantilever bridges, and a multitude of other discoveries and inventions. What gigantic strides the colossus Invention is making!—*Inventive Age*.

—After the lamentable experience of this country, it is interesting to know that there is a part of the world where the buffalo is not only not dying out, but increasing in numbers. Vast herds of these animals are now running wild over certain districts of Northern Australia. The animals are said to be massive and well grown, with splendid horns. The first buffaloes were landed at Port Essington, North Australia, about the year 1829.—*Philadelphia Telegraph*.

—The educational system in force in India is assuming proportions which may be called national. Nearly four millions of boys are in schools, less or more under the inspection of government, and the education of girls is fairly begun.

## The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 18, 1890.

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### WHAT DOES "HAVE" MEAN?

"EDITOR OF REVIEW AND HERALD: Please give through the REVIEW your opinion as to what relation, if any, the earthly sanctuary with its priesthood bore to the first covenant. I have recently heard it emphatically stated that it did not sustain the least relation to it whatever.

E. R. JONES."

ANSWER.—The words which first come to mind on such a question as this, are the statements Paul makes in Heb. 9:1: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary."

The word here rendered "had," means "to hold, to have, to possess." It is the same word that is used in such passages as Matt. 11:15: "He that hath ears to hear, let him hear." Chap. 12:10: "A man which had his hand withered." Chap. 13:6: "They had no root, they withered away." Chap. 18:8, 9: "Having two hands or two feet, . . . having two eyes." Rev. 4:7: "Third beast had a face as a man." Chap. 5:6: "Having seven horns and seven eyes." Chap. 13:1: "Having seven heads and ten horns." Verse 11: "He had two horns like a lamb."

Such instances might be multiplied almost indefinitely; and they show that this verb "to have," is used when the object spoken of is a part of the person or thing itself. The ears, the eyes, the hands, and the feet were a part of the person; the root was a part of the plant; the seven heads and ten horns were a part of the symbol shown to John, &c. So the first covenant had ordinances of divine service and a worldly sanctuary; that is, they were a part of it.

This relation will further appear when we raise, and try to answer, the following question: If the old covenant never had been made, would the sanctuary and its service ever have existed?—Certainly not. They did not exist before; and they grew out of that arrangement, as an integral part of that system with which they were connected.

But it may be asked where and when these things were placed in that covenant. In the twenty-fifth chapter of Exodus, and onward, we have a record of the instruction which Moses received from God concerning the building of the sanctuary, and the consecration of the priests for its service. And a glance at some of the steps of which the agreement of that time between God and Israel was composed, will show us how the sanctuary and its ordinances of divine service came in as a part thereof.

In the first proposition which God through Moses made to that people (Ex. 19:5), he said: "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." What he here calls "his covenant" was afterward explained to be the ten commandments (Deut. 4:13); but his "voice" would include whatever he might speak to them through Moses or any other agent. They did not yet know what this would be. But whatever it might be, or however much it might include, the people expressed their willingness to agree to it.

Three days afterward, when God proclaimed his law from Sinai (all he intended, probably, to speak to them personally), the people requested that God should not speak to them any more, as they could not endure the open voice of God, but desired that what further instruction God had for them, might be communicated to them through Moses. And then follows all that is recorded from Ex. 20:22 to chap. 24:1, which, when Moses communi-

cated it to them, was a part of that voice they had agreed to receive and obey.

In this portion of the record we have an epitome of what is called "the Mosaic system." But the way was provided for its future explanation and enlargement as occasion might require, as we learn from the 23d chapter. It was told the people that they were to appear three times a year before the Lord (Ex. 23:14-17); but they were not yet told at what place these gatherings should be. They were required to bring their first-fruits to the house of the Lord (Ex. 23:19); but they were not yet told what that house was to be. Then God told them that he would send an Angel before them to keep them (verse 20—Christ, who was to them "spiritual meat" and "spiritual drink," 1 Cor. 10:3, 4), of whom we read in verse 22, as follows: "But if thou shalt indeed obey his voice, and do all that I speak: then I will be an enemy unto thine enemies," &c. This looked over into the future beyond that present interview, and God made known the fact that he would still speak to them through the Angel, and all that he should thus speak they were to do. This was one of the provisions of the covenant. And when the people should ratify this, they would be, so to speak, signing in blank something that God could at any time fill out, in harmony with principles already expressed. And whatever he might put in, and whenever he might do it, that would then come in as a part of the covenant.

The ratification of this agreement is recorded in Ex. 24:4-8. And then Moses was immediately called up into the mount to receive from the Lord tables of stone containing the law which God had written, that he might teach the people also the commandments which that law contained. Verses 12-18. Then the Lord proceeded at once to open another chapter right in the line of that which the people had covenanted to do, and that was, to give Moses full instruction in regard to building the sanctuary and ordaining a priesthood to serve therein. This instruction proceeds from chapter 25 to the close of chapter 31; and at the end of the interview, God committed the tables which he had written, to the hands of Moses.

Meanwhile, the people getting impatient because Moses delayed to come down from the mount, concluded that they did not know what had become of him, and so caused Aaron to make a golden calf, and proclaimed it the god which had brought them up out of Egypt. Ex. 32:1-4. God made this known to Moses in the mount, and said to him, "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." Verse 10. But Moses interceded for the people, and the Lord "repented of the evil" he thought to do unto them. Verse 14. So Moses took the tables of stone and went down from the mount to the camp. But when he came near, and saw the nature and extent of Israel's apostasy, he was so incensed that he threw down the tables and broke them (verse 19), and took proper measure to punish the people for their rebellion. Verses 25-28. Moses then returned to the Lord to intercede for Israel. His petition was accepted, and the promise of the Angel (Christ) to go with them was renewed. Verse 34.

In chap. 33:1, 2, the Lord told Moses to go up and possess the land as he sware to Abraham, Isaac, and Jacob, with the help of the Angel he had promised. The remainder of the chapter is taken up with the record of further interviews between God and Moses, and the promise of the Lord to show him his glory. Then God showed his willingness to carry out his original arrangement, by telling him (chap. 34:1) to hew two more tables of stone, in place of the ones he broke, and he would write upon them the words which were on the first tables. Moses did so, and went up to meet the Lord in the mount. Verse 4. Then the Lord passed by and proclaimed himself merciful, gracious, long-suffering, and abundant in goodness and truth. Verses 5-7. Moses still pleaded further for Israel. Verse

9. The Lord assured him that he would continue his covenant with them. Verses 10, 11. He then recapitulates down to verse 27, the instruction formerly given as recorded in Ex. 20:22 to Ex. 34:1. Then he told Moses to write these words, "For after the tenor of these words [said he] I have made a covenant with thee and with Israel." Chap. 34:27. And what would these words now include?—All that had been communicated to Moses following Exodus 24; and this would take in, first of all, all the instruction concerning the sanctuary and the priesthood recorded in Exodus, chapters 25-31 inclusive. And these, therefore, are expressly put in, by the language of Ex. 34:27, as a part of the covenant. Then Moses, his face shining with the glory of God, came down and bore the tables for the first time into the midst of the camp, to be deposited in the ark in the sanctuary, as soon as it should be built. And Deut. 10:3 would indicate that Moses caused the ark to be prepared even before he prepared the second tables.

From this record it is clear how the sanctuary and its services were put into the very midst of that covenant. Before God gave to Moses the tables of stone, he gave him all the instruction concerning the sanctuary. The interview begun in chap. 24:18, was interrupted by the sin of the people; but Moses went down and quelled the spirit of apostasy, secured the forgiveness of the people, and went up with the new tables and resumed the interview with God, who wrote again his law on the stone. God then told him to write all the words (embracing, of course, all the instruction he had received in the mount, in the two interviews of forty days each); "for after the tenor of these words [said he] I have made a covenant with thee and with Israel."

Well might Paul therefore say, "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary."

### THE THIEF ON THE CROSS.

(Continued.)

BUT what and where is "paradise"? The term is used in only two other places in the New Testament: 2 Cor. 12:4 and Rev. 2:7. In ascertaining the meaning of Christ's reply, much depends upon a proper understanding of "paradise" and its locality. The note in the Emphatic Diaglott says: "The word 'paradise' is not Greek, but is of Asiatic origin. In Arabic and Persian it signifies a garden, a vineyard." The Septuagint renders Gen. 2:8 thus: "God planted a paradise in Eden." (See Smith's Unabridged Bible Dictionary and Mc Clintock and Strong's Cyclopedia, which discourse lengthily on this word. Their conclusions are in harmony with the above.) The use of the word in the Bible must decide what it is and where it is. We next notice the use of this term in the first text referred to above. 2 Cor. 12:1-4: "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful [margin, possible] for a man to utter." "And lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh," &c. Verse 7.

Concerning these statements, we must come to the following conclusions: 1. Paul is here modestly speaking of his own experience. These "visions" and "revelations" were given to him, and to keep him humble the Lord gave him a "thorn in the flesh;" 2. His experience in these visions and revelations was so real to him that he could not tell whether he was actually taken up to heaven physically, or mentally *in vision*; 3. He evidently speaks of the same experience when he refers to

being "caught up to the third heaven," and being "caught up into paradise;" for he uses precisely the same language concerning his experience in both places, and he heard the same "unspeakable words" in both. We must, therefore, conclude that both were in the same locality, the first heaven being the atmosphere where the birds fly, the second heaven in the starry space above it, and the third heaven where God resides and Christ and angels dwell. Here the "unspeakable words" were heard in the paradise of God in the Saviour's presence; 4. We further notice that paradise cannot be in *hades*, *i. e.*, really the grave, but in popular theology the supposed place of departed spirits, *sheol* of the Old Testament and *hades* of the New Testament being the same. (Compare Ps. 16:10 with Acts 2:27.) The Bible even speaks of going down into *sheol*, or *hades*; but paradise, as we see, is up in the third heaven, where God reigns in person. Paul did not go down into the grave, or among the dead, to hear the "unspeakable words."

Let us now notice Rev. 2:7: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Here we learn another most interesting fact concerning paradise: *It has the tree of life in it.* Compare this with Rev. 22:1, 2: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing [or service] of the nations." Here we learn more about paradise. It has the tree of life in it, which stands by the river of life, which flows forth from the very throne of God himself. All these, then, are in the "midst of the paradise of God;" and doubtless this is the very reason why that paradise is called "the paradise of God." He dwells in it continually. The angels and Christ are there. It is in the "third heaven," the very heaven of heavens,—the most glorious place in all the universe of God, in the holy city itself. Its very streets run by it. That tree of life with paradise and the beloved city, are yet to be brought down to this earth, to become the metropolis of the glorious new earth, in which the righteous shall dwell forevermore. Rev. 21:2, 10, &c. That tree of life was once on earth, in the garden (or "paradise," Septuagint version) which God planted for man. Gen. 2:8, 9; 3:22-24. When man sinned, he was shut away from it, and it was carefully guarded by holy angels, from the defilement of sin. Can we suppose this precious object, thus guarded, was suffered to be submerged in the sands and mud and decaying carcasses of the deluge? Should we not suppose God rather took it away from earth, to preserve it for a renewed earth, where the righteous will ever dwell in that paradise and city, where the glorious "mansions" are which the Saviour went away to "prepare"? John 14:1-3. So we believe. We know of no other "tree of life" but this. It is the one glorious "tree of life," spreading its immortal, life-giving branches of golden fruit (like the Banyan tree of Eastern fame, perhaps), of which the multitudes of the saved will ever come, month by month, to partake, to all eternity. Rev. 22:2; 2:7; Isa. 66:23.

We have now learned from the Holy Scriptures, in explicit statements, what and where paradise is. It is *not*, as some believe, *down among the dead*, who are waiting long ages for the judgment, but before the throne of the Eternal, in his special presence. Neither is the tree of life down in *hades*.

Therefore, if the thief went to paradise the day he was nailed to the cross to be crucified, as many believe, he must have gone to heaven itself. And as Christ said he was to be with *him* in paradise, Christ, also, must have gone to heaven before *his own* resurrection. This would prove that we have

no sacrifice of a *divine* character, the real Christ not dying at all, but only a *human* body. We believe that in the infinite sacrifice made for the countless millions of a lost world, we have *more* than the mere death of a *human* body; that, in short, the explicit statements of Holy Writ are absolutely true when they declare (1 Cor. 15:3) that "first of all, . . . Christ died for our sins according to the Scriptures;" *i. e.*, the Being we call Christ, the real Messiah (Dan. 9:26) *died* for our sins; even "*his soul*" was made "*an offering for sin*." Isa. 53:10. In every such sacrifice "*the offering*" *died*. Jesus "*was made a little lower than the angels for the suffering of death*;" *i. e.*, in order that he might "*taste death for every man*." Heb. 2:9. This heavenly Being was thus incarnated so that he might die for our race, and provide a sufficient atonement for a lost world. He "*being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross*." Phil. 2:6-8. That Being who was in the form of God, was made like unto men in order that he might die, and *did become obedient unto death*." The Son of God thus really died for our sins, as these and many other scriptures declare. He lay in Joseph's new tomb until raised from the dead the third day. Therefore he was not in paradise the day he was crucified, with the thief.

If any doubt this statement, we will present the positive declaration of Christ himself. In the interesting account of the resurrection of Christ, given by the beloved John, one prominent feature was the visit of Mary Magdalene to the sepulcher, in the early morning of the day when he was risen. Finding his body gone, she stood weeping, and while looking into the tomb, saw two angels. But when she turned back, she saw Jesus himself standing by her, but did not recognize him at first. "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (See John 20:1-17.) In a brief season before this, Mary had seen her Lord crucified, dying in agony upon the cross, then laid away in Joseph's new tomb. She, with the other women, had marked the place well, and then prepared spices for his proper burial. And now, on the morning of the first day of the week, after the lapse of a few hours, she visits the sepulcher, and her risen Lord stands by her side alive. Doubtless in her great joy she was about to clasp him in her embrace, but he refused her this privilege, assigning the reason that he had not yet *ascended to his Father*. This is his positive statement to her. Almost his last words, as he hung upon the cross in agony, were, "My God, my God, why hast thou forsaken me?" as he felt the heavy burden of the guilt of a lost world pressing upon him, and his Father's face averted. He dies under this heavy load of grief. On the third day the bands of death are broken. He comes forth a glorious conqueror. How significant and consistent that the first act of recognition should be received from his Father, and that he should present himself to him for this purpose! So for the time being he does not permit those attentions from his disciples which he afterward even invited, for he did then permit them to touch him and even "handle him." Luke 24:39; John 20:27.

He doubtless immediately ascended to his Father, and received the full acceptance of his great offering, then returned to comfort and encourage his disciples. This view makes the narrative fully consistent. But this we do know, from Christ's own words to Mary, that he had not, up to that time, ascended to paradise, where God dwells. His

words declare this beyond all contradiction. Did the thief precede the Lord himself to paradise? Who could believe it? The words of Christ, according to the popular view, required his presence that day in paradise as really as they did that of the thief: "To-day thou shalt be *with me* in paradise." And yet Christ's language to Mary positively forbids such an understanding of his words. Thus we see that the popular view cannot be correct, for Christ's words positively contradict it.

G. I. B.

(Concluded next week.)

## AN HOUR WITH CHARLES THOMAS.

CHARLES THOMAS was with Dr. Livingstone in Africa. He belongs to the Macqua tribe, who live on the east coast of Africa, near Zambezi. He was employed as an interpreter and manager among the natives for Bishop Mc Kenzie, who endeavored to establish a mission in East Central Africa, in the year 1860. In the year 1859 Dr. Livingstone discovered Lake Nyassa, after which he returned to England, and reported that he had found a land where all the necessities of life were to be had, and a desirable place for a mission. The Church of England sent out men under the control of Bishop Mc Kenzie, in the year following. Dr. Livingstone accompanied them. He had in view the establishing of a mission, and the abolition of slavery. They were furnished with a steamer, and with this they proceeded up the Zambezi a distance of 130 miles. On account of sand-bars, they could go no farther with their boat. On going up the river, they passed the Mongue tribe. They were commanded to halt, and cried out, "Who are you?" The chief wished to know what all this meant. "Do you mean war?" exclaimed the chief. "I gave you permission to go through before; now what do all these men and this great ship mean?" Dr. Livingstone wished Thomas to explain to them that they only desired to pass through. The chief then gave his consent. At the sand-bars they unloaded their cargo, and left it with certain men to guard the same, while they proceeded on to the hilly country. All transportation had to be done by the natives, on foot. The third day's march, while putting up in a village, there came slave-traders into the camp, with their slaves. The common way of fastening slaves together, was by means of a stick having two prongs at each end, so that the neck could be inserted, and securely held by an iron fastening. The traders had their guns taken from them by Dr. Livingstone's party, and their feet and hands were tied with cords, as tightly as possible (their hands being tied behind them), after which they were tied to a tree and flogged.

All slave-traders are black men, employed at that time by the Portuguese. They are furnished with cloth and rings, with which to purchase slaves. The price of a slave was a fathom of cloth, (A fathom is the length from one hand to the other when the arms are extended.) or one basket of native corn. Sometimes with a few beads and rings made of brass, and a few fathoms of cloth, they have purchased over \$100,000 worth of ivory. The slaves are those who have committed some crime, or those who are in debt, or those who are taken captive in war, and are sold by the different chiefs to these heartless traders, who so abuse them that scarcely one-fifth of them reach their destination. They are also driven on long marches, and are obliged to carry heavy loads on their heads. These slaves, when liberated, would not leave their deliverers after being convinced that they were their friends. But at first they thought the good and wholesome food placed before them was only to fatten them previous to their being murdered and eaten. These became the first missionary subjects of the mission. When their sores were washed, and care was given them by Bishop Mc Kenzie, they became his faithful helpers.

The second place of capturing traders of the human flesh was in a village over which the Mongues, under another chief, held sway. Two traders were

taken, and tied as tightly as usual, and orders were given by Dr. Livingstone to keep them safe till morning. The chief supposed these traders to be gods, and therefore thought their treatment hard. During the night the chief's men liberated the traders, the guards were knocked down, and the traders made their escape. When they reached Choguda, they were informed that they could not go through their country on account of war. After an effort to go on, they met the Mchowies, and were obliged to fight for ten successive hours. These are a very strong nation, and as the result of this fighting, all missionary enterprises among that tribe were a failure. It was against the desire of Bishop Mc Kenzie that this battle should take place, for he wished to bring them under the direct influence of the gospel of peace. But Dr. Livingstone was determined to put down slavery, if not by peaceable means, then by force. Since that battle the Mchowies consider all white people to be enemies. After this battle they were obliged to leave this part and go to another tribe farther up the river. This tribe welcomed them, but they could not remain and be taught about God because of war. Bishop Mc Kenzie said, "We are friends to you all; you are our brethren. We have come to teach you to live in peace, and not fight nor sell your men and women in slavery." "But," said the chiefs, "what will you do in time of war? We cannot remain and be taught unless you unite with us when others come to fight us." They gave Mc Kenzie time to consider what he would do. He finally returned answer that his men would unite with them in war if obliged to fight, but the missionaries should have the control of the warfare. This was a covenant which they here entered into, and it was from here that Livingstone returned to the men which he had left.

Mr. Thomas was the one who did all the negotiating with the natives, as he understood their language. After this covenant was entered into, something was to be done at once, for the Mchowies had already entered their territory. Including the chiefs, there were about 200, who were divided into three companies, so that in case of battle they could fall on their enemies on each outer flank and in the center of their army. At night the natives were anxious to attack them, when they were not expecting them; but the missionaries objected, saying that it was not right to take advantage of them; they must fight honorably. In the morning prayer was offered that the Lord would go before them. This was all explained to the chief, who could not see much in it. They thought it a strange way to fight. But they could say nothing against the Englishman's plan.

During the day, while marching toward the enemy, they stopped and had prayers three times. When they came near the enemy, they halted, and four of the missionaries took a white flag, left their guns, went down to the enemy, and called for the chief. As they approached the camp, the horn began to blow, and the drums beat a signal of war. As they came within speaking distance, the enemy cried out, "Who are you?"—"We are English." "What do you want?"—"We wish to see the chief." "What do you want to see the chief for?"—"To make peace; we are friends to you all." "You, friends! You are the ones that fought us. We cannot make friends with those who are our enemies. What are your men in arms for on the hill? You cannot see the chief. You want to kill us." At this the word was given to fire on them. They took to their heels, and made for the company as fast as they could. Arrows fell all around them. The enemy followed but a short distance, because of fear. When they reached the camp, prayer was offered again, and orders were given to advance. One of the principal cities was taken and burned, captives were taken, and in a short time the enemy was completely routed. A Miss Ann, who was one then taken captive, now resides in Cape Town, and has since been in England.

Subsequent to this, Rev. Proctor, Schoomon Thomas, and a party of thirty natives started for

the hilly country, where it was thought would be found a more healthy location for their mission. The third day, upon arriving at one of the tribes, they found a man in irons such as were used by the slave-traders. By this they knew that they dealt in slaves. They inquired why this was, and were informed that the man was a bad man, that he was a thief. They urged the natives to give them the irons for a present. This they at last did reluctantly.

In going from one tribe to another, they were furnished with guides by the tribes they passed. Finally they came to their enemies, but did not know it. At that place they were very kindly entertained, furnished with fowls and all that they wished. They were also furnished with two guides, one of whom was the chief's son, who said that the chief would bring them directly to the place where they wished to go. These guides took them to the stronghold of their enemies. As they approached the village, one of the guides went ahead to speak with the chief. Proctor asked, "Why is this?" He replied that it was the custom of the country, and if they did not do so, there would be great danger. The two guides talked in a language of the country, supposing that none of the party could understand. But Charles Thomas could understand it. In their conversation they told how they would kill them in the night. In this manner they unconsciously divulged the entire plan they had laid to murder them. They were taken into the inclosure where the chief's hut was. It was surrounded by a high wall of bramble-bush, or what might be called prickly-pear. The path into the inclosure was through a long, narrow way, on each side of which was the thorn-bush; so it was a slow walk, in or out. In the night this walk was closed by a bush of the same nature, making it impossible to go in or out till it was removed.

It was plain that if they remained during the night, they would be killed by those who professed to be their friends. As yet, the chief had not come out. They asked for him, as it was customary on all such occasions to make the chief a present of some cloth. His name was Monzabee (child fish), or powerful chief. When he came in to see them, he laughed, and insisted that they put up for the night, as the sun was nearly down. They told him they must be going. He made fun of the idea that they should leave the village, as it was so late already. As the sun lowered, their fears increased, and it was plain there was danger ahead. Their plans were laid. They saw their enemies take the caps from the guns. They were to occupy a large hut by themselves, and in the night their enemies were to come and kill them. They also laid their plans as to how they would get out.

Charles Thomas took the entire charge of the matter. He told Rev. Proctor to go down to the river as though he was going to bathe, while he would talk to the chief, and interest him, and when the time came to make a rush, he would send for him. As the night drew on, all the natives left the inclosure to go to their huts, and they were left alone with the chief and the few guards. All of Thomas's men were to make ready to rush out at the word. The missionary who went to bathe, was sent for. He made the chief a present, and then said that they must leave, and do so at once. Thomas then gave orders to march. All started, and went for the long path. As they were trying to pass, the guard was placing obstructions in the way. Thomas shot the guard, and all hurried out. Before they got to the open field they were surrounded by the natives. From that time each man was for himself. Six of their men were taken prisoners by the enemy, after which one of them escaped to tell the tale of the other five, who were sold into slavery. The two missionaries climbed into a tree, and the natives searched in vain under the tree, and all around, to find them.

Thomas's experience illustrates that of nearly all the others. He crawled in the grass along the side of the river, and when they came near where he

was, he turned his course, and in this way he eluded them. Finally, in the early morning, he reached a village below, where there was a man on the watch. Thomas was hailed, asked where he was going, who he was, etc. He told him that it made no difference, and asked him to show him how he could get across the river. The man refused to do this at first, but Thomas took him by the neck, and placed his revolver to his face, and told him not to speak, but to go on, and he would follow. He was obliged to obey or he would have blown out his brains. He went ahead trembling, and crossed where it was only knee-deep. After crossing, Thomas knocked him in the head to stun him so that he could not tell where he went, and then ran. At the next village he came to, he was asked, as was customary, who he was, and where he was going. He told them that his master was sick, and he was going for some medicine for him, and would be back in the morning. They believed this story, and furnished him with a guide.

A short distance from the mission Thomas heard a noise behind him, which, to his surprise, was his interpreter, who also had escaped. He shouted for joy, and as they came to the village, his native home, the women rent their clothes, and threw ashes on their faces. Bishop Mc Kenzie came out with much surprise to find that he had returned, and was badly bruised, foot-sore, and almost naked. He was taken to the chapel, and there prayer was offered for him. About two hours later the two reverend gentlemen came, and told as remarkable a story as Thomas, and how they tore off their shirts to purchase food. In a few days all of the party had returned, except the six who were taken captive. Bishop Mc Kenzie said they should be punished for this treatment. He soon left for the river for more recruits. While gone, he was taken sick, and died of the fever. After his death the mission broke up, and they were left as sheep without a shepherd. They could not stop there any longer, as it was soon known that the head man of the English was dead. Soon Mr. Proctor died. The remaining missionaries employed the liberated slaves, and instead of instructing them in the truths of the gospel, put them to capturing butterflies and birds, which they sent to England. The profits on these were a source of wealth. Finally they went to England.

Another man was sent out to take Mc Kenzie's place, but as soon as he learned the situation, he refused to go into the interior to establish a mission. He located himself and his mission on the Zanzibar, where at present he has a school, and instructs the natives, and sends them back into the interior.

The mosquitoes are very annoying in East Central Africa. The natives build their sleeping-places above the ground, supported by posts. Under them there is a smoke made, to drive away the mosquitoes. No other tribe was so timid and easily frightened. The Mongues were a very industrious tribe; they spun as they walked. They raised cotton and made a coarse cloth. Each chief had a portion of the various animals killed in these tribes' territory.

S. N. H.

#### WHO HAS CHANGED, Mr. Crafts or the Adventists?

A LITTLE over a year ago the Adventists, in the eyes of Mr. Crafts, were a little, "insignificant set of hair-brained, woolly-headed fanatics;" but in a recent *Christian Statesman*, according to the same gentleman, they are "good citizens who religiously and regularly observe the Saturday Sabbath." In his "Sabbath for Man," his advice in regard to making exceptions in the Sunday laws, in favor of seventh-day observers, was to ignore "the insignificantly small minority of less than one in a hundred, whose religious convictions require them to rest on Saturday" (p. 262); but in the *Statesman* of Jan. 23, 1890, he states that "those who regularly and religiously observe the Saturday by abstaining from labor and business, deserve the kindly and generous

treatment they have received, with few exceptions, in the laws, and still more in the customs, of the States."

Who has changed? It would be too much to presume that a denomination numbering nearly 30,000 would undergo in so short a time, so marked a transformation as to change from fanatics to good citizens, and from a class unworthy of notice, to a people deserving kindly and generous treatment. It would be much more likely that such marked changes would occur in an individual. Mr. Crafts is the one who has changed front.

But a query suggests itself as to why he has given to his recent utterances a different coloring. Why has he made these candid statements? From a knowledge of his past course we are able to suggest but one reason, and that is, that he has been compelled to do so. Force of circumstances has made it necessary. In the Sunday-rest bill introduced into the Fiftieth Congress, and the hearing in reference to it, the rights of seventh-day observers were studiously ignored. But, according to the admissions of the friends of the movement, their opposition defeated the passage of the bill. In the Sunday bills of this Congress the rights of seventh-day observers are recognized, and the champion of the Sunday-law movement is heard speaking of them as "good citizens," deserving of "kindly treatment," etc. It is gratifying to know that such men have been forced to admit that there are people who have rights besides Sunday-keepers.

Last year the plan was to ignore the rights of Sabbath-keepers entirely, and carry everything by storm. But that did not work. There was a Mordecai in the gate for all the disregard shown. The very ones they refused to notice were the means of defeating their cherished scheme. This brought them to a position where they were forced to recognize the existence of such a people. Whether seventh-day observers possessed rights which Sunday-keepers were bound to respect or not, they were wielding an influence that could not be offset by indifference. To recognize them and allay their opposition was the feat to be accomplished this year. The exemption clauses in the Sunday bills in favor of those who "conscientiously believe in and observe any other day of the week than Sunday," are evidences of this. But should Seventh-day Adventists in their opposition to the bills from principle, as measures outside the province of civil government and embodying a virtual union of Church and State, be the means of defeating them again, they may well imagine the feelings of bitterness and revenge with which the friends of the bills would beat a retreat. While seventh-day observers were nothing last year, and "good citizens" this, they would be of the greatest concern and worst of all in the year to come. Mr. Crafts would find occasion to change his statements, if not his mind, again.

Such, we doubt not, will be the case. Already the Sunday-law advocates have been disappointed. Evidently they did not expect to meet with so much opposition, but imagined they were going to have an easy time in accomplishing their designs. But, so far, they have found it quite otherwise. At every turn they have met with active and persistent opposition. This has quite materially retarded their progress, and made the wheels of the Sunday car drag hard. But delay and defeat will prove only a source of annoyance and irritation, and the better prepare them when, under the deceptions of Satan, success does come to them, to issue the decree that all who will not "worship the image of the beast should be killed."

In the last conflict the Sabbath will be the special point of controversy throughout all Christendom. Secular rulers and religious leaders will unite to enforce the observance of Sunday; and as milder measures fail, the most oppressive laws will be enacted. It will be urged that the few who stand in opposition to an institution of the Church and a law of the land, ought not to be tolerated, and a decree will finally be issued denouncing them as deserving the severest punishment, and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor the divine precepts.—*Great Controversy, Vol. IV., pp. 444, 445.*

W. A. C.

#### THE CATHOLIC CHURCH AND THE SUNDAY MOVEMENT.

In this country Roman Catholics, as a body, have not yet taken a conspicuous part in the agitation for a national legal Sunday. That their heart is in the work, however, and that they would be leaders in such a movement here were there not so many blind Protestants doing the work for them, may be seen from their attitude in other countries. The following from the *Catholic Mirror* of Jan. 11 shows what they are doing to forward the Sunday movement in Germany:—

As another practical illustration that only the Catholic Church interests itself in the amelioration of the hard lot of the working classes, in the elevation of the laborer to his proper dignity and sphere, in providing the equity of protection to capital and labor with the view of a proper observance of the Sunday and necessary recreation for the working-man, it is only needful to refer to the fact that any and all of such measures have been devised by the friends of the working classes who profess allegiance to the Catholic faith. No government has of its own volition instituted reforms of this nature in Europe, unless actuated thereto by Catholic statesmen. We of America can hardly conceive that the laborer in the greater part of Europe is compelled to toil on Sundays in the mines and factories, in the shops and upon building enterprises, and among all the ramifications of the mercantile world. It is a fact, however. To effect a complete and wholesome change in these iniquitous conditions which have survived the old monarchical tyrannies, is the mission of the Catholic statesmen of Europe. In the German Reichstag the Catholic Center party has formulated a scheme, the objective point of which is the sanctification of the Lord's day. The bill provides that no workman be permitted or compelled to ply his trade, be engaged in any manufacturing establishment or mining or building enterprises or foundry on Sundays and holidays; that five hours be the legal limit on that day in commercial circles, so as not to clog the wheels of transportation and shipping. Exceptions are made in favor of sanitary occupations and preservation of certain mercantile usages; nevertheless, in these the workman shall be exempt from labor from six o'clock in the morning to six in the evening every second Sunday and holiday. In cases of necessity, permission may be given by the proper authorities to perform labor arising under the above restrictions. Another feature of the bill reduces the force of women and children employed in factories, as also the hours of labor of same, and seeks to correct the slavery to which the latter classes are subjected by mercenary employers. Finally, it is proposed to legalize the Sunday throughout the empire, by an outward observance of the same by officials of the government, by sanctifying it in its true sense and bearing.

The last sentence is characteristic and eminently appropriate. The legalizing of the day will always result in an "outward observance" of it, which will not interfere in the least with "sanctifying it in its true sense and bearing." In Catholic countries like Spain and Mexico, this can be done by attending mass in the morning and a bull fight in the afternoon. Certainly there are no persons better fitted to comprehend the true sense and bearing of the Sunday institution than Roman Catholics.

#### DECEIVED.

WHEN Eve looked upon the tree of the forbidden fruit, it is said she "saw" that it was good and greatly to be desired. But she saw what did not actually exist. This was the way it appeared to her from the pretentious claims made for it by the deceiver, which she accepted. A like manner of expression is found in 2 Thess. 2:4, in describing the man of sin: "showing himself that he is God." That is, he so deceives his followers that he appears to them to possess the powers and attributes of God. That the pope is the man of sin, and has, by his presumptuous claims, thus deluded his followers, let the following from the *New York Weekly Herald* of Jan. 15, 1890, testify:—

#### THE ARCHBISHOP'S FAREWELL.

St. Patrick's Cathedral was crowded to its utmost capacity on Sunday morning. It had been announced that Archbishop Corrigan, who will sail for Europe on Saturday next to visit the pope, would preach his farewell sermon. He spoke briefly, taking his text from the farewell speech of St. Paul, and, in the words of Scripture asking his hearers to pray for him, as he would pray for them. At all the shrines that he was about to visit abroad, he said, he would offer up prayers for them, and especially at the shrine of St. Peter, whither, according to the laws of the Church, he, in common with all bishops of this country, must make a pilgrimage at least once in every ten years. The Archbishop said he regarded his visit to the pope almost as a visit to Christ himself; a visit not to a mere human being, but to the divine representative of Christ on earth.

W. A. C.

## Progress of the Cause.

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

#### GOD'S PRESENCE DESIRED.

BY ELD. ALBERT WEEKS.  
(*Memphis, Mich.*)

"If thy presence go not with me, carry us not up hence." Ex. 33:15.

O God, thy presence we desire,  
For thou art all in all;  
Thou hast all wisdom and all strength,  
For these on thee we call.

Thou knowest how thy people sin,  
How soon to idols turn;  
When thou, dear Lord, art far away,  
Of thee they do not learn.

How weak we are, O gracious God!  
How much we wisdom lack!  
But if thou dost thy help impart,  
We then will not turn back.

Therefore, O God, go with us now,  
Thy presence near we crave;  
Lead us not out in any way,  
Without thy power to save.

#### MINNESOTA.

CURRIE.—I was called away from my field of labor in this vicinity on account of sickness in my family. I was gone about five weeks. I found the little company that had taken a stand for the truth still firm in the faith. The Sabbath-school now numbers twenty-eight members, and the interest is good. We are now in the village of Currie. A good hall, heated and lighted, has been furnished, free of charge, and the people seem friendly. We began meetings last evening, with an audience of about eighty. Bro. F. B. Johnson is with me now. His help is greatly appreciated. W. B. HILL.

Feb 11.

#### MICHIGAN.

LAKEVIEW.—The general meeting held here Feb. 7-10 was well attended by the churches in Dist. No. 9. It was encouraging to the ministry to see the people take so much pains to come so far, and over such bad roads. The word spoken was readily received. The director had been laboring from church to church to get the people to the meeting, at least I should judge so, for the meeting was a success. The Spirit witnessed to the words spoken, and it could be seen that the people were ready to respond.

The health and temperance work, which has been rather slighted for some time past, was revived. The brethren responded nobly to this branch of the work. Ten signed the tectotal pledge, and nine subscriptions were taken for our health journals. Our people are *hungering* for knowledge on health principles. Many who are feeble might be well if they only would become informed on this subject, and obey the laws of nature. Elds. Van Horn, Fargo, Ballenger, and others were there to take charge of the meeting. A. O. BURRILL.

#### ATLANTIC CONFERENCE.

NEAR HOLLANDSVILLE, DEL.—The new and first church house of the Atlantic Conference was dedicated here Feb. 9. An hour before service began the house was well filled, and at the opening it was uncomfortably crowded. The Lord gave me liberty as I called attention to our work under the third angel's message, which had developed this people and demanded houses in which to assemble as we see the day approaching. I then traced the worship of God from Genesis 4 down to Sinai, where was unfolded more fully the typical system. The Abrahamic promise was linked with Christ by the arguments of Paul in Galatians, showing that the law did not disannul or make of no effect the promise, but that under the old covenant as under the new, it was by virtue of faith in the promised Seed that man was justified from sin.

The church is located in a beautiful pine grove, and we have given it the name of "Pleasant Grove Church." We are in the midst of an interesting meeting, which will continue about three weeks. Several have been baptized, and others are awaiting the ordinance. We shall organize a society soon. We have an excellent Sabbath-school. The work has been accomplished by the untiring efforts

of Bro. D. C. Babcock, who left Ohio some four years ago to enter this then new and untried field. Bro. B. has done most of the work with his own hands. He has now labored in this part of the State one year, and his heart is rejoiced to see his efforts crowned with a good degree of success. The house is 24x35 ft., and cost over \$500. A wide interest is observed throughout this section of the country.

Since leaving Washington, D. C., where I have been associated with other brethren in opposing the District Sunday bill, I learn that our dear Bro. Robinson has left on account of poor health. This is a most important and needy field. We are now left with three States, the District of Columbia, and part of New York, embracing the city and Long Island, and have only three ministers actively engaged in the work. "The harvest truly is plenteous, but the laborers are few."

D. E. LINDSEY.

#### DISTRICT OF COLUMBIA.

##### Progress of Sunday Agitation.

WASHINGTON, FEB. 11.—Since the Sunday Convention, there has been a seeming lull in the agitation for a local Sunday law for the District of Columbia, as proposed by the Breckinridge bill, "To prevent persons from being compelled to labor on Sunday." But on the evening of Sunday, Feb. 9, the secretary of the Sunday Union spoke at the first Baptist church in this city, on what was advertised as "The Burning Question of the Civil Sabbath." The church building is a new one, and presents an elegant auditorium, quite unique in its arrangement and in the harmony of its delicate tints and tones of coloring. A considerable congregation had assembled to hear the secretary, and he was correspondingly enthused with the subject. He read his customary selection from the 13th chapter of Nehemiah, the 15th to the 23rd verses inclusive, putting a special emphasis upon the words in the 21st verse, "I will lay hands on you," and then with a satisfied intonation finishing the verse, "From that time forth came they no more on the Sabbath." In his prayer he besought, in well chosen words, arranged in eloquent phraseology, that the Lord would utterly bring to nought the efforts of those who are opposing the American, the civil, sabbath, and lead their plans into confusion.

It needed no deep knowledge of the Scriptures or learned insight of prophecy to understand how that prayer will be answered, to the pitiful discomfiture of the present purposes of the petitioner, when our Lord comes,—when he who made the earth and established the day, who observed it himself at his first coming, and left it a continued legacy of blessing to man, shall come again in his glory, and show to deceived humanity the literal truth of His assertion that not one jot or one tittle shall pass from the law, but all shall be perfected, complete, and unbroken harmony, as the expression of the attributes of Divinity, continuing from all eternity to all eternity.

After the singing of a patriotic hymn, under the leadership of the precentor, whose voice rang melodiously down from an alcove over the pastor's desk, the usual announcements were made, and the secretary of the Sunday Union was introduced to the congregation by the pastor. He prefaced his discourse with a somewhat lengthy reference, filled with fiery invective, to the occurrences of the past few weeks, showing the development, in the District, of a more or less pronounced opposition to the proposed Sunday law, and directing the intensity of his denunciation upon that feeble "seven tenths of one per cent" whom in his phraseology he denominated "The Seventh Day Advents," the "Advent Sentinel," and "the Advent Religious Liberty Association." How strange that one who professes to be striving to protect and keep in reverence that day which he believes should be observed in honor of his Lord and in memory of his resurrection, should think to use, as a term of reproach, spoken with a circumflex of contempt, that word which contains the full expression of his promise, "I will come again, and receive you unto myself; that where I am, there ye may be also." The contradictions of the great deception are to be found not only in the intellectual sphere, but in the realm of the heart as well.

However, the feeble folk, the newspaper, and the association, were not the only objects of the Sunday Union's displeasure. In a lighter vein of semi-jocular tolerance, he spoke of a Lutheran minister of this city, who had shown himself to be "an

anomaly" in that he had dared to ask the privilege of expressing, in the convention, views not fully in accord with the purposes of the Sunday Union, and, being denied the opportunity of so doing, had seen fit to dissent from the course and methods of the Sunday Union, in a calm and judicially worded article in a morning paper. The speaker lamented that this gentleman should have proved the sole exception in the long line of denominational allegiance to himself, but seemed to receive a flattering unction of consolation in the conclusion that, after all, "some one must be on the off side."

Another gentleman, an able and learned Jewish lawyer, who spoke at the citizens' meeting, had disturbed the Sunday equanimity of the Union by the logic of some of his terse utterances on that occasion, and he, too, came in for his share of displeasure, with also a public reminder that he belonged to a people who were strangers in a strange land, and whom it behooved to show greater respect for the "American sabbath" institution of those who had received them with such gracious tolerance.

The whole address was a special plea ostensibly for a civil day of rest, interspersed with the rhetorical flowers of controversial acrimony, and entrenched within a religious exordium and peroration. The most noticeable point of the discourse was that the speaker opened by taking the Sabbath of Nehemiah the prophet as the basis of his thought, and closed in terms of studied oratorical effect, holding aloft a saw from Nazareth, such as the divine Carpenter laid aside at the end of his week's labor, and by his example blessed the rest day to weary humanity. Thus did the consistent (?) speaker choose as the authorities from whom to draw, and upon whom he based the thought of his discourse, two representatives of the race that owes its existence among us, as he so coolly reminded them, to a gracious sufferance, and who both observed that day which is the distinguishing mark of the "seven tenths of one per cent" whom he had derided. And all this to uphold the enactment of a law in the District of Columbia, for the enforcement of police power, and under legal penalties, of a civil first-day! Consistency, *thou art indeed a jewel!*

In the pews, leaflets were scattered, containing a copy of the Breckinridge Sunday Bill, introduced by the statement that the bill was drawn at the suggestion of the Sunday Union and the District commissioners, and that the President approved the request of the commissioners for such a Sunday law. Then follows this petition:—

To the United States Senate and House of Representatives: The undersigned adult residents and organizations of the town or city of \_\_\_\_\_, county of \_\_\_\_\_, State of \_\_\_\_\_, hereby earnestly petition your Honorable Body, for the passage of House Bill 3854, entitled, "A bill to prevent persons from being forced to labor on Sunday," and intended to give the same protection against Sunday toil and traffic and turmoil to the residents of the District of Columbia, as is enjoyed by the constituents of nearly all the members of Congress, through State laws.

This petition is "to be indorsed by individual signatures, and by organizations, in the latter case by vote," in which case the name of the organization, the number of its members, and the vote and date are to be recorded with the "attesting signature of the presiding officer."

In the course of the leaflet occurs this paragraph:—

The Union is in great need of funds, especially to send our documents and petitions, first, to every family in the District of Columbia, then to editors, pastors, legislators, lawyers, and other leaders of thought throughout the country, to checkmate the baneful influence of documents circulated with great industry and generosity by the enemies of the American civil sabbath, who have given more thousands to the work of breaking down our sabbath than the hundred-fold more numerous friends of this American institution have given hundreds for its defense; also to promote right legislation, and prevent wrong legislation on this subject at Washington and elsewhere; and to send out lecturers to create a better public sentiment with reference to the sabbath.

Although an indirect appeal, this should be an effective one to every believer in the principles of the National Religious Liberty Association, and friend of the truth and true religion, to prove not altogether baseless this statement of their "industry and generosity," in the attempt to show to their fellow-citizens the un-Americanism and the fatal error of attempting to enforce the observance of any religious ordinance by civil enactment; and that this Government has no more right to set up the "American civil sabbath" as an image of itself, and command all the people to bow to it, than Nebuchadnezzar the king had the right to command all the

people to bow down to the golden image of himself.

Men and money are needed, as the leaflet says, to "prevent wrong legislation on this subject at Washington and elsewhere; and to send out lecturers to create a better public sentiment with reference to the Sabbath." Shall not men and money be forthcoming for this purpose? W. H. McKEE.

#### MICHIGAN TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1889.

No. of members.....	2,879
" reports returned.....	581
" members added.....	30
" " dismissed.....	32
" letters written.....	1,549
" " received.....	703
" missionary visits.....	2,797
" Bible-readings held.....	461
" persons attending readings.....	1,150
" subscriptions obtained.....	387
" periodicals distributed.....	20,018
" pp. publications distributed.....	292,638
Cash received on tract society funds, \$4,193.82; on other funds, \$666.46. HATTIE HOUSE, Sec.	

#### HOW I CAME TO BE A SEVENTH-DAY ADVENTIST.

I HAD been reading Adventist papers for some time, but came to the conclusion that as I had had nothing to do with changing the Sabbath, I was not responsible for failing to keep it. So I thought I would keep Sunday like the rest of folks. I remained in this state of mind till the spring of 1887, when I was taken sick. In the course of my illness I felt a desire for something to read, and collected all the newspapers I could from the neighbors; but they seemed only filled with the record of crime. I felt that this was not the sort of reading I needed. There was an Adventist brother living near me, who would occasionally call. I asked him to bring some of his papers, so that I could read them. He did so, and I found there was more consolation in them than in anything I had read, though they condemned me, and made me see that I had not been living up to the truth of the Bible.

I lay sick for about three months; I could not recover my health. Finally I made a vow in my heart that if the Lord would spare me and restore me to health, I would keep his Sabbath. I got up from my bed, but I did not keep my vow. When my husband found that I was going to keep Saturday, he opposed it so that I did not think I could keep it. I did not tell him I had made a vow to keep it. I went on this way for some time, but did not have any peace of mind. I felt that I was not doing right. I could not read the Bible without feeling condemned. I went back to reading the newspapers and all the novels I could get. My husband would grumble at me for not reading the Bible; but I did not tell him the reason, for which I blame myself now. I was in great distress, for I thought it would be better for me to die than to knowingly sin against God, and this I knew I was doing in not keeping his Sabbath.

A Baptist preacher came into the vicinity to preach against the Sabbath, and I went to hear him. He tried to evade the obligation of the Sabbath by preaching that the commandments were not binding. I thought that if this were so, we were at liberty to do anything, and could not tell what sin was. I did not think I could be saved in this way, for my Bible told me that "he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4. Thus matters went on till in the spring of 1888, when I was again taken down sick. I thought this time that I would die, but I felt that I would be saved, for I could not see that I was to blame for not keeping my vow. But I feared that if I did die, my husband would be lost; so again I promised the Lord that if he would spare me, I would serve him better. He was merciful the second time, and I again recovered. I thought I would keep the Sabbath, but quietly, and not in a very open manner, but I found this plan did not succeed very well. Soon after this my attention was again drawn to the Adventist brother. He had been prosecuted for working on Sunday. It was not long until Eld. Covert came into the neighborhood to proclaim the Adventist doctrine. As he was preaching on Sunday night, the 30th of June, his congregation was fired into by some persons on the outside, but all providentially escaped harm. My mind was much impressed by this event, for it seemed to me that the rights of a Christian people were about to be taken away from them. By the same means my

husband's interest became awakened, and he soon took hold of the Sabbath. At this time we were members of the Methodist Church. My attention was drawn to the words of Rev. 18:4: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." I felt that this was directed to me, and that it was time for me to heed the warning, and show plainly to the world where I stood. My relatives forsook me, but I remembered the words of Christ, "A man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:36, 37); also the words of David: "When my father and my mother forsake me, then the Lord will take me up." Ps. 27:10. "If God be for us, who can be against us?" Rom. 8:31. I made a vow that if the Lord would show my husband the truth of the Bible, I would be willing to endure any kind of persecution that might be put upon me. I feel that I cannot do enough for the cause of God, in return for the love and mercy he has shown me.

LIZZIE J. ALDRIDGE.

## Special Notices.

### TO THE WORKERS IN TEXAS.

THERE is a wide field in which our brethren and sisters may do good service for the Master, in the various branches of the work connected with his cause. By missionary labor they can reach a class that our ministers cannot. There are noble men and women who have had moral courage to decide in favor of the truth, from the weight of evidence found in our good books. None of us should feel content to save merely our own souls. We should not live for ourselves alone, but should have the deepest interest in the salvation of our fellow-men.

The moments now granted us in which to work are few. We are standing upon the very borders of the eternal world. We have no time to lose. Who will seek God earnestly, and from him draw strength and grace to be his faithful workers in the missionary field? The faithful sowers of the seed will hear the commendation of the Master, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

We are anxious to see the work take a new start in Texas. I am now ready to devote my time to the canvassing work, and want to hear at once from all who will lend us a helping hand. I expect to give instruction in the work, and help you in any way I can. We want to organize companies for the spring and summer. Now is the time to begin. We can make the canvassing work a success in Texas, if we can only get the canvassers. Let me hear from you at once. Address me at Denton, Denton Co., Texas.

W. R. SMITH, District Ag't.

### NOTICE FOR WESTERN AND SOUTHERN OHIO.

DEAR BRETHREN: As you have seen by the last REVIEW, we have appointed a series of general and local meetings for your part of the State, beginning Feb. 15 and ending March 31. The scarcity of ministerial help in the State makes these general meetings of great importance; for by a little planning and effort on your part to attend these meetings, you can get the benefit of ministerial labor, and the experience and instruction of others of which you would otherwise be deprived. Therefore we have appointed these meetings with a view to accommodating the greatest number, so as to insure a large attendance, rather than confining them strictly to the limit of the district; so you can attend the meeting nearest to you. But do not fail to attend some one of these meetings, as matters of vital importance in the interest of our work in the State will be considered.

The cause of God in Ohio has been languishing in all its branches, and in some directions not a tithe is being done that should be done. Especially is this so in the canvassing work. Instead of twelve or fifteen, we should have 100 earnest, devoted men and women selling the precious truth in Ohio the coming season. Bro. McDougall stated at our late general meeting held in Columbus, that in the city of Cincinnati, and within a radius of twelve miles, there was a population of 700,000 people who had scarcely heard of the truth, and begged earnestly for help. Besides this, there is county after

county that has never been entered by any of our workers. The time has certainly come in Ohio when God speaks to us to "go forward," and not swing around in the same old circle, complaining that the ground is burned over, and that we cannot do anything. What we want is more faith in God and in the message we are proclaiming, and a live coal from off the altar to touch our lips, and take away our iniquity, and purge our sins. Then when the call comes, "Who will go?" we will answer cheerfully, "Here am I, send me."

I would request church elders and librarians to urge especially such persons in their respective churches as in their judgment would make good canvassers, to attend these meetings. Bro. M. W. Lewis, our State canvassing agent, will be present at each of these meetings, to organize a class and give the necessary instruction. Bro. Lewis is a practical canvasser of several years' experience, and having recently attended the State agents' canvassing institute at Battle Creek, where he had the benefit of the experience of practical men from every quarter of the field, he will be able to give valuable instruction. The tract and missionary and national religious liberty work will be conducted by Bro. H. W. Miller, president of these organizations, who has some valuable plans and suggestions to present in these lines of work. The ministers laboring in the territory adjacent to these meetings, and the undersigned, will be present to assist in the meetings. As the calls come in from every quarter to send help, the language of our Saviour comes forcibly to mind, "The harvest truly is plenteous, but the laborers are few." Let us heed the instruction of the Master in the same connection, and pray that the Lord of the harvest will send forth laborers into his harvest; and while we pray, let us answer our own prayers by giving ourselves, as far as possible, to the work. In conclusion, I would say again, Come to these meetings. Do not wait for the meetings to revive you, but begin now to seek the Lord for his blessing, and come to the meeting with your hearts all aglow with the love of God, so you can help others.

GEO. A. IRWIN.

### THE EDUCATION OF HEALTH AND TEMPERANCE WORKERS.

LAST week we spoke of the action of the General Conference Committee at its recent session, in reference to encouraging a more extensive circulation of the *American Sentinel*. The committee at the same session took action in reference to the education of health and temperance workers, medical nurses, and physicians. Dr. Kellogg appeared before the Committee, and laid before them the demand for efficient and consecrated laborers in the health and temperance work. He showed that other lines of work had drawn so heavily upon our young people and others who are available as workers, that it is difficult to find competent persons who are willing to enter the health and temperance work; and as a result, they had been compelled to educate and use a great many persons not of our faith, as helpers in the Sanitarium. This he thought was not for the interests of the institution. Persons while sick are often more readily impressed with religious truth than at other times; and it is important that the large corps of nurses and other helpers who are constantly in contact with the patients, should be faithful, consecrated men and women, who will exert a right influence. Then, too, as the work advances, other medical institutions will be called for in different parts of the country, and competent helpers will be needed to man them. More physicians are needed now than are available, and as the work increases, there will be a still larger demand.

In order to keep the health and temperance work abreast of other lines of work, it is necessary that it should be represented by competent laborers at all our camp-meetings and other general meetings. Competent cooks should be educated to conduct cooking classes at institutes and workers' meetings, and medical nurses are needed to connect with foreign missions, city missions, schools, and other institutions.

A sub-committee was appointed to recommend a plan to secure the education of matrons, cooks, nurses, and physicians. After due consideration, they presented the following report, which was unanimously adopted:—

*Resolved*, That we indorse the course taken by Dr. Kellogg and other managers of the Sanitarium, to educate nurses for missionary work, and cooks and health and temperance workers for the different Conferences.

*Resolved*, That we recommend the managers of schools, missions, camp-meetings, etc., to employ, as far as possible, matrons, cooks, nurses, and other medical help from among those who have received a special training for this work at the Sanitarium or our other medical institutions, and who hold diplomas or other recommendations from such institutions.

*We would further recommend*, That the presidents and other officers of the different Conferences, be instructed to select active and intelligent young men and women to come to the Sanitarium and take a course of instruction, to prepare for matrons, cooks, medical nurses, or physicians, as may be agreed upon with the managers of the Sanitarium.

This recommendation calls for active and intelligent young men and women, who are willing to consecrate their lives to this line of work. It is not secondary to any other in importance; and we hope to see just as good material as can be found in the different Conferences, selected and sent to the Sanitarium to be educated for the health and temperance work. Presidents of Conferences, other Conference officers, and tract society officers should attend to this matter at once. If there are those who read this notice that would like to engage in health and temperance work in any of its departments, they should make their wants known to the officers of their Conference at once; they may also correspond with the managers of the Sanitarium, or the officers of the General Conference, in reference to the matter. The true principles of health and temperance should be taught at all our institutes, workers' meetings, and camp-meetings. One reason why the health and temperance work has not been received more favorably by our people and others, is because it is not understood, and its principles have been abused by those who have had the will to carry them out in their daily living, but have not been taught how to do so properly. If competent cooks could be selected in each Conference, and educated, and then allowed to visit different churches and teach the sisters to prepare their food healthfully and in a palatable manner, it would do much toward advancing the interests of health reform. We shall expect that this action of the General Conference Committee will receive careful and prompt attention from Conference officers in all parts of the country.

DAN. T. JONES, Sec. Gen. Conf.

## The Sabbath-School.

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

### LETTER TO THE HEBREWS.

#### LESSON 22.—HEBREWS 9:20-23.

(Sabbath, March 1.)

1. Who spoke to Israel in behalf of the Lord when the first covenant was made?
2. What did he do with the blood?
3. What did he then say? Ex. 24:8; Heb. 9:20.
4. Is there any difference in these texts? *Ans.*—The first says *made*; the second, *enjoined*. The Hebrew word used has a number of significations. The conditions of the covenant were not arranged between the parties, but were matters enjoined.
5. What similar language did Jesus use in establishing the new covenant? Matt. 26:28; Mark 14:24.
6. What more did Moses sprinkle with blood? Heb. 9:21.
7. In the typical law, were all things purified by blood? Verse 22.
8. What was the nature of the exceptions? (See Numbers 19; also see note.)
9. What is necessary to the remission of sin? Heb. 9:22.
10. Why was the blood chosen to make atonement? Lev. 17:11.
11. What is meant in Gen. 9:6 by the words "whoso sheddeth man's blood"? *Ans.*—As the life is in the blood, it is equivalent to saying, Whoso taketh man's life.
12. What should be the fate of him who sheds the blood of man? Gen. 9:6.
13. What does this teach? *Ans.*—That only blood, or life, can atone for life.
14. Whose lives are forfeited to the law? (See Rom. 3:19, 23; 6:23.)
15. Must we still depend upon blood to be cleared from the law? 1 John 1:7; Eph. 1:7.
16. What was necessary in the earthly sanctuary? Heb. 9:23.

17. Were the earthly holy places purified by the blood of bulls and goats? Lev. 16:14, 15, 19.

18. What are the earthly things called? Heb. 9:23.

19. Do the heavenly things need purifying? Id.

20. How did the patterns become defiled? (See note.)

21. Who takes away our sins? John 1:29.

22. Why did Christ take our sins upon himself? Ans.—Because he is our High-priest; the priest bears the judgment of the people. Ex. 28:29, 30.

23. Where is he filling his priestly office? (See Heb. 8:1, 2.)

24. Are the heavenly things defiled by our sins going to our Priest?

25. With what is it necessary for the heavenly things to be cleansed? Heb. 9:23.

#### NOTES.

Here again, in verse 21, is a statement of that which we do not find in the writings of Moses. But we learn that the Jews had a tradition that such was the case, and in this instance their tradition must have been correct. In the account of the erection of the tabernacle and the dedication of the holy things, it is recorded that they were anointed with oil, but the sprinkling of blood is not mentioned. This, however, does not involve any contradiction.

The fact that some things, and in some cases persons, were purified without blood, as see Numbers 19, does not disagree with the reasonable statement that without shedding of blood is no remission; for, in cases of purification with oil or water, there was no sin. There were misfortunes, as in certain sicknesses, or accidents, fleshly defilements. But the wages of sin is death, always; and where the penalty is death, nothing but life can meet the demand of the law. Now as the blood is the life of man (Deut. 12:23), it is given to make atonement. Lev. 17:11. The offering of blood for life signifies *life for life*. Hence the statement that we have redemption through the blood of Christ. It means that our lives are purchased with his life. God's appointments are in strict accord with reason and justice.

No objection against the true doctrine of the atonement is more persistently urged than this, that there can be nothing in heaven that needs cleansing. Such pleading for heaven reminds us of the zeal of Peter in vindicating his Lord. Matt. 16:21-23. But to prove that the heavenly sanctuary does need cleansing, because of our sins taken by our Priest, and that nothing but the blood of Christ can cleanse it, is the whole drift of the apostle's argument. Take away this great truth, and his labored argument would be without any logical conclusion. Not only were the earthly sacrifices typical of Christ's sacrifice, and the earthly priests typical of his priesthood, but the earthly sanctuary was typical of the heavenly holy places. And of course the cleansing of the sanctuary on earth with the blood of bulls and goats was typical of the purifying of the heavenly things with better sacrifice. In the whole argument of this remarkable letter, nothing is made more plain than this.

## News of the Week.

FOR WEEK ENDING FEBRUARY 15.

#### DOMESTIC.

—Castle Garden is to be abandoned as a landing-place for immigrants.

—The Building Trades associations in Boston are out for the eight-hour day.

—Fifteen victims hugged the Delaware whipping-post at New Castle, Saturday.

—A heavy snow-fall is reported in Texas, and is expected to greatly benefit all grain crops.

—The case of the imprisoned Chicago anarchists is to be taken to the United States Supreme Court.

—Damages to the extent of \$750,000 have been caused by a change in the course of the Los Angeles River.

—A natural gas well, whose flow is estimated at 15,000,000 feet daily, was "drilled in," Tuesday, near Marion, Ind.

—Large gangs of men are at work in the ice fields of Northern Iowa, and thousands of car-loads are being shipped daily to the leading cities.

—The Sioux Reservation was opened for settlement

Monday. Many hundreds of "boomers" entered the promised land from the Missouri side.

—North Atlantic steamers report great danger from the ice drift. Many of the bergs are mountain high, and vast fields of broken ice are encountered.

—Coal agents held a meeting at New York, Thursday, and decided to limit the coal output to 2,000,000 tons each for the months of February and March.

—Forty thousand farmers of Central Illinois have organized in the Farmers' Mutual Benefit Association. They are erecting elevators and co-operative stores.

—The New York State commission appointed to examine the electric apparatus in the State prisons, for the killing of criminals, has reported that each is perfect, and will cause death within four seconds.

—Twenty lives are supposed to have been lost on Chesapeake Bay during the great storm which swept over it Saturday night, Feb. 8, the victims belonging to the crews of various oyster vessels which succumbed to its fury.

—A resolution was adopted at the Pennsylvania encampment of the G. A. R. at Shamokin, Pa., Wednesday, requesting the United States Government to prevent the erection of Confederate monuments on the Gettysburg battle-field.

—The American Federation of Labor proposes to accumulate \$260,000 before May 1, the date of the proposed inauguration of the eight-hour movement, as an emergency fund, to be used in case of strikes or lock-outs. It is also proposed to raise \$3,000,000 during the year for similar purposes.

—The Pension Department at Washington has upon its rolls the names of twenty-seven widows of Revolutionary soldiers, who have been regularly paid pensions up to the present time. Three of them are ninety-seven years of age, and two are ninety-six. The youngest is seventy-one years of age.

—Near Mitchell, Ind., Friday forenoon, the north-bound passenger on the Monon Route was in collision with a freight train, an engineer, fireman, and mail agent being killed. A dozen passengers were wounded, some quite severely. The disaster is said to have been caused by a blunder of the freight engineer.

—It is said that the charge made against the Non-partisan National Woman's Christian Temperance Union of adopting a resolution to make war upon the old W. C. T. U., is shown by the stenographic reports to be false, and a paper showing the difference between the two societies on the partisan question will be made public.

—The Gentile population of Salt Lake City and of the entire Territory of Utah are jubilant over the result of the election at Salt Lake Feb. 10, in which the Mormons were defeated by a majority of 1,200 votes. The city mayor, recorder, treasurer, marshal, and fifteen councilmen are from the Gentile ranks, which gives the latter control of the municipal council for the first time in the history of the city.

#### FOREIGN.

—Portugal is trying to buy gun-boats and rifles in the United States.

—Wales is to make an effort for home rule in the present parliament.

—The czar will not recognize the Brazilian Republic during the life-time of Dom Pedro.

—Chinese troops have reduced Formosa. The natives who refused to acknowledge allegiance were killed.

—The newspapers at Constantinople have been forbidden to allude in any way to the revolution in Brazil.

—Plans for the French navy contemplate seventy-eight new crafts, including ten heavy iron-clads and fifty-four torpedo boats.

—One hundred and twenty persons were arrested in Lisbon Feb. 11, for riotous demonstrations, and locked up on board a Portuguese man-of-war.

—The plan for the through Siberian Railway contemplates the building of 4,375 miles of road, at a cost of \$250,000,000, the whole to be completed in ten years.

—The Mexican Government has lately ordered 1,000,000 grape cuttings from California, and will distribute them free to all who wish to plant them in Mexico.

—The religious riot at Hull caused a heated debate, Wednesday, in the Canadian Parliament, creating such wild excitement that the speaker at one time left the chair.

—The University of Berlin refuses to recognize the American diplomas of some 200 American students matriculated there. The authorities claim the American colleges do not come up to German standards.

—Owing to the rescripts recently issued by Emperor William to Prince Bismarck and Baron von Berlepsch, Prussian minister of commerce, in regard to the labor question and his Majesty's censures of the doings of the political police, the socialists have withdrawn their decision to organize a universal labor strike in May.

—Late Japanese advices give details of a terrible volcanic eruption in the Bingo district on Jan. 16. Mount Zoo, near Fukuyama, began to rumble about eight

o'clock on the evening of that day. This continued two hours, and was followed by a short cessation, during which period the inhabitants of the neighboring villages rushed away from their homes in great confusion. Soon the top of the mountain was lifted off with a din equal to a dynamite explosion, and sand and stone were belched forth, falling in the neighborhood of Fukuyama, where smoke and fire were also blown by the wind. At the entrance of the town, the ground was covered with sand and earth to a depth of over a foot. Stones and earth also fell at Midsunomimura village, six miles away. No previous eruption of Mount Zoo is recorded. Only one man lost his life, but fifty houses were destroyed. The total loss is estimated at nearly \$3,500,000.

#### RELIGIOUS.

—The pope's brother, Cardinal Pecci, is dead.

—The Methodists will found a National University at Washington.

—Dr. Gautsch, Austrian Minister of Worship and Public Instruction, spoke in the Lower House Friday, in favor of Religious Liberty for the Jews.

—The *Missionary Herald* states that in Austria the restrictions upon Religious Liberty are daily growing more severe, and that Protestant missionary work in Prague was never more hindered by legal obstacles than at present.

—Rev. Wm. Paret, Protestant Episcopal Bishop of Maryland, spoke to the Protestant Episcopal clergy of his diocese on the subject of the extent and aggressiveness of Catholicism in the United States, and the necessity of active and earnest resistance to its encroachments.

—A convention of Second Adventists and believers in "faith cure" and "sanctification" has been in progress at Bluffton, near Findlay, O., which has caused considerable stir. They affirmed themselves to be in no sense an ecclesiastical organization, and not antagonistic to any church.

—New York's Methodist Publishing and Mission Building, Fifth Avenue and Twentieth Street, was dedicated Tuesday night. The ground cost \$450,000; the building, about \$550,000. The building extends 104 feet on Fifth Avenue and 170 feet on Twentieth Street. It has nine stories, with a height of 130 feet. The three lower stories are of granite, those above are of brick, and the building is absolutely fire-proof.

—The Presbytery of Jersey City voted against the proposed revision of the confession at their meeting last week, stating that, in their opinion, such a revision would lead to confusion, and do more harm than good. But they recommend that the presbytery request the General Assembly to formulate a statement as to what are "the essential and necessary articles" in the Confession, and do this in conjunction with other Presbyterian and Reformed churches.

—Malieta, who has been re-instated as king of Samoa, is a devout Christian. The *Samoa Times* reports that at a festival held by the native churches on Aug. 28 the people gathered in large numbers, and that one hundred students from the missionary institution at Malua were present. After addresses by the missionaries and pastors, Malieta spoke at length, recognizing the good hand of God in his care over Samoa during the troublous times, and charging the people not only to read the Bible, but to be diligent in prayer, which was better than all the weapons of war.

## Appointments.

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

No providence preventing, I will meet with the church at Marshall, Mich., Sabbath and first-day, Feb. 21, 22. First meeting Friday, at 7:00 p. m.

A. O. BURRILL.

THE general meeting for Dist. No. 1, Minn., will be held at Byron, beginning Thursday evening, Feb. 27, and will continue over Sabbath and Sunday. We desire very much that all church and tract society officers shall be present, and that they shall come at the beginning, as Friday will be an important day in this meeting. Let no one stay away, however, as matters of importance to all will be considered at this time. ALLEN MOON.

A STATE quarterly meeting will be held at Denver, Col., from Feb. 28 to March 7. We expect all the laborers in the State to be present, and hope that at least one member of the General Conference Committee will aid us. We hope to have the presence of our church elders, tract and missionary directors and laborers, Sabbath-school officers, and, in fact, all that can attend. The Denver church will gladly entertain those who come. Important Bible subjects will be discussed by those who will be appointed for that purpose. The canvassing work and the Religious Liberty work will receive due attention. We hope to make this a season of spiritual growth also. Let all who can, attend this important meeting. E. H. GATES.

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.]

SITUATION WANTED.—A good farm hand, with family, desires work on a farm. Address John Inglan, 2820 Benard St., St. Louis, Mo.

LABOR BUREAU.

A WIDOWED sister, with one child, desires employment in some good family of Sabbath-keepers. Address C. ELDRIDGE, Sec. Labor Bureau, REVIEW AND HERALD, Battle Creek, Mich.

A WIDOWED sister wants a home where she can enjoy Sabbath privileges. Address Mrs. Ladena Mix, Severy, Kan.

Obituary Notices.

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

SWARTZ.—Daisy Alzina, infant daughter of Bro. and sister E. C. Swartz, died of congestion of the brain and lungs, Feb. 1, 1890, at North Liberty, Ind. Thus our fairest flowers pass away. We know little Daisy sleeps in Jesus, waiting for the last enemy to be destroyed, which is death. Words of consolation were spoken by the writer, from 1 Cor. 15:26.

W. HILL.

WHITNEY.—Died of gastric fever, at Stevens' Point, Wis., Sept. 10, 1889, Mrs. Jane Whitney, aged 69 years, 2 months, and 4 days. Sister Whitney was born in New Brunswick, and removed to the United States in 1868. She began keeping the Sabbath through reading, in 1872. She united with the church at Stevens' Point at its organization, and was connected with that body until her death. The funeral was attended by a large number of friends. Sermon by the Episcopal minister.

\*\*\*

NICHOLS.—Died in Jamaica, Vt., Jan. 21, 1890, sister Susan P. Nichols, aged 73 years and 9 months. It is but a few months since she followed her companion, Bro. C. M. Nichols, to the grave, and now she rests by his side to await the morning of the resurrection, when, we trust, they will be reunited, and go to meet the dear Saviour whom they loved and tried to serve in life. Words of comfort were spoken at the funeral by Eld. Walker (Baptist), from the words, "Let me die the death of the righteous, and let my last end be like his!"

A. S. COWDREY.

ADAMSON.—Died of cancer, at her home in Osceola, Clark Co., Ia., Nov. 23, 1889, sister Martha Adamson. Sister Adamson was born in Clinton County, Ohio, Dec. 10, 1816, being 72 years, 11 months, and 12 days old at the time of her death. She bore her sufferings, which were very protracted, with great patience and Christian fortitude, often remarking that she was waiting until the dreaded disease should do its work, and that she would be willing to lie down in death, to await the call of the Master. Sister Adamson united with the Christian (New Light) Church at the age of eighteen. In 1867 she embraced the Sabbath, under the labors of Eld. J. H. Morrison, and continued faithful in the truths of the third angel's message until her death. She leaves her husband, three sons, and two daughters to mourn. As no S. D. A. minister could be obtained to attend the funeral, appropriate scriptures were read, hymns were sung, and prayer was offered. It was a very solemn and impressive occasion.

JACOB SHIVELY.

SHUFELT.—Florence May Pettifish was born in Peoria, Ill., May 3, 1859; was united in marriage to C. E. Shufelt July 25, 1878; died of consumption, at the home of her mother, in Peoria, Dec. 23, 1889. She leaves a husband and three children, the youngest a babe of two months. Sister Shufelt was one of the first to embrace the present truth after the establishment of the mission in Chicago, Bro. J. D. Morton carrying her the first rays of light. The family moved to Canada a few years ago, since which time her health has steadily declined. But at the time of her death she had returned to Illinois, in hope of recovery. She loved the truth, and was more than commonly attached to the work and people of God. Her last hours were spent in listening to her little daughter read her favorite scriptures, and her last breath was employed in singing the hymns of the coming of the Lord. Appropriate services were conducted at the residence, by Eld. L. McLean (Methodist). The remarks were based upon Rev. 14:13.

G. B. STARR.

NAPIER.—Died at her home, Jan. 30, 1890, in Bellwood, Neb., of heart disease, our dear mother, Mrs. Nancy Napier, aged sixty-two years. In her youth, mother united with the Baptist Church, and remained an honored member of that church until 1876, when she embraced the S. D. Adventist faith, under the labors of Eld. E. W. Farnsworth. Although her pathway was beset with trials and difficulties, she remained faithful to her profession to the last, always saying, "The Lord knows my desires. I shall do the best I can, trusting that all will be well." Mother had realized for some time that her life-work was almost done. She was very anxious to do something in the cause, but being in poor health she could do but little. She talked with her neighbors, and had several packages of reading-matter ready, waiting another call for papers through the REVIEW. She was willing to die if it was the Lord's will, but she frequently expressed a desire to live until the Lord should come. She was unconscious during her last illness, and passed away quietly and peacefully. Mother was our guide and counselor in all things, and while we try to bow in submission to the will of the Father, we feel that the blow falls with almost a crushing weight, for we miss mother so much; and O how we long for "the sound of the voice that is stilled!"

M. E. NAPIER.

KEMMERER.—Emma K., wife of Martin Kemmerer, died of consumption, in Upper Milford, Lehigh Co., Pa., Jan. 28, 1890, at the age of 31 years, 3 months, and 1 day. Sister Kemmerer,

nee Weidner, started to serve the Lord in her childhood, but later on she drifted away from God. About the age of sixteen she gave her heart fully to the Lord. She lived a consistent life in the Evangelical Church until 1887, when she learned to love the truths of the third angel's message. With a joyful heart she embraced the Sabbath, on account of which she was denied the privileges of her former church. Soon after, she became dissatisfied with her former baptism. She had been sprinkled, kneeling in the water, after her conversion, but she now desired to be buried in baptism. Rejoicing in God, she took this important step in the spring of 1888. She was loved and respected by all who knew her, and it is with sadness of heart that we part with her. We miss her greatly, but we "sorrow not even as others which have no hope." She not only lived a Christian, but she died a Christian. I had the privilege of preaching the word to her only about twelve hours before her death, taking for my text Rom. 8:14. To my question after the meeting, whether she comprehended it all, she exclaimed, "Yes, the Lord strengthens for such occasions." She sleeps to be awakened when the Lifegiver comes. Words of comfort based on Col. 3:3, 4, were spoken by the writer. She leaves a husband to mourn his great bereavement, and four little children who cannot realize their loss. May God care for these little ones, and sustain the father and husband.

J. S. SHROCK.

JOHN.—Died at home in Mapleton, Ia., Dec. 22, 1889, my dear mother, Elenor M., wife of Wesley John. Mother was born in Centre County, Pa., in 1819, and she had just past the allotted three-score and ten years of earthly pilgrimage when heart difficulty suddenly and unexpectedly brought to its close a life worthy to be called Christian. She was early instructed in the broad principles of Christian charity, and her life-work thus began. Her greatest joy seemed to be in ministering to the afflicted and needy. And this joy was almost omnipresent, for wherever mother went, something seemed to be waiting for her willing hands to do; and the task was performed unostentatiously and without respect of persons or creeds. For about sixty years she was a member of the Society of Friends. But her unsectarian principles and progressive ideas of Christian growth and service, were as an accredited passport; and wherever she went an open door awaited her. For many years she was an active worker in local M. E., U. B., and union Sunday-schools. About ten years ago her attention was called to the important teachings of the Scriptures for those who will live just prior to the second coming of Christ, and, on the grounds of Christian discipleship, she was constrained to observe the Bible Sabbath, and also to follow her Lord in baptism, uniting with the Seventh-day Adventist church at Rockford, Ill. As an esteemed member of this body mother remained, until by a triumphant death the divine discharge was issued, and she was released from the ills of mortality and a life of active service in the church militant, to partake of the short rest and blessed repose of those who sleep in Jesus. Our family circle is now evenly divided. Four are safe at rest. Our anxiety is for the four and their families who still survive. Will they thus honorably be discharged, or live to be mustered out? or, will any fail of the grace of God? We ask for divine help. Pray for us. It was a great privilege for me to see my dear mother, and other friends, after an absence of seven and a half years. A doubt or murmur never was expressed by mother, of which I remember. Her life was one of simplicity, service, and abiding trust in God. On Christmas-day we knelt beside the open casket; and as I laid my throbbing head on her lifeless bosom, I could but thank the Lord that he had given me such a mother, and that she had been spared to us so long. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "Her children arise up and call her blessed; her husband also, and he praiseth her." Amen. Words of divine comfort were uttered by Eld. Heacock, of Sioux City, based upon Zech. 14:7: "But it shall come to pass, that at evening time it shall be light."

A. ALLEN JOHN.

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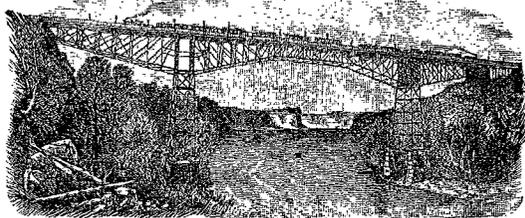
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Time Table, in Effect Jan 19, 1890.

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The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 18, 1890.

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We enjoyed a very pleasant social meeting with the students at the College, Sabbath, the 15th. The prominent theme before the meeting, introduced by Eld. Prescott, was the wonderful love of Christ to us, the union he desires to maintain with us, and our privileges in him. There was marked promptness and freedom in bearing testimony on the part of those present, eleven being, on one occasion, on their feet at once. Thus a large number spoke during the meeting. It was encouraging to see so many, standing on the very threshold of vigorous manhood and womanhood, and also on the threshold of a wide field of usefulness, where the calls for help are waxing stronger and stronger, ready to testify to a growing love for Christ, and an increasing desire to give themselves to his service. May the abundant blessing of the Lord go with them in their efforts to prepare themselves for his service.

THE YEAR BOOK.

As announced last week, the Seventh-day Adventist Year Book for 1890 is now ready. The matter is classified after the manner of the Year Book for 1889, putting everything in the most handy shape for ready reference. Some of the different departments were named in the notice last week; but no mere enumeration of the several divisions can give an idea of the value of the contents. It is brimful of matter to which every live Seventh-day Adventist will have occasion often to refer, and all of which it would be well for every one to read and become familiar with. It is printed on thin but finely finished paper, contains 168 pages, and for a modest, neat, and serviceable book, has not been surpassed by any that we have yet issued. And as usual, the price is only nominal, being but ten cents a copy. Order at once, so as to get the benefits of the information which the book contains, as soon as possible. Address REVIEW AND HERALD, Battle Creek, Mich.

SLAVERY IN THE SOUTH.

We have been accustomed to think of the revolting scenes and practices of human slavery as part of a dreadful system which once prevailed in our United States, but which the march of time had left only to those dark portions of the earth where the influences of civilization were yet almost unfelt. But a little investigation of existing conditions in some of the Southern States of our own land, is, it seems, calculated to reveal the illusory character of such impressions. The *Chicago Inter Ocean* of Feb. 15, devotes several columns to a relation of the conditions incident to a system which still prevails in that locality, and gives an editorial reference to the same, from which we quote the following:—

In the beautiful State of Kentucky, in the sun-kissed, sea-cooled Georgia, in picturesque, climate-blessed Tennessee, in Mississippi, and in Arkansas, incarnate fiends for years have been, and now are, employed in the practice of brutalities that are not equaled by the hideous crimes of the African slave-traders. These States of the South, as an offset to the constitutional provision that gave freedom to the slave and invested him with citizenship, established by act of legislature a system of convict lease, the real aim and purpose of which was the re-enslavement of the negro. Other laws were passed, making petty and insignificant offenses penal crimes, subjecting those convicted under the iniquitous laws to terms of servitude, shamefully disproportioned to the offense committed. The principal convictions were, as it was intended they should be, of negroes, and under the lease system each and every convict may be hired to contractors and other employers of labor, said hiring amounting in effect to an actual sale. In this way thousands of negroes have been returned to bondage inconceivably more heinous than the worst conditions of their former slavery.

In the light of such facts, significant in many ways, one of the stock arguments against the early writings of sister E. G. White, based on their allusion to the existence of slavery at the time of Christ's second coming, appears in its true size and insignificance.

THEY ALREADY HAVE ONE.

The last *Christian Statesman* says:—

A two-day's Sabbath convention has been held in Washington to emphasize the duty and necessity of promptly enacting a Sabbath law for the District of Columbia.

The *Statesman* is not up with the times. The District of Columbia already has a "Sabbath" law of the most approved type, stamped with the imprint of colonial legislation,—a genuine relic of that reign of Puritanism for the return of which the *Statesman* so earnestly longs. This law was enacted in October, 1723, when the territory covered by the District of Columbia was embraced in the colony of Maryland, and incorporated unchanged into the laws of the State of Maryland and of the District. We give those sections which relate to the observance of the "Sabbath":—

AN ACT,

TO PUNISH BLASPHEMERS, SWEARERS, DRUNKARDS, AND SABBATH-BREAKERS, AND FOR REPEALING THE LAWS HERETOFORE MADE FOR THE PUNISHING SUCH OFFENDERS.

Sec. 10. *And be it enacted*, That no person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday, and that no person having children, servants, or slaves, shall command, or wittingly or willingly suffer any of them to do any manner of work or labor on the Lord's day (works of necessity and charity always excepted), nor shall suffer or permit any children, servants, or slaves to profane the Lord's day by gaming, fishing, fowling, hunting, or unlawful pastimes or recreations; and that every person transgressing this act, and being thereof convicted by the oath of one sufficient witness, or confession of the party before a single magistrate, shall forfeit two hundred pounds of tobacco, to be levied and applied as aforesaid.

Sec. 11. *And be it likewise enacted*, That no house-keeper shall sell any strong liquor on Sunday (except in cases of absolute necessity), or suffer any drunkenness, gaming, or unlawful sports or recreations in his or her house, on pain of forfeiting two thousand pounds of tobacco to his lordship, one-half to the use aforesaid, and the other half to him that will sue for the same, to be recovered by action of debt, bill, plaint, or information, wherein no essoin, protection, or wager of law shall be allowed.

Sec. 12. *And be it enacted*, That every parish clerk within this province shall procure a copy of this act, which the county clerks are hereby required to suffer the parish clerks to take without fee or reward, for which

he shall be allowed in the parish fifty pounds of tobacco and that the same shall be read four times in a year viz., on some Sunday in March, in June, in September and in December, by every minister within this province in their respective parish churches, between divine service and sermon, on pain of forfeiting one thousand pounds of tobacco for every omission, one-half to the lord proprietor, for the use aforesaid, and the other half to him that will sue for the same, to be recovered by action of debt, bill, plaint, or information, wherein no essoin, protection, or wager of law shall be allowed.—*Laws of the District of Columbia*, pp. 136-138.

We fail to see what better Sunday law the *Statesman* can want for the District of Columbia than it already has. Evidently, the proper course for the *Statesman* to pursue is to demand the rigid enforcement of this one.

PETITIONS RE-REFERRED.

THE petitions which were presented against religious legislation in the Fiftieth Congress, in order to be of force in the Fifty-first Congress, must be re-referred to the committee having in charge the bills to which they are directed. Senator Stockbridge, of Michigan, who presented these petitions to the Senate in the last Congress, will offer a resolution in the Senate, to re-refer the petitions to the committee on Education and Labor. They will then stand as a protest to any such legislation as they specify, during the two sessions of the Fifty-first Congress.

Representative O'Donnell will take such course regarding the petitions as is necessary to preserve their force in the House. W. H. McKEE.

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