

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD 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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ALL THINGS NEW.

OLD sorrows that sit at the heart's sealed gate,
Like sentinels grim and sad,
While out in the night-damp, weary and late,
The King, with a gift divinely great,
Is waiting to make us glad;

Old fears that hang like a changing cloud
Over a sunless day;
Old burdens that keep the spirit bowed,
Old wrongs that rankle and clamor loud,—
Shall pass like a dream away.

In the world without and the world within
He maketh the old things new;
The touch of sorrow, the stain of sin,
Shall flee from the gate when the King comes in,
From the chill night's damp and dew.

Anew in the heavens the sweet stars shine,
On earth new blossoms spring;
The old life lost in the life divine,
"Thy will be mine, my will be Thine,"
Is the song which the new hearts sing.

—Mary Lowe Dickinson.

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.

THE PRESENT MESSAGE.

BY MRS. E. G. WHITE.

1. WHEN we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God. A door has been opened, and no man can close it, neither the highest powers nor the lowest; you alone can close the door of your heart, so that the Lord cannot reach you. You have been having light from heaven for the past year and a half, that the Lord would have you bring into your character and weave into your experience.

2. The watchmen upon the walls of Zion are to cry aloud and spare not, to lift up their voice like a trumpet, and show my people their transgressions, and the house of Jacob their sin. When John came to Jordan, it was to arouse the people, to lay the ax at the root of the tree. Christ had not yet come to reveal himself to the world, and John was to prepare the way of the Lord. He rebuked, reproved, stirred men up to repentance, condemned their sin, and then Christ came to pour the healing balm into the prepared soul. When the disciples of John were jealous because Christ baptized more disciples than did their master,

he answered, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease." Do you think that John had no human feelings?—Of course he did, but he determined that they should have no control over him. When he had seen Jesus on the banks of the Jordan, he had said, "Behold the Lamb of God, which taketh away the sin of the world!" He directed the attention of the people to Christ, and two of his disciples turned and followed Jesus. "Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, 'Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day.'" Then they began the work of calling others.

God has his workmen to carry on his work, and no man can carry the work beyond a certain point, because man will place his own mold upon it. It is natural for men to put their fashion upon the work; but when there is danger of this, the Lord calls other men whom he has ready, to carry forward the message; for the work must not become circumscribed by the influence of man. Other workmen must be brought in, to carry the work upward and forward as God shall direct, that the mold may not appear, and that the truth may not be crippled and dwarfed by the experience of the workers. The mold of man must be taken off the work. Too often the messenger that God has used comes to be depended upon, and to be placed where God should be, by the people; then God brings in another worker. He does not set the first one aside, for his experience and capabilities are all needed for the perfection of the work; but if the men whom God has used become jealous and envious, and imagine evil, they will not fill the place, but will stand directly in the way of the advancement of the work. Then the work will move without them, and that is a great blessing.

When I held the hand of my dying husband in mine, there came a flood of light upon me as I sat there beside his bed in my feebleness and sorrow, and a voice seemed to say, "I have my workmen, and the work shall go on." I resolved then to take up my burden as I never before had taken it up. I would stand at my post of duty. I would not diminish my efforts. I trusted in God that he would bring a large measure of his Holy Spirit into the work, that would lift it to its proper place.

If our brethren were all laborers together with God, they would not doubt but that the message he has sent us during these last two years is from heaven. Our young men look to our older brethren, and as they see that they do not accept the message, but treat it as though it were of no consequence, it influences those who are ignorant of the Scriptures to reject the light. These men who refuse to receive truth, interpose themselves between the people and the light. But there is no excuse for any one's refusing the light, for it

has been plainly revealed. There is no need of any one's being in ignorance. We must clear the King's highway; for God will remove hindrances out of the way. God calls you to come up to his help against the mighty. Instead of pressing your weight against the chariot of truth that is being pulled up an inclined road, you should work with all the energy you can summon to push it on. Shall we repeat the history of the Jews in our work? The leaders of the people in the time of Christ brought all their power to bear against the work of Christ, that his way might be hedged up. The people must go to God for themselves, and pray that all wrong impressions may be removed from their hearts,—pray that the word of God may not be clouded by men's interpretations.

God has set before you an open door; let not man seek to close it. Open your heart and mind, and let the Sun of Righteousness shine into your soul. How long will it be before the word of truth will have weight with you? How long will it be before you will believe the testimonies of God's Spirit? When is the truth for this time to find access to your hearts? Will you wait till Christ comes? How long will God permit the way to be hedged up? Clear the King's highway, I beseech you, and make his paths straight.

I have traveled from place to place, attending meetings where the message of the righteousness of Christ was preached. I considered it a privilege to stand by the side of my brethren, and give my testimony with the message for the time; and I saw that the power of God attended the message wherever it was spoken. You could not make the people believe in South Lancaster that it was not a message of light that came to them. The people confessed their sins, and appropriated the righteousness of Christ. God has set his hand to do this work. We labored in Chicago; it was a week before there was a break in the meetings. But like a wave of glory, the blessing of God swept over us as we pointed men to the Lamb of God that taketh away the sin of the world. The Lord revealed his glory, and we felt the deep movings of his Spirit. Everywhere the message led to the confession of sin, and to the putting away of iniquity.

I have tried to present the message to you as I have understood it, but how long will those at the head of the work keep themselves aloof from the message of God?

We must take our hands off the ark of God. I mean to stand faithfully at my post of duty. I mean to do my work for time and for eternity. It is only those who are faithful that are great in the sight of the Lord. Suppose that you blot out the testimony that has been going during these last two years proclaiming the righteousness of Christ, who can you point to as bringing out special light for the people? This message as it has been presented, should go to every church that claims to believe the truth, and bring our people up to a higher stand-point. Where are the builders that are carrying forward the work of restoration? We want to see who have presented to the world the heavenly credentials. God gives every man a chance to take his place in the work. Let the people of God tell what they have seen and heard and handled of the word of life. Every worker has his place; but

God does not want any man to think that no other message is to be heard but that which he may have given. We want the past message and the fresh message. Let the Spirit of God come into the heart. O that we may realize the value of the price that has been paid for our salvation! I entreat of you to come nearer to God, that you may take hold of the message for yourselves.

OUR SPECIAL WORK.

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

(Concluded.)

THE work of preparation for the second coming of Christ is well illustrated, if not typified, by the preparation made for his first advent. The prophet Malachi, speaking of the work of John the Baptist, said: "He shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." The hearts of the parents were to be turned to the children, to instruct them in the ways of righteousness, and teach them the fear of the Lord; and the hearts of the children of God were to be turned to the fathers who walked with God, and who received the lively oracles from the mouth of God, that they might have pure, unadulterated truth to guide them in their lives and to teach to their children. In short, it is a bringing back to the knowledge of the people all the truths that God has ever given to them to guide them in the ways of salvation. Our Saviour expressed the same thought in different words, when he said to the Pharisees: "Elias truly shall first come, and restore all things." And again, the angel, when speaking to Zacharias of the birth and work of John, said: "And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

As the object now to be attained is the same as in the days of John; viz., to prepare a people for the coming of the Lord, and as God is always the same, and the principles on which he deals with his people are unchangeable, it follows that a similar work will be necessary to bring about a like result.

The Church that is presented to Christ when he comes, is to be "a glorious Church, not having spot, or wrinkle, or any such thing; but . . . holy and without blemish." How is the Church brought into that state?—It is sanctified and cleansed "with the washing of water by the word."

The Church is to be "blameless in the day of our Lord Jesus Christ." By what means is the Church raised to that high standard? The context tells,—"The testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end." Then the Spirit, also, has a work to do in bringing about this result. Christ showed that the Spirit and the word work in harmony in leading God's people to a knowledge of his will. I quote from John 16:13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear [or whatsoever the word says], that shall he speak."

Then we are not to expect new and strange doctrines to be revealed and taught, to prepare a people for the coming of Christ. But we are to expect that the Holy Spirit will guide the people of God into a full knowledge of the will of God as it is revealed in his word.

It becomes, then, the special work of those who are looking for the coming of Christ, to teach the word of God, through the help of the Holy Spirit.

The binding obligation of God's law, the gifts and offices of the Spirit of God, the condition of man between death and the resurrection, the plan of redemption as shadowed forth in the sanctuary

work, the redemption of the earth and the future inheritance of God's people, the observance of the Sabbath which was sanctified by God and given to man, the final destruction of the wicked, conversion, baptism, temperance in eating and drinking, the duty of those set over the household of God to be always diligent to give unto his children meat in due season,—these are all questions on which the Church has deviated largely from the word of God; and yet they are, each and all, questions upon which that word has spoken repeatedly and plainly. The points of difference are so many, and the line of demarkation so broad, that it is deemed impossible to stand firmly upon the revealed word of God, in faith and practice, and make the promulgation of these truths a special work, and yet remain connected with any of the Christian sects. It would be like putting a piece of new cloth into an old garment; the new would absorb or take from the old, and the rent would be made worse. It became necessary, then, that the people who advocate the reforms of the last days,—who take the Bible for what it says, regardless of the creeds, prejudices, or influence of others,—should be a distinct and separate people. The word of God should be their creed, the Spirit of God their guide, the love of truth and the salvation of souls their incentive to labor, and the fear of God their only fear.

While this is self-evident from the very nature of the work, we would not be misunderstood as teaching that we have nothing in common with the great religious bodies of the world. We hold much in common with them. They all teach much important truth, and in this we can bid them Godspeed. In fact, there are but few Bible truths that are not taught by one or another of the Protestant sects. This narrows our special work down to a much smaller compass than it would otherwise assume.

The second coming of Christ as near at hand, the binding obligation of the Sabbath of the fourth commandment, conditional immortality, the office and work of the Holy Spirit, the Bible teaching on health and temperance, and the future inheritance of the faithful, may be enumerated as stating fairly the main points of difference between us and other Christian organizations. These doctrines are all made prominent in our work, and of these the three most important are, the second coming of Christ, the observance of the Sabbath as being a part of the law of God, and Bible temperance, which teaches us how to bring our minds and bodies into harmony with God's will. Upon the promulgation of these truths we cannot bestow too much labor.

The second coming of Christ is the testing truth for the last generation, and the keeping of the commandments of God and the faith of Jesus, and the bringing of our own minds, wills, and fleshly desires into harmony with God's will as revealed in the Bible, are the only things that will prepare us to stand before Christ and be accepted of him when he comes.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," is the benediction of Christ when speaking of his own second coming, in the last chapter of the Bible. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus," is the brief description given by the angel, of the 144,000 who will be translated without seeing death, when Christ comes. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," is the description Paul gives of the position and special work of God's people who shall be living at the time when they may be scripturally looking for the coming of our

Lord and Saviour. And he concludes by saying, "These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

The requirements of God are all founded in justice, and are for the good of his people. The reforms connected with the third angel's message are designed to bring a people already instructed in moral truths, up to the point where those truths can be fully carried out in their lives. I quote the following from the "Testimonies to the Church":—

To make plain natural law, and to urge the obedience of it, is the work which accompanies the third angel's message, to prepare a people for the coming of the Lord. . . . These truths become questions of great importance to those who believe the second coming of Christ is near at hand. These reforms become reforms of special interest to those who are preparing to meet Christ when he comes. And the promulgation of these truths and these reforms is a special work delegated of God to those who are expecting and preparing for that event.

WILL IT EXEMPT?

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

THE pretended exemption clause for seventh-day-keepers, in the resurrected Blair Sunday bill, is a fraud on the very face of it. It looks *very* innocent at first. Section 6 first makes some *real* exemptions for certain branches of commerce. Then follows a marvelous exhibition of cunning. It reads as follows:—

Nor shall the provisions of this act be construed to prohibit or to sanction labor on Sunday by individuals who conscientiously believe in and observe any other day than Sunday as the Sabbath or a day of religious worship; provided such labor be not done to the disturbance of others.

The word "sanction" succeeding the word "prohibit," *utterly destroys or neutralizes* all the protection that the clause otherwise would afford to the class mentioned. If "the provisions of this act shall not be construed to *sanction*" Sunday work by seventh-day-keepers, then *where* is the exemption, and why is it called an exemption? The reason is obvious—to silence the persistent and unmanageable opposition to the proposed law, by seventh-day-keepers, and to deceive the credulous into the supposition that seventh-day-observers ought now to be still, as their liberty is provided for, etc., etc. But let us look deeper into this matter.

Instead of being an exemption, it provides against an exemption for the class mentioned. At a casual reading of this supposed exemption clause, it appears nonsensical; i. e., that the provisions of this act are not to be construed to sanction Sunday work by seventh-day-keepers, provided such work be not done to the disturbance of others. What does this mean? Does it mean anything at all?—It means that this law will not sanction Sunday work, *even though it "be not done to the disturbance of others;" i. e., if the work be done by conscientious seventh-day-keepers.* Who is it that "construes" the law?—The courts, of course. Courts sometimes so construe law as to exempt offenders from its operations; for instance, hotel-keepers, liverymen, barbers, railroad companies, etc., are exempt in the operations of the present Sunday laws of nearly all the States. But this exemption provides against any court's construing this proposed national Sunday law in such a way as to make it sanction work by this class on Sunday, though it be *not* done to the disturbance of others. No matter how conscientiously they may keep any other day, it does not give them the right to work on Sunday, though that work may not disturb a single soul, and be done *ever* so quietly. But the bill puts on a pleasant, innocent, and kindly appearance, and purports to be what it is not. Instead of its being an exemption, it is not only *not* an exemption, but positively provides *against* an exemption for the class named, in the construing of the law by its executors. This new-born child reveals the true animus of the bill, and shows that what John saw in Rev. 12:17 is coming to pass.

CONVERSION.

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

THE Bible teaches that when a soul is converted, a change is wrought in the mind which affects the whole course of his life. Spiritual strength is also imparted, which enables the individual to obey the Lord. Before conversion, the carnal mind hinders obedience to God. Paul says, "We know the law is spiritual: but I am carnal." A carnal mind cannot be subject to a spiritual law. "For that which I do, I allow not; for what I would, that I do not." (See Romans 7.) The reason assigned in the Galatian letter, for man's natural inability, is that "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would."

The Spirit of God convicts of sin, and then the sinner wants to be set at liberty. Christ said that when the Comforter (*Advocate or Helper*, margin, Revised Version) should come, he would convict the world in respect of sin. The Authorized Version says he will reprove the world of sin. This Spirit is to guide into all truth. The Lord finds the sinner dead in his trespasses. By his Spirit he quickens to life. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Eph. 2:4, 5. This quickening imparts new life, and in this way we were created in Christ Jesus unto good works. The life imparted in this manner is life from Christ, and this life dwells in God's children. It is in this manner that Christ dwells in the heart by faith. This gives strength, and the individual is said to be "strengthened with might by his Spirit in the inner man." His comprehension of God's love expands, and as these ideas grow in his mind, his love for God increases accordingly. The Lord can then fill his mind, so that he is filled "with all the fullness of God." Eph. 3:16-19. By thus dwelling upon God's love, he is growing "in grace, and in the knowledge of our Lord and Saviour Jesus Christ." He thus beholds Christ, and by beholding he is "changed into the same image." 2 Cor. 3:18.

The promises of God give hope of a future life and a glorious home, and so hold God's children that they are anchored on Christ to the eternal world. Through these views, by faith, the eyes of their understanding are enlightened, and they know what is the hope of their calling, and what is the richness of the glory of the Saviour in the earth redeemed and possessed by those whom he died to save. Eph. 1:17, 18. These glad scenes of joy constantly before our spiritual eyes, give the soul a keen appetite to feed upon the word of God, which becomes sweeter than the honey-comb, and more to be desired than fine gold. It is in this manner that Jesus imparts his own spiritual nature to his children, and as their minds lift them up, they escape the corruption that is in the world through lust, and are led by the Spirit of the Lord to walk in the commandments of God; so that it is God working in them, both to will and to do of his good pleasure. This is certainly what the apostle meant when he wrote to the Galatians that the life which he was living in the flesh, was after the life of the Son of God, and that it was Christ that was living in him.

I understand the Scriptures to teach that Christ infuses his own nature into his followers through faith, so that the power of God rests upon them, and keeps them from the power of the wicked one. Such a heart wells up with gratitude to God, even as the water flows from a living fountain. An individual who is thus given up to the service of God, is converted. He will be found magnifying the Lord in his heart. His words will speak forth the praises of his Leader, and all his works will be a testimony that there is a living Saviour who cares for his followers. This Saviour invites us to come to him and take his yoke upon us; and he prom-

ises that if we do so, we shall find rest to our souls.

CONSOLATION.

BY FANNIE BOLTON.
(Battle Creek, Mich.)

"BLESSED be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. 1:3-5.

The night was still, the city slept,
The stars kept watch above;
And low a woman knelt, and wept,
And prayed for heavenly love:
"O Father, from thy throne above,
Pity men's hearts accursed!
O give to me a cup of love,
To reach to souls athirst!"

"The sick are moaning in the night,
The watchers wait and weep;
Poor souls are groping for the light,
And are too sad to sleep;
Poor eyes are weary with their tears,
And faith is dead. O Love,
Give me the cup divine that cheers,
That's filled at founts above!"

Then seemed a vista opened wide
Through all the world, until
She saw the Man with pierced side,
Dying on Calvary's hill;
She saw the fountain of his blood
Pour from his broken heart,
That bled for men,—a fount that flowed
Through wounds that gaped apart.

"O canst thou drink the cup I drink?
And bear the wound with me?
Or wilt thou from the sorrow shrink
That bears my love to thee?"
Then came to her a bitter cup,
'T was sorrow portioned out—
"If thou wouldst heal hearts' woes, then sup;
Thou canst not, child, without."

She trembled at the test; she wept
At that red cup of woe;
A horror o'er her spirit swept,—
O must it then be so?
She looked at her own heart, but there
Was only self and dross;
She looked at Christ, the True, the Fair,
And drank it at the cross.

And, lo! the cup she drained was wine
Of consolation sweet.
It was the love the heart divine
Had shed her need to meet.
She wore unseen the marks of thorn,
The dying of the Lord.
Henceforth she sought the weak and lone
With her sweet cup's reward.

She had a sign that sorrowers knew,
That opened hearts to her;
And where she found dark cups of rue
And treasures, mixed with myrrh,
She tasted of her cup anew,—
Her cup of woe grown sweet,—
And then outpoured her cup of dew,—
Her cup of love complete.

For, ah! she could not pour it out,
Save at the Saviour's cross.
There sorrow sweetened, lost of doubt,
And gain accrued from loss.
There every tempest grew a calm,
And loneliness turned love;
There hearts could find the healing balm
That poured from Christ above.

O thou who prayest to heaven above,
For this sweet cup of dew,
Think not to have the cup of love
Before the cup of rue.
For Christ's dear love from wounds outflows,
And if thou wouldst console,
'T will be with love that healeth woes,
And comforteth thy soul.

WHY I AM A SEVENTH-DAY ADVENTIST.

BY W. S. ADAMS.
(Lakota, N. Dak.)

It is with a feeling of regret, I admit, that the time ever was when I was not a Seventh-day Adventist. For years I was a conscientious doubter of Christianity, and stood almost ready at any moment to step over its confines into the realms of infidelity; but I never did so.

Although I could not harmonize my views with those of the professed religion in which I had been reared, I could not take so fatal and

final a step. There seemed always to be something holding me back, and pointing on into the future,—a hopeful feeling for something better and real to come. Therefore when the truth overtook me, it found me a willing acceptor. The truth—God's holy word—allayed all my fears and banished all my doubts, and with rejoicing I praised Him who loved me, and had removed the scales from my eyes.

Alas that the prevalent views of Christianity should have had such a tendency to keep me away from the throne of grace in my youth and early years of manhood! but such was the case. The more I tried to harmonize my ideas with those views, the farther I always found myself from the desired goal. My conception of a just and loving God was altogether different from that of my teachers, and of those who set themselves up as patterns and examples of faith. The God that I desired to worship was not the God of whom I had been taught. My mind revolted against the views, ideas, and conceptions of the Supreme Being of the popular Christianity of our day. Equally did I hate the teachings of infidelity. Neither seemed to promise aught of comfort or reliance. My mind argued of a God of love and compassion, a merciful, sin-forgiving God; not a God of revenge, torment, and an eternal hell. Ingersolism seemed better than this, although it presented nothing but nothingness; still it seemed more consistent than did the belief of the many who claimed to teach Bible truths.

For years I remained in this state of indecision. It never occurred to my mind that the Bible taught other than the doctrines presented by those who professed and claimed to be its rightful expounders. While doubting Christians and Bible alike, as the cause of my inability to conform to the teachings of the churches, I never for an instant supposed that the fault lay with the former, or that the Bible was so widely misrepresented by believers of different faiths. Had I but looked myself, I could have seen and read better. But supposing the doctrines and teachings of earlier years to have been correct, and by me tolerably well understood, I could see no necessity for ever opening the lids of the Bible at all. My mind seemed thoroughly imbued with the idea that the Bible alone was to blame for all the faults and errors of Christians generally; that if pope and priest, bishop and minister could preach from between its covers such a diversity of beliefs and varying creeds, I would none of it; and I verily believe that this is the case of thousands who would willingly accept the truth with joy and rejoicing, were their ideas, as were mine, removed.

Then, seeing these things in the light presented above, I did not, I could not, build upon such a foundation. Professed Christianity I deemed but a delusion and a snare. I said I would rather not build at all, than trust my soul's salvation upon such miry ground. I looked for fruit, for something real and tangible, from such high professions of religion. I looked for works and a faith carried out in every-day life. I looked for more than Sunday or revival-meeting godliness. I looked for an every-day sincerity, for strict honesty and integrity in the professed followers of the meek and lowly Jesus. But, alas! where were these to be found? In their stead, I found very conspicuous among those who set themselves up as patterns of a godly life, worldliness, bickering, backbiting, hatred, and an inexcusable selfishness, which I argued should not exist. Therefore I found myself drifting, year by year, farther away from the confines of such Christianity, and nearer to those of infidelity. Still this latter belief, or disbelief, I could not consistently entertain; for if I rejected professed religion for lack of reasonableness or consistency, I must also reject infidelity. My whole mind and nature, the world, the stars, and the vastness of space spoke to me plainly and forcibly of a God, eternal and ever-existent.

Thus I lived in the lamentable state of "neitherness," halting between two opinions. Still I

ever had a desire, a longing, for light and truth, although my individual efforts for such were not great. I was ever open to conviction concerning religion, provided always that that religion was one that would lead me to worship and love God; for I looked for truth in its purity. And it is a sad, as also a remarkable fact, that while I thus desired truth and righteousness, it even lay within my reach,—in my long-neglected and dust-covered Bible.

O that ministers would preach from this book to-day in our land, and cease preaching themselves! Then would the honest in heart, who are sighing and crying for the abominations that are done in the land, see with their eyes, and hear with their ears, and God would convert them. But, alas! they do not all thus preach; still there are a few noble exceptions,—men who endeavor to exalt the word above human tradition. Conspicuous among these few, I believe, are the Seventh-day Adventist missionaries. It was through the labors of two of these men that I had my attention directly called to the Bible as the book that would remove all doubts, and leave the honest reader in possession of a knowledge of the true and living God. So removing my eyes from the world and the churches, I turned them direct to the pages of God's own perfect book. Here, by the aid of the great detector of all that is sinful and erroneous, I soon found my exact position relating to my Creator, as also my whereabouts in the age in which we live.

What revelation opened up before my eyes as I read! What astounding discoveries developed and impressed themselves upon my understanding! Truly could I exclaim, "The entrance of thy words giveth light." Then I learned that the teachings of previous years had not been those of God, and that I had not been taught out of the Bible at all, but that my mind had been filled with the conflicting tenets, creeds, and doctrines of a *worldly* religion backed up by the uncertain tradition of an apostate Church. I found that many things taught by the Bible had been replaced by theories of erring men; that God's ten commandments had been relegated to the background by many who professed to keep them, as a law that was cold, dreary, and repellent. And prominent among my discoveries was that of the disrespectful abandonment by the churches, of God's holy Sabbath day. While pretending to keep the Sabbath of creation, they were, in reality, keeping a day which had received no divine sanction. Then I determined to keep the law, to observe God's Sabbath, and live according to the light that shines from the Bible; to bring my life into harmony with its holy precepts, and trust in my Lord for that freedom from sin which alone could give me a conscience void of offense. This is why I am a keeper of the seventh day instead of the day set up by man and commonly observed as the Sabbath (Sunday).

That God's law given at Sinai had been abolished, I could find no proof as advanced by many. I found rather, every evidence of its immutability. So I fully determined, come weal, come woe, I would live in obedience to those holy precepts. Of course Satan advanced every plausible excuse and argument why I need not keep this law, especially the seventh day. But remembering my previous experience and dissatisfaction with all things pertaining to his kingdom, his arguments but helped, in fact, to strengthen and advance me in the truth. Rejoicing in the truths found, I determined to delve deeper into this great mine of truth—the Bible—that now was open before me; and as I did so, I found treasure after treasure,—bright and glorious gems,—truths I had longed for but did not know existed. Here in this mine I found that which I had wished for in years past,—joy and peace that, when found, seemed to flood my mind with a sunshine glorious and heavenly.

Among the most conspicuous truths of this great book, I saw that of the second advent of our Saviour in the clouds of heaven. I found verse after verse, chapter after chapter, relating to this grand and glorious theme. I was truly

surprised to find that *this* generation will not pass away until Christ appears; that chain after chain of prophetic truth points unmistakably to these times as the days when the gospel work will be finished. The apostles and prophets alike speak of these events so clearly that we are left without excuse, if we allow that day to come upon us unawares. This belief tells why I am an Adventist, and by a comparison of these truths, it would not be difficult to see why I am a *Seventh-day* Adventist. Could I be other than such? It gives me joy to contemplate the blessed truth, and to know that soon, if faithful, I may enter into a full realization of the precious promises of God.

THE ONE THOUSAND YEARS OF REVELATION 20.

BY ELD. D. T. BOURDEAU.

(Battle Creek, Mich.)

(Continued.)

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone." Rev. 20:7-10. Observe that this passage places the lake of fire, in which the wicked have their final punishment, at the close of the thousand years. Then the final conflagration takes place. Of this Peter thus speaks: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3:7-10. After this he thus introduces the new heavens and new earth state: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13. Then, and not till then, shall the immortal saints reign on the earth. Then shall the wolf, the lamb, the leopard, and the lion dwell together; and a little child shall lead them. Isa. 11:6, &c. The redeemed shall not be restored to the original stature of man before they get into the new earth; but then they shall "go forth, and grow up as calves of the stall." Mal. 4:2. Hence there will be children upon the earth at the beginning of the eternal reign on the earth. Then the earth shall be filled with the knowledge and glory of the Lord as the waters cover the sea. Num. 14:21; Isa. 11:9; Hab. 2:14. Then shall "the tabernacle of God be with men" on the "new earth," "and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:1, 3. Then Christ shall have "the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33.

But before this glorious state of things is brought about, Christ must come from heaven with all his saints, and with the New Jerusalem (Zech. 14:4, 5; Rev. 21:2); he must raise the wicked dead, put his feet upon the Mount of Olives, and prepare a place for the New Jerusalem, that it may be upon the earth that the saints may occupy it, and that the wicked may compass "the camp of the saints about, and the beloved city," even before the earth is renewed (Rev. 20:9); he must give the wicked their portion in the lake of fire, and restore the earth to its Eden glory.

All this takes place at the third coming of Christ and not at his second coming. When Christ comes the second time, he comes after his saints (John 14:2, 3; 1 Thess. 4:16, 17);

when he comes the third time, he comes with his saints. Zech. 14:5. When he comes the second time, he takes the saints to the "Father's house," "the New Jerusalem" above; when he comes the third time, he takes with him not only the saints, but also the New Jerusalem, that he and the redeemed may dwell in it on the earth. When he comes the second time, he does not touch the earth, but takes his position in the air to gather the saints to himself, away from earth (1 Thess. 4:16, 17); when he comes the third time, he puts his feet on the earth, and fits it up for him and his saints to make a permanent stay in it.

There is not a passage in the Bible that says or teaches that the saints shall dwell on the earth during the thousand years, or even during a part of that period. Nor is there a passage in the Bible which says or teaches that Christ will reign on the earth with his saints a thousand years. During the thousand years the earth shall not be in a condition to be inhabited by the saints. Just before the coming of Christ and before the commencement of the thousand years, all mountains and hills, and the cities of the nations, and every high tower shall fall; every island shall be moved out of its place, and the earth itself shall be "utterly broken down," "clean dissolved." Rev. 16:15-21; 6:12-17; Isa. 24:17-20; Jer. 25:30, 37; Joel 3:15, 16; Amos 1:2; Heb. 12:25, 26. Jeremiah, beholding the earth as it will be beyond these fearful scenes, says, "Lo, it was without form, and void." Jer. 4:23. It will then be as it was in the beginning before order was brought out of confusion,—before the organizing Spirit of God had moved over the earth in its chaotic state. Gen. 1:2. Did God originally put man in a world like that? Will he give the immortal saints a world a thousand times more uninviting than the present world, as their portion, for them to work upon and improve during the thousand years, and for them to see destroyed, with all the improvements they have made in it, in the final conflagration?

As there will be neither saint nor sinner on the earth during the thousand years, what becomes of the doctrine which teaches that the work of conversion will go on during that period, and that before that period shall close, all nations will have bowed in sweet submission to the scepter of Jesus? Where in Revelation 20, or in any other portion of Holy Writ, is found the declaration that the gospel will be preached during the thousand years, or that the nations of earth will be converted during that period? Where in Holy Writ is found, Thus saith the Lord, One nation will be converted during the thousand years? Where in the Bible is found evidence that even one individual will be converted during the millennium? To all these questions, those who are familiar with the Holy Scriptures must return the significant answer, Nowhere.

But some will ask, "How does it happen that there are wicked persons on the earth at the end of the thousand years, 'the number of whom is as the sand of the sea'?" Rev. 20:8. To which we reply, The wicked who are then on the earth are those who have just been resurrected. They are the wicked of every age. We know they are not successors of the wicked of the last generation; for all the wicked of that generation are to be destroyed just before the thousand years.

(To be continued.)

—Not what a man has, but the way in which he looks at it, is the measure of a man's wealth of possessions. If a man deems his present property as fully enough for his needs, he is richer by far than the man who, with ten times as much property, is reaching out with longing for a great deal more. Contentment is of one's self, and not of one's position and belongings. He who is discontented with his present lot, would not be likely to find contentment in any other lot in the universe.

Choice Selections.

PLEA FOR CHARITY.

If one had never seen the full completeness
Of the round year, but tarried half the way,
How should he guess the fair and flowery sweetness
That cometh with the May—
Guess of the bloom and of the rainy sweetness
That comes in with the May!

Suppose he had but heard the winds a-blowing,
And seen the brooks in icy chains fast bound,
How should he guess that waters in their flowing
Could make so glad a sound—
Guess how their silver tongues should be set going
To such a tuneful sound!

Suppose he had not seen the bluebirds winging,
Nor seen the day set, nor the morning rise,
Nor seen the golden balancing and swinging
Of the gay butterflies—
Who could paint April pictures worth the bringing
To notice of his eyes?

Suppose he had not seen the living daisies,
Nor seen the rose so glorious and bright,
Were it not better than your far-off praises
Of all their lovely light,
To give his hands the holding of the daisies,
And of the roses bright?

O Christian man, deal gently with the sinner—
Think what an utter wintry waste is his
Whose heart of love has never been the winner,
To know how sweet it is—
Be pitiful, O Christian, to the sinner,
Think what a world is his!

He never heard the lisping and the trembling
Of Eden's gracious leaves about his head—
His mirth is nothing but the poor dissembling
Of a great soul unfed—
O, bring him where the Eden-leaves are trembling,
And give him heavenly bread!

As winter doth her shriveled branches cover
With greenness, knowing spring-time's soft desire,
Even so the soul, knowing Jesus for a lover,
Puts on a new attire—
A garment fair as snow to meet the Lover
Who bids her come up higher.

—Alice Cary.

THE FASCINATION OF THE RIGHT.

It is common for us to think of the right action as one that always requires a sacrifice, an effort, a crossing of the will. In all right doing it is natural to think of the narrowness of the road and the continuousness of the struggle. Not enough do we yield to the exhilaration that comes from acting, regardless of the consequences, on what we know are the right principles.

We are sometimes foolish enough to envy those who do whatever they please without regard to the moral quality of the act, and with a total recklessness of consequences. We feel a sense of the freedom with which they act, and it seems to us most enviable. But why may not the one who does the right, act with a far greater sense of freedom, we might almost say with a *holy abandon*, since he knows that the consequences resulting from a right action must, now and always, be right and best, and must inevitably fall in with the long train of God's eternally right purposes? No one who has endeavored to conform his actions to the loftiest standards, who has tried to bring great principles to bear in smallest deeds, will deny a certain amount of pleasure in each victory achieved; but it is possible to feel far more than this, even an enthusiasm, in the performance of the simplest right action, which amounts to an inspiration. Enthusiasm in trying to make each deed and word just what it ought to be, results in a fascinating and charmed desire to do the right.

We can imagine that the energy of character which is the result of the conscious determination to do the right every time, might roll up and increase with astonishing velocity, were the right in us never impeded, never complicated with wrong, never voluntarily and deliberately set aside, never mixed with selfish motives. So wonderful is the cumulative force attendant on every right endeavor, that no doubt we can never, in our present state, even imagine the momentum with which we shall act in a higher sphere. The intensifying

of character goes on slowly here with us, because we so often sway from the pure, unmixed right. But we have gained much when the right attracts us and fascinates us, and by this power of charm excludes the other subtle charm of yielding to the wrong. Once subdued to its spell, the charm of right is subtler and stronger than the charm of wrong. . . .

If we could live ever in the choice of the better, what unity of purpose, what concentration of action, and what fascination of pursuit would be ours! It is the living between the two that distracts us,—now right, and now yielding to the wrong. But for the Christian in communion with God, there is a unifying process constantly going on. More and more he can say, "I *delight* to do thy will, O my God." Peace comes from oneness of purpose; our purposes become one when all within us is subject to the one blessed, ultimate idea, "The will of God." Dante sums it up in his lovely line,—

"In thy will is our peace."

Contention of soul ceases; there is but one action. The soul's action becomes for the first time free as a bird's flight, buoyant and untrammelled.

Joy in service is the self-resulting reward of service, and this joy is a quality of ever-increasing and infinite growth. This is the fascination of the Christian life,—the discovery and doing of the will of God.—*S. S. Times*.

"EVIL REPORT AND GOOD REPORT."

"He that regardeth the clouds shall not reap," and he who changes his course on account of the words of men will find opportunity to change it very frequently. The apostle Paul labored to approve himself a minister of Christ by "evil report and good report," under all circumstances, and in the midst of all kinds of trials and difficulties.

There are some people who work bravely in the service of the Lord so long as they can be well reported of, when it can be said of them as of Demetrius, He "hath a good report of all men;" when like Timotheus, they are "well reported by the brethren," then everything goes smoothly. But if a man is called of God to do any important work, the time is very sure to come when he will *not* have "a good report of all men;" when bad men will lie about him, and often good men will believe them; when people will say he is going too fast or going too slow; when he will be falsely accused, slandered, and assailed. The time may come, indeed, when he may be cast out as evil; for many a good man has not only had an evil report at the hands of an ungodly world, but has been rejected, condemned, and cast out by the men who have claimed to be followers of Christ and leaders of the Church of God.

The man who proposes to stop under such circumstances, and wait until the storm blows over, until evil men get through talking, or until good men cease to believe them, may be quite sure that his business is *done* for the term of his natural life. The Devil can get up lies on very short notice, and if he can stop a man doing the Lord's work, by a few lies, it is the cheapest way he knows of to do it.

The proper course for the Christian amid such difficulties, is to march on his way, and do his work, and by "evil report and good report" to prove himself a servant of Christ. This is the true path for Christians to take under evil report. A hypocrite, when exposed, knows that his "game is up," that he can deceive the people no longer, that henceforth he is known, suspected, and watched. Accordingly, he at once stops the work he has been doing. If it is wrong, exposure ends it. If it is right, he is afraid that he will suffer reproach and harm if he goes forward, and so he stops. The servant of Christ does no such thing. He has had his orders from head-quarters; his business is to go forward. He does not stop for a moment, or turn aside for an hour from his work. He simply toils on to finish the work God has given him to do, and when it is finished, he

is content. The powers of darkness may rage in vain, he has *finished his work*.

So the servant of Christ keeps right on, through storm and sunshine, through mud and mire, jeered at, barked at, bespattered, assailed; when the dust has cleared away, he is found, not where he was, but far in advance. And though at times he may have good report, and at other times evil report, yet the great and crowning day is coming, and when it comes, and he shall hear the words, "Well done," it will so fill his soul with unutterable gladness, that evil report and good report shall be all the same to him.—*The Common People*.

WORK WHILE OTHERS TALK.

THE wise man says, "In all labor there is profit, but the talk of the lips tendeth only to penury." Many a man has talked himself poor.

A great many of the people of the Lord seem to be spending a large amount of time in gatherings of one kind and another for talk. Sometimes these cost weeks of time and vast amounts of money. Men assemble and talk. They pass resolutions, or form plans, which may or may not prove practicable and effectual. But a working-man can do a great deal while other people are talking, if he will simply go about it and do his work heartily as unto the Lord. The time and money spent in traveling, conferring, and resolving, frequently would accomplish very much more if they were used directly in *work*. This perhaps cannot always be done. There are people who do not know how to set themselves at work. There was a man who did not know what to do with even one talent. His master told him what he might have done. He might have put it into the bank, thus passing it into the hands of some one who *did* know what to do with it, so that it would not have been utterly idle.

If people really have work to do from the Lord, it is of great importance that they *do it* and do it promptly and heartily. Let the man of God inquire of the Master, What wilt thou have *me* to do? And then let him busy himself to finish the work which God gives him. Many a minister of Christ might accomplish great things for God in the time which he now spends in roving round the country, attending great gatherings where it is doubtful whether he ever receives or does any great amount of good.

Let every servant of the Lord feel the importance of attending to his own personal work. Time is short! Life is passing! If God has work for you to do, do it. Preach, pray, work while the day lasts, for the night cometh wherein no man can work. If you will keep steadily at work, preaching, praying, studying, writing, and working, it will tell in the course of years, and good will be done. Let others attend to the dress parades, you spend your time in actual warfare. Strong associations do not always make strong men. Sheltered trees do not strike their roots deepest. It is desirable that the *men* be *strong*, and then much work can be accomplished, even if it be done single-handed and alone. A live man is better than a dead society, and any system which turns out *strong men* should not be sacrificed for methods which tend to foster individual weakness, with the hope of securing associated strength. In union there is strength; but there is no union which gives such strength as UNION WITH GOD AND WITH CHRIST.—*The Armory*.

ONLY ONE DAY AT A TIME.

A LADY had met with a serious accident, which rendered a painful surgical operation necessary, and many months' confinement to her bed. When the physician finished his work, and was about to leave, she asked, "Doctor, how long shall I have to lie here?" "Oh, only one day at a time," was the cheery answer. The poor sufferer was comforted for the moment; and many times during the following weary weeks did the thought, "only one day at a time," come back with its quieting influence.—*Sel.*

The Mission Field.

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

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

HOW MUCH OWEST THOU?

How much owest thou to my Lord? O tell!
Go quickly, bring thy bill and write; 'tis well
To know and see; but can we ever find
Words to express our debt? The human mind
Is poor and weak, unspeakable the word;
In heaven only shall the notes be heard,
When for redeeming love we praise our Lord.

O for a strain inspired! Our hearts o'erflow
With burning love; the whole wide world must know
Our Lord hath gifts for all, and freely given;
He sends us out to spread this feast of heaven
That he may claim his own in every land and clime.
Though we may give our hearts, our goods, our time,
The heavy debt still lieth on your heart and mine.

O wondrous paradox of grace! 'Tis paid!
Upon Himself the whole account is laid.
This higher method was not made by man:
He finds his balance by a heavenly plan.
The Holy Spirit comes our souls to greet;
We know and feel that 'tis our service sweet,
To lay our lives, our souls, at Jesus' feet.

—World-wide Missions.

THE BENEFIT OF SYSTEMATIC GIVING.

As the efficiency of a man depends largely on the thoroughness of his early training in virtue, so the power and strength of any church in the work of propagating the truth, rest on the early education of its members, in supporting the various enterprises started in behalf of mission work. If the missionary spirit is not breathed upon the church from its very first existence, its members are quite liable to become intensely selfish in all their operations, not being willing to expend means, except for their own immediate and personal benefit. But how little such professed Christians really know of the spirit of the gospel! and what little satisfaction there is in laboring among such people!

Had God so ordered, he could have caused the gospel to be proclaimed without calling upon man to assist in that work. But such an arrangement would have been subversive of man's highest good. In fact, it would not have been a gospel unto salvation; for had man been deprived of engaging in the work of rescuing his fellow-man from the snares of sin, that would have been to also deprive him of the power to cultivate sympathy for others who are in need of a helping hand. This would be to rob man of all those finer elements so essential in him, that he may exhibit the disposition and character of Christ. And just so far as man is robbed of these, he is stripped of the power to become like Christ. Then how absolutely impossible to make any plan of salvation a success, which does not engage the powers of man in its behalf.

In other words, a gospel which does not cultivate in man a desire to help the lost, would but constantly build him up in selfishness, and every day take him in a directly opposite course from that in which God would lead him. Then, instead of being a possible salvation to man, such a plan would consign him to a hopelessly lost condition. Therefore the call of the Bible for men to cultivate a love for others, and a spirit of sacrifice in their behalf, is a merciful provision of God, to enable man to become connected with himself, and thus to be like him.

In view of this, he is the wise man who on all occasions contributes a reasonable amount toward sending the gospel to those who are in moral darkness. That church whose members are accustomed to respond liberally to missionary appeals, is one that not only gives joy on earth, but is a sweet-smelling savor to God. Should a portion of such a church become scattered to isolated parts of the country, their past training will still influence their actions, and make them a blessing to the people among whom their lot may be cast.

In confirmation of this, a story is told of a man who was appointed to travel and solicit

money in behalf of an endowment fund for a Bible school in India. He was sent to an isolated town, and to a church where there was no pastor. When the hour for his missionary talk came, he found about seventy-five people in the church, the men on one side, and the women on the other. They all listened intently to his remarks about the gospel work in India, but he afterward found that they were not all equally affected by his appeal. At the close of his remarks he asked a stranger minister present, to assist in taking the collection. He immediately commenced his work on the men's side of the house, thinking perhaps that he would there find the largest returns. The lecturer took the other side of the house, and had proceeded but a little way when he came to a lady who seemed interested in the proceedings. Upon his asking if she would like to do something to help the Bible school, she quickly said: "Indeed, I would, sir," and she gave him fifty dollars. Another in the same seat gave him twenty-five, and a third gave ten dollars.

He was naturally a little surprised to find three ladies in succession giving so freely, and so much, and he therefore inquired at his boarding place about these liberal ones. His hostess told him that they were three sisters, who had been reared in a church which had regular monthly meetings in behalf of missionary work, and at which all were instructed to give something for missions. At these meetings, different countries were spoken of by some one appointed to the task, and the history and needs of each fully detailed. The freshest news of what was being done by the gospel was also related, to stimulate the members. In this way all were encouraged to give systematically. The time of the meeting was fully understood, and all went prepared to do something. The habit of giving had, by this means, so grown on the three sisters whom the missionary met, that although separated from their former church relations, they were ready to respond to the call for mission funds, and esteemed it a privilege to give of their means for that purpose.

Systematic giving is also an aid to the spiritual development of the church, because of its reflexive action. For while such work does not fail to create a lively interest in the welfare of the heathen, its influence returns back upon those who participate in it, rendering soft and pliable their otherwise inflexible dispositions, and begetting in them an increasing tenderness and sympathy for those with whom they come in daily contact. Let all try it, and see if it does not have that effect.

J. O. C.

TRUE SELF-DENIAL AND ITS RESULT.

It has long been remarked that poor people give far more according to their means, for the propagation of the gospel, than do those in easy circumstances. Why this is so uniformly the case, has been a hard problem for some to solve. The question is asked, Do not poor people have the same natural inclinations as those in better circumstances? Then how do they give so much more in proportion to their means?

The first of these questions is but a self-evident proposition, and it furnishes the key of solution to the second question. The blessedness of giving is much greater than that of receiving. The rich man has received more than he has given, or he would not be rich; hence he has had fewer spiritual blessings than the generous poor man, and consequently does not appreciate those heavenly gifts as he who has them more plentifully. The inclination of each is to get all he can of that which he appreciates most, and therefore the rich man continually gets what comforts he can from receiving the things of the world, while the poor man gives of his worldly stock, and receives, in return, a constant flow of these great comforts and blessings, without which he would not be satisfied.

But the blessedness received from giving is regulated by the faith and loving self-denial ex-

ercised in making the gift. A rich person may, at times, make somewhat generous gifts to the cause, yet they come from such abundant treasure that he does not practice any particular self-denial, and therefore exercises little, if any, faith in performing the act. But a poor person most generally donates from that which could be used to excellent advantage in his own behalf, in which case he actually denies himself of some worldly good, the direct result of genuine love and faith.

In this consists the merit of giving to the cause of God. This exercise of loving self-denial, which is born of faith, is that which brings the blessing of heaven to a person, rather than because of the gift itself. Now because all men are, in a measure, alike, and all desire good, those who have received spiritual returns for their sacrifices, are generally anxious to invest again and again, because they always obtain the same results. These are to the donor, acts of faith wherein he gives to the cause of God that which has been intrusted to him, believing that it is God's, and that God is able and willing to bestow more in return.

But this personal benefit is not the only effect of such self-denial. God causes this exercise of faith to bless others, though sometimes in ways which are not open to the one who makes the sacrifice. To illustrate: A very poor Scotch woman, who was supported by the charity of the parish, was accustomed to lay aside a penny from every little daily gift, for the benefit of foreign missions. These she kept until they amounted to five shillings, when she would send the whole amount to the London office. One day a lady called on her, and asked if she had lately had meat to eat. Upon receiving a negative answer, the lady gave her an extra sixpence with which to buy some.

After the donor was gone, however, the old lady thought over the matter, and said to herself: "Now, so far I have done well enough on my porridge; I think I will give this sixpence to the mission fund." So at the regular time, she sent to the office the donated sixpence, in addition to her regular foreign mission gift, with a simple, childlike explanation of how she happened to have the extra amount to send. Shortly after, the secretary of the society was talking with some wealthy gentlemen about the various gifts received from time to time, when he read the letter of the old lady to them. They all seemed deeply affected, and one of them, after a moment's thought, said that, with all his giving, he had never denied himself so much as a chop in behalf of the cause of God. He then added: "Put down my name at once for £500 (nearly \$2,500)." One after another of the company then gave in their names for large sums, until more than \$10,000 were subscribed on the spot.

When the old lady, in her poverty, denied herself of the sixpence she really needed for her own support, she little knew how that gift would be made the means of swelling the foreign mission treasury to so great an extent; and yet it was the very work to which she was adding her sacred mite. But God watches every gift to his cause which comes through loving self-denial, and though the donors of such gifts may not know in this world the amount of good accomplished by them, the time will surely come when all the benefits thus performed will be brought to light, to the infinite satisfaction of those who have generously sacrificed for others' good.

J. O. C.

—A Sioux Indian whose heart was touched by the story of the Saviour, asked, "How long has the white man known about this?" and on being told, said, "Why did you not tell us before? I think the Great Spirit will not punish us who did not know, but will punish the white man who did not tell us."—Sel.

—The first Christian church in the Congo Free State, Africa, was organized in November, 1877, and now over 2,000 converts are reported in that mission.

Special Mention.

SUNDAY IN EUROPE.

THE course of events in this field clearly indicates to the student of prophecy that its forces are shaping for the final work. The late Sunday Congress held at Paris during the Exposition, was not an empty bauble to pass with the occasion; it had a wide-spread influence in favor of the Sunday-rest agitation. Reports of speeches, and letters to the convention by eminent men, such as Gladstone and President Harrison, were caught up by the press, and echoed and re-echoed all over the country with more than ordinary zeal. Representatives of Sunday-rest organizations returned to continue their agitations with new fire. The president of the Basel organization issued a special circular, on his return, setting forth the work of the congress, and making a call for a new rising in behalf of Sunday. (This man, as might naturally be expected, is the most actively opposed to our work, of any in the city.) Recently, quite a lengthy appeal for better, and especially more *universal* observance of Sunday, was circulated in the Canton of Basel-land, the country surrounding the city of Basel.

The agitation is not confined to Switzerland or France. The same spirit is in the air in Germany. Some have gone so far as to advocate the passage of laws that would enforce not only rest of the body, but of the brain also! To enforce such laws would necessitate a re-enforcement of Jesuits, and the erection of the Spanish Inquisition. Appeals in behalf of Sunday are not based on the Scriptures. Opportunity for divine worship and physical rest and recreation constitutes the main plea. As is generally understood, Sunday in Europe is a holiday rather than a sacred day. The women and some of the men attend worship in the morning, while the rest of the men practice sharp-shooting at the city targets. During the afternoon, usually, the whole family go out for a free stroll. The saloons and beer gardens are the general rendezvous. Here concerts are given, and the combined influence of music, beer, and tobacco-fumes raises the spirits to such a pitch that they overflow in loud, boisterous singing and yodles on the homeward journey.

During the week the masses are engaged in the factories or at their trade at home, so that comparatively few people are seen; but on Sundays they pour out like swarming bees, and the pleasure resorts are filled. To facilitate the large amount of extra travel, frequently extra trains are run, and the fare is less than for working-days. Many stores are open, and considerable business is done, especially in the morning. The post-office express wagons usually make one delivery of mail packages. By the people generally, odd bits of business are done, for which the time of laboring days is too precious.

Although most places already have Sunday laws forbidding work, much labor is performed. This is generally allowed, provided that no noise is made. Our office continues its work over Sunday, but no machinery can be used. Should pressing work necessitate hammering, or any kind of noise audible on the street, if the same happens to fall on a policeman's ear a fine of one or two dollars follows. At the same time, however, much more noise is allowed on the parade grounds in front of the office, where as many as twenty at a time practice shooting. Any amount of noise is permitted so long as it is in the line of pleasure and not useful work. Herein, the climax of folly is reached. To print gospel truth, and do work for the salvation of souls, are an offense which is punished with a fine or imprisonment, while men are freely permitted to skill themselves in the art of destroying the life of their fellows.

The Sunday-rest agitators have wisely begun by asking no more than will readily be granted. They call for less railroad work, that the employees may have more opportunity for Sunday rest; and the closing of all stores, especially during

the hour of divine service. But we know that this work will not stop here. When once the camel gets his nose in, his ugly body will soon follow. It is not going beyond the bounds of facts to say that no question receives more universal and enthusiastic attention in Europe than the Sunday-rest question. Men of the highest ranks lend their influence in its support. We expect that the agitation will increase, and that more and more will be demanded. Knowing full well what the sequel of this agitation is sure to be, we feel stirred to labor with all diligence while the time of favor continues.

H. P. HOLSER.

THE CONSTITUTION DEFENDED.

WHILE so many are crying out against the Constitution, anxious to abolish its distinctive feature, which has made this nation the most happy and prosperous on the face of the globe, it is refreshing to hear a voice from the pulpit like that of Rev. Dr. Hughes, from New York, who recently spoke in Scranton, Pa., on "A Century of Constitutional Government." He said:—

It is almost impossible for us to realize the almost insurmountable difficulties that presented themselves in the way of the bold attempt to unite under one government a heterogeneous, discordant, and mutually jealous and suspicious number of colonies now called States. . . . It was to bring order out of this chaos and light out of this darkness that the Constitution of the United States was framed,—that immortal document which for political sagacity, practical skill, and consummate wisdom has never been equaled in the history of mankind; for it has stood the strain of a hundred years of the most miraculous changes the world has ever known. Under it, the American nation which it created has waged one successful war with powerful England since the Revolution, and passed through the most gigantic civil war that any nation has waged, and we have come forth from all these trying experiences, stronger, wealthier, more compact and united as a nation, and more hopeful than ever. Slavery, that relic of ancient barbarism, wiped out forever! The great gulf that separated the North and the South filled! The two sections now vie with each other in fraternal rivalry for the palm of loyalty to our immortal Constitution which we and the world at large admire more and more as the years go on. It is by its fruit we are to judge a tree. Surely this tree of Constitutional government has proved itself a good tree.

Bancroft says, "The American Constitution is the child of the whole people, and expresses a command of its thought and will." One of the deepest convictions of the American people, from the landing of the Pilgrims on Plymouth Rock, in 1620, was that they were set apart for the establishment and perpetuity of liberty, civil and religious, such as the world had never before known. Believing, as they profoundly did, that "governments are instituted among men, deriving their just powers from the consent of the governed," the American colonists chafed and fretted with continued impatience at what they dared to style the repeated injuries and usurpations of the king of Great Britain. Brief and self-evident as is the proposition just quoted from the Declaration of Independence, that "governments are instituted among men, deriving their just powers from the consent of the governed," this is the principle which differentiated our own form of government from all the monarchies of Europe. It is the opposite of this principle; viz., that certain families have claims to thrones and crowns and nations by a divine right, upon which the czar of Russia, the emperor of Germany, and the queen of England assume, with so much complacency, a right to rule over their respective nations, which the people of those nations dare not question at the risk of their lives. This new principle of government, especially as we have seen under such trying circumstances, has been on trial now for 100 years, and we find that after it has been put to the severest test which any principle of government has ever known, it is firmer in its fiber, stronger in its texture, and better fitted for any and every emergency that may arise which we may possibly prognosticate, than when it was first introduced. It was, indeed, fully believed by Europe's most practical statesman, that our Union could not stand the strain of civil war. It was decided that our principle was self-destructive; that if "governments derived their just powers from the consent of the governed," how could seceding States be coerced? The answer is easy: While State autonomy is fundamental in our political union of States, federal rights were conceded to the general Government, by the Constitution, agreed to and ratified by every State in the Union. The general Government had not violated its pledges to any State north or south. The Constitution says, "No State shall enter into any treaty, alliance, or confederation; grant letters of marque and reprisal, coin money," etc.

Another leading feature of our Constitution is this: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances." Here we

have another new principle of government. In the Old World every government has its state religion; the evils of the alliance between Church and State were intelligently feared in the very beginning of our national history. The history of religion as well as of our civil liberty during the first century of our existence, gives sufficient evidence of the political sagacity of the founders of our Government in respect of this important matter. Never has religion made such progress in any nation as in our own. Not including the Catholics, there are enrolled over 12,500,000 members of the various religious denominations of the United States. That is more than one in five of the entire population.

Dr. Hughes says, "If we put the name of Jesus Christ in the Constitution, how, then, under that Constitution, could we naturalize the Jew, who does not believe in him?"

B. E. TEEFT.

IS PROTESTANTISM CHANGING?

THIS is the heading of an article in *The Family Herald* (Minneapolis, Minn.) of Feb. 15, 1890. The question is a pertinent one, and we clip some extracts from the article, showing that it can be truly answered in the affirmative. It reads:—

Utterances of distinguished Protestant divines lately, not only in the Episcopal Church, but in other denominations, are to be taken as a mild, though full indorsement of the idea that prayers for the dead may be of use to them much the same as prayers for the living may help them. Yet not many years ago this belief was held to be rank heresy by the majority of Protestant denominations. So distinguished a churchman as Gladstone rather favors confession.

It then speaks of the work of revising the Westminster creed and catechism. Rev. Dr. Briggs, one of the principal advocates of revision in the New York presbytery, stated that "there were five things on which the revisionists would insist." Among these, "they would blot from the confession" "the classification of Roman Catholics as idolaters," and "the statement that the pope is antichrist." Again:—

Many Presbyterians seem to find relief in ceasing to think that Roman Catholics are idolaters and the pope antichrist.

In closing, we find the following:—

There are in America traces of a kindlier feeling growing up between Protestants and Catholics. There are even traces that in some points of belief the Protestants are tending toward the Roman faith, notably the growing belief in the efficacy of prayers for the dead.

This but corroborates the statements in "Spirit of Prophecy," vol. 4, p. 380, and onward:—

Romanism is now regarded by Protestants with far greater favor than in former years. There is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome.

The Roman Church is far-reaching in her plans and modes of operation.

Catholicism is gaining ground in our country upon every side. Look at her seminaries and colleges, so widely patronized by Protestants! These things should awaken the anxiety of all who prize the pure principles of the gospel.

The Romish Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christ-like garments; but she is unchanged. Every principle of popery that existed in ages past exists to-day. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The popery that Protestants are now so ready to embrace and honor is the same that ruled the world in the days of the Reformation, when men of God stood up at the peril of their lives to expose her iniquity.

A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it, but men are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth.

Protestantism will yet stretch her hand across the gulf to grasp the hand of Spiritualism; she will reach over the abyss to clasp hands with the Roman power; and under the threefold union, our country will follow in the steps of Rome in trampling on the rights of conscience.

May we study the Bible carefully, seek to be sanctified by its precious truths, and thus be enabled to stand in the trying time.

F. A. LASHIER.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 18, 1890.

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BAPTISM FOR THE DEAD.

A CORRESPONDENT writes: Please explain 1 Cor. 15:29. The text reads: "Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

The word "else," which introduces this verse, shows the close connection of the passage with what precedes; and its definition, "for else," (or, if this is not so,) shows that Paul is asking a question based on a proposition the opposite of that which he has just stated.

In verse 23 he states that those who are Christ's will be made alive, or be raised from the dead, at his coming. Then down to the 29th verse are thrown in some explanatory verses, showing the great transaction which takes place at the end, and the prophecy upon which that hope is based. So the connection is really between verse 23 and verse 29; and if we read these in connection, it will bring out more clearly the idea of verse 29.

Beginning with verse 22, we read: "For as in Adam all die, even so in Christ shall all be made alive. [23.] But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. [29.] Else [or, if this is not so] what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

Thus we have the ideas which were in the mind of the apostle, more immediately connected. The dead are to be raised when Christ comes, if this isn't so, if there is no resurrection of the dead, then what shall they do which are baptized for the dead? or, of what account is it that any one is baptized for the dead? and why is any one baptized for the dead?

Paul here asserts that if any one did not believe in the resurrection of the dead, he would not be baptized for the dead. All hinges, therefore, on the resurrection; but what connection has baptism with the resurrection?—Rom. 6:4, 5: "Therefore we are buried with him [Christ] by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also [being raised up from the watery grave] should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also [finally raised up] in the likeness of his resurrection."

When, therefore, a person is baptized, he shows his faith, first, that Christ was buried and rose again; and, secondly, that all the righteous dead will be raised in him. But if there is to be no resurrection of the dead, why should any one be baptized to show his faith that Christ was raised from the dead, or to express his hope that any others will ever be raised from the dead?

The expression, then, "baptized for the dead," as used by Paul in 1 Cor. 15:29, we understand to mean, ordinary baptism performed in the belief that Christ was raised from the dead, and in the hope that he (the candidate) will, through Christ's resurrection, be himself also at last raised from the dead. So we could read the text, "Else what shall they do [what shall it profit them] which are baptized on account of, and in hope of, the resurrection of the dead?"

The Mormon idea that this text teaches that one may be baptized in behalf of one that is dead, his baptism being put to the account of the dead one, so that such dead person is considered just the same as if he had been baptized while living, is shown to

be a gross perversion by the fact that Paul's language, so far as the act of baptism is concerned, applies wholly to the living, not to the dead. He does not say, What shall the dead ones do in whose behalf others are baptized? but, What shall *they* do who are baptized? The question is what they shall do, or what good it will do them, who undergo baptism with reference to this idea of the resurrection of the dead, if the dead rise not. For by this act they would identify themselves with the followers of Christ, and subject themselves to all the dangers and perils, of which Paul proceeds to speak in the verses immediately following: "And why stand we in jeopardy [danger] every hour?" It would all be in vain, if there is no resurrection; but with the certainty of that glorious event before them, they could joyfully subject themselves to all the dangers of the way, even though it might be, as in the case of Paul, to "die [or be exposed to death] daily." Verse 31.

PAUL'S ALLEGORY.

"WHICH things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. . . . But Jerusalem which is above is free, which is the mother of us all." Gal. 4:24, 26. Paul's whole statement of the allegory is found in Gal. 4:21-31, and reads as follows:—

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free."

Much of the force and beauty of this allegory, as it seems to us, is lost, and to many minds it is involved in some obscurity, by a failure to notice the time to which it applies, and the purpose for which it was written. Many have wondered how the old covenant, made with Israel at Sinai, which Paul says was "glorious" (2 Cor. 3:7-10), an arrangement by which God espoused that people as a bride to himself (Jer. 2:2; 31:32), and took them in a closer relation to him, and proposed to place them high above all the nations of the earth, as a kingdom of priests and a holy nation,—they have wondered how such a covenant could all the while gender to bondage; and it would be a wonder; but we do not understand Paul to say that it did, at that time, gender to that kind of bondage of which he speaks in the allegory. He was speaking from the standpoint of circumstances then present, to correct evils then existing, and to guard against dangers to which they were then exposed. So it will be noticed that Paul uses the present tense throughout his allegory, not the past. He says gender-*eth*, present tense, not gender-*ed*, past tense, as would have been the way to express it, if it applied back at Sinai, when the covenant was made. And again, he says, "Jerusalem which now is, and *is* [not *was*] in bondage with her children."

And what were the circumstances under which Paul makes use of this allegory?—False teachers had come down to Galatia, from Judea, saying to

the Christian converts, that they must be circumcised, and keep the law of Moses, or they could not be saved. Acts 15:1; Gal. 2:4, 5. They were trying to lead the brethren back to a system which had become obsolete, and had passed away. They were going back to the position of children of the old covenant which had been cast out, and to acknowledge which then was to place one's self in direct hostility to the new covenant which had then come into force.

Now look at the circumstances which Paul takes to illustrate this. These he finds in the persons that composed, and the changes which at a certain time took place in, the family of Abraham, just as the two covenants themselves appear in the line of the descendants of Abraham. There were the two women, Hagar and Sarah, and the two children, Ishmael and Isaac. Before the birth of either of these children, the Lord appeared to Abraham, and promised to be his shield and exceeding great reward. Gen. 15:1. Abraham desired to know how this could be since he had no children, and the son of one of his servants, born in his house, was his heir. Verses 2, 3. Then the Lord told him that the one he spoke of should not be his heir, but that he should have a child, an offspring of his own, which should be his heir. Verse 4.

We go forward to the sixteenth chapter, and there find the record how that Sarah, despairing of any offspring of her own, proposed to give to Abraham her maid Hagar, saying, "It may be that I may obtain children by her." Verse 2. Abraham acceded to the arrangement, with the idea in view that in this way the promise of God to him of an heir, would be fulfilled. As the result, Ishmael was born, being really the son of Abraham, and owned by Sarah also, as we may infer from her language, as the one who would build her up. Gen. 16:2, margin. For thirteen years Ishmael grew up, enjoying all the privileges of the family of Abraham, the only child, and the prospective heir. This, certainly, was not a very distressing state of bondage. But this was not God's arrangement for the heir which he had promised. So when Ishmael was thirteen years of age, the Lord appeared again to Abraham, and told him that Sarah herself should have a son, and that this son should be the true heir. In due time Isaac (according to the promise, Gen. 17:19) was born. Gen. 21:1-3. But when he was weaned, Ishmael was seen mocking. Verse 9. This incensed Sarah, and she said to Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac. Verse 10.

What relation Ishmael might still have continued to sustain to the family, if he had behaved himself, we do not know; but as it was, after Abraham had disinherited him, he had no pedigree to fall back upon but that of his mother; and she was only a bondwoman, and now cast out at that. Nevertheless for Abraham's sake, whose son he was, God promised to bless him and make him a great nation; he also heard his prayer, and was with him. Gen. 17:20; 21:17-20. Ishmael was born after the flesh; that is, there was nothing supernatural about his birth; but Isaac was a son of promise, and was born contrary to nature, by the power of the Holy Spirit. But Ishmael was not cast out till after Isaac was born, and he had mocked him.

Now Paul takes these circumstances to illustrate a condition of things that existed at the time he wrote this epistle to the Galatians, touching the relation of the old covenant to the new, and the Jews to the Christians. The Jews were the literal seed of Abraham, the natural branches of the good olive-tree, enjoying the blessings of the old covenant. But at length Christ, the promised Messiah, the true Seed, came, in whom all the promises from a spiritual point of view centered, and upon whom all depended; for all that had gone before was but preliminary and shadowy. If the Jews had received Christ, they would not have been broken off, but rising to a higher spiritual plane, the Gentiles would have come in to join them, through Christ just the

same, and so the sooner "all Israel" would have been made up for the future kingdom. But just as Ishmael, the fleshly seed, mocked Isaac, the spiritual seed, so the Jews, the natural seed, mocked and persecuted Christ and his followers, the spiritual seed. The Jewish people corresponded to Ishmael. They rejected and crucified Christ, and God rejected them. They thus clung to the old covenant, which alone could give no more title to the promises than could Hagar alone to the possessions of Abraham.

Thus are we brought to the objective point in the allegory, as brought to view in Gal. 4:30: "Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free-woman." This is the lesson he would have them to understand who were still inclined to adhere to the old system. "Tell me, ye that desire to be under the law, do ye not hear the law?" Will you not learn from what has been acted out in the family of Abraham, as well as what is taught in the Scriptures, that the true Seed, corresponding to Isaac, has now come, and that whoever rejects him will be himself rejected, and that whoever refuses to connect with him, loses his heirship, for he is the only heir? He would have those Judaizing teachers, and all who were inclined to their teaching, understand that the bondwoman and her son had then been cast out, and their title to the promised blessings was not to be found in that line.

A change had certainly taken place. For before Christ came, to be "circumcised and keep the law of Moses" was just the thing to do. It was what was commanded, and what one could not omit without condemnation. But after Christ had come, then to do these things was to reject him. So while before that, it did not bring them into bondage in the sense here used, to do that service, it did, after Christ had come, gender to bondage; for to adhere to that system then, was to reject Christ, the true Heir, and so cut themselves off from all future blessings.

With this view, we are aware that some other texts will at once come up for explanation, as, Gal. 4:3; 5:1; 2:4; Acts 15:10. But all these passages can easily be understood by keeping in mind that the word "bondage," like other words in the Scriptures, as life, death, soul, spirit, sun, moon, law, under the law, etc., is used in different senses, and the context must determine the meaning. For instance, there is the bondage of sin, the bondage of childhood, the bondage of being subjected to unjust burdens, etc. The typical system had, by the superstitions of the Pharisees, been covered all over and loaded down with additional exactions, restrictions, burdens, and sacrifices, which did not belong to it, and which made it a yoke of bondage. Thus Christ said of the scribes and Pharisees, that they bound heavy burdens and grievous to be borne, and laid them on men's shoulders. Matt. 23:4. He made the same charge also against the lawyers. Luke 11:46. By this means, the ceremonial law had been brought into such a shape before it passed away, that such texts as Acts 15:10; Gal. 2:4, and 5:1, would properly apply to it. And whoever went back to it from the gospel would have to comply with it just as the then superstitious and bigoted Jewish Church demanded.

In Gal. 4:3, the word is used in another sense, which would apply to the whole Jewish dispensation; for here it is applied to a child before he comes of age, who, though he is heir, differs nothing, in his outward circumstances, from a servant, during this time, but is subject to restrictions and regulations, duties and subordinate positions, to which he will not be subject when he comes of age. And the people of God during the whole Jewish dispensation before the coming of the true Seed, are here compared, by Paul, to children in their nonage, and in that sense under tutors and governors, or subject to the rudiments of unprofitable services and carnal ordinances imposed on them dur-

ing this state of minority, until the time of reformation. Heb. 7:18; 9:10. But this is a far different bondage from that of the allegory, which is a cutting off from all future hope and blessing.

With this view of the subject, there seems to us a consistency, harmony, and accuracy of parallel, throughout Paul's illustration, which does not appear when regarded in any other light.

VISIT WITH MR. ANDERSON, OF INDIA.

For twenty-two years Mr. Anderson was a soldier in the British Army. He spent nine years in India, and thirteen months on the island of Mauritius. He told me that the sanitary arrangements in India are far better than those of any other country that he was ever in. Bombay at the present time is the chief city of India. The population of the Europeans in that city exceeds 80,000. Calcutta is the next in importance. It has from 60,000 to 80,000 Europeans. The third city is Allahabad (City of God), which contains a population of 18,000 Europeans and 300,000 natives. It is the great junction of the railroad into the interior. It is reached from Calcutta or from Bombay. In the province of Madras there are a great many English in all the large places. The principal town in Madras is Hyderabad. This is the capital of a province of Hyderabad, and contains a population of between 200,000 and 300,000, principally natives. But Secunderabad, which is only a few miles from Hyderabad, contains between 6,000 and 7,000. The province of Hyderabad is larger than England, Ireland, and Scotland together, and is governed by Nizam, who has a body-guard of 30,000 men. No one is allowed in the city except by permission, and then he must enter on an elephant. No kind of meat but mutton is eaten in the city, because their religion forbids it.

Mr. Anderson suggested that we first go to Bombay, and then to Poonah, which is a junction of some importance; then to Nagpoor, which contains a population of between 60,000 and 70,000 of mixed races. It is domineered by Kamptee, a town having a population of 6,000 or 7,000 English. Here is located a large college for the natives. From this town there is a railroad leading to Madras. Near Allahabad is Benares, which has a population of 300,000, mostly natives. This is one of the head centers of the religion of the natives. It is a beautiful city, much like Constantinople.

The cities of Allahabad and Benares are the headquarters for the Mohammedans and the Hindoos. Long pilgrimages are made there each year. Here can be seen the followers lying down, and measuring long distances with the length of their bodies. This is for penance. They also throw their little ones into the Ganges, supposing by this means to appease the wrath of one of their gods. This is done in time of pestilence and famine in the land. There is an English law against it, but they still do it in secret. While at this place, Anderson saw a man with his hand lifted up above his head, where he would keep it till the sinews would contract, having made a vow not to remove it till it would remain there of itself. He also saw a man sitting over his grave as if chained there with an iron chain and padlock, and there he remained, being sustained by the charity of the Hindoo friends until death released him from his vow. When Anderson saw him, he had been there twenty years. This was to atone for a certain sin that he had committed. These vows are usually made by those who are poor and not able to pay large sums. They will torture themselves in various ways. One man had a hook in his back, so that he had to lean over forward. Those who are able pay money instead of making vows. In this same city are large cotton and silk factories.

If you throw your shadow across the food of the Mohammedans while it is cooking, they will break the cooking utensil. If any of the troops are found guilty of doing this, they are punished for it. While traveling in the East, a person should always show a bold front. If you in any way evince the least

sign of fear, or accommodate the natives in any way, they will demand all the more. Mark Twain says he never learned the languages while in the East, but he learned what *bukshish* meant; that is, after paying them more than an article is worth, they will ask for *bukshish*, meaning a present of money. Once a white man went to a great deal of trouble to save a woman from drowning, endangering his own life thereby, and she afterward came to him and demanded *bukshish*, or a present.

The people of India are not grateful to the white man for anything he may do for them. They have no leniency whatever. They do not understand what anything of that nature means. If in any degree you are lenient with them, they think that you do it out of fear, and they will take advantage of it. They are different in this respect from any other class of people on the face of the globe. Once while traveling with a sergeant, Mr. Anderson said they were obliged to obtain food; but when they went to buy it, they were told to go away, for they were not wanted there, and they refused to sell them anything to eat. But Mr. Anderson went into a shop, and there procured a little Indian corn and some sugar. The next day he became indignant, and went again to the bazaar, and asked the price of some food, and demanded that immediate attention be given him. He deliberately put down a twopence, and then, after taking a fowl, left. For this behavior he was reproved by the sergeant, who told him that he would be punished for such actions. Anderson said that he was not going to be a hungry prisoner that night any how. So he made arrangements for cooking it, and after all was ready, the sergeant concluded that he would not complain of him if he could only have some of it, for he was very hungry. In all dealings with the people of India, it is necessary to be firm, and not in the least give way to them.

The Indian people are an ingenious people. The men can make a dress as well as any lady. Give them the cloth and the pattern, and they will sit down on your stoop, and make a whole dress for a sixpence. But never give them the price they ask. They are worse than the Jews to trade with; for they always ask more than an article is worth. There are many snakes in India, and Mr. Anderson said that he saw many natives killed by them; but during the time he was there, he never saw a white man meet death in that way. The scorpions bite, but their bite is not fatal. The bed-bugs are terrible. The Europeans in India are friendly to all strangers. Calcutta is called the City of Palaces, and the natives all live by themselves. The sanitary arrangements are very good. There is much manufacturing going on there, of cotton goods, etc., etc. Eighteen miles from Calcutta is Chandernagore, a French settlement. At this place there is a zoölogical garden. For five rupees one can hire a carriage and horses for a day, and can go there from Calcutta, and return, taking time to see the sights.

In Central India missions have been established by both the English and the Germans. But the work is very hard, with but little fruits. If a Hindoo becomes a Christian, he is regarded as an outcast by all his relatives. Of all denominations, the Catholics make the greatest headway. Their religion is so much like that of the Hindoos that the latter like it. They can see a certain god in their Virgin Mary. The Catholics understand this, and so they form in procession, and go through the streets, carrying their idols, and this attracts the Hindoo. The libraries are replenished for the soldiers once a year, who are rejoiced to get anything to read. And the officers are glad to have them read, as it saves them from spending their money and giving themselves up to drink. Mr. Anderson thinks that books from America ought to take well.

The city of Delhi is noted for its manufacture of jewelry. The town of Simla, up near the Himalaya Mountains, is a cool place, where snow and frost are seen. The governor spends his summers here, the seat of government being in this place during

the summer months. It is a sanitarium for the gentry. From this place one can look down upon the Ganges a distance of 1,000 miles, with an uninterrupted view. When the sun shines, the river looks like a silver street. It is not necessary to have the fever while traveling in any part of India, if a few simple rules are observed, such as the following: Arise at five, and take a full bath, rubbing yourself well with a coarse towel between the shoulders and on the chest. At noon eat very sparingly, and avoid as much as possible the use of sugar, as it has a tendency to make one feel sluggish. An eminent physician says it is impossible for the malarial germs which fill the air during the day, to affect the system when the stomach is free from undigested food. One should not sleep during the day, and not by any means when there is food in the stomach, as the food does not digest while you sleep.

The town of Golconda is the depot for the precious stones found in the famous mines of India. It is near Hyderabad. Benares is noted for its bridge of boats across the Ganges. Agra is another very noted place for Mohammedan worship. The whole city is built of bastard marble (white marble without any streaks in it). This is the greatest sight in India. The floor of the place of worship is composed of precious stones, such as garnet, ruby, turquoise, and topaz, made in diamond-shape, one inch in length. This floor is as smooth as a table.

India is a very rich country, and the soil is productive. Large quantities of wheat, corn, rice, and cotton are raised. The climate in certain portions is very healthy, while in other portions it is very unhealthy. Up to the foot of the Himalaya Mountains the climate is healthy, and frost and sometimes snow are found in their season. Nearly all parts of India are accessible by railroad at the present time. But it is caste that makes it so difficult to labor or to accomplish anything in this country. Prejudice against the white man is great because of his religion. The people are ingenious and intelligent, and heathenism is popular. Anything that attracts the eye, like show, pomp, and splendor, takes with them. Religions of all kinds are preached in almost every part of the country. Nearly all kinds of animals found in Africa are found in India, and here also they are very ferocious. It is evident that the Indian nation has arts and sciences which are not known among the more civilized nations.

While on the island of Mauritius for thirteen months, Mr. Anderson was librarian to the army, and he also purchased the supplies for the soldiers' shops. The island is forty-two by thirty-five miles in size. It yields a greater revenue than the whole of Cape Colony. The chief industry is the production of sugar. There is an abundance of tropical fruit, such as pine-apples, bananas, palm dates, etc. A palm-tree of a peculiar kind grows to a height of seventy or eighty feet. It presents an appearance of a chimney made of bricks, and from a distance it is sometimes taken for a chimney. There are plenty of oranges, limes, and citrons, that grow wild. Potatoes are plentiful during their season, and sell from a farthing to a sixpence a pound. Sweet potatoes are plenty the year round. All fresh vegetables are cheap. There is a jack-fruit which contains all the nutriment necessary for man. The natives eat it, but the whites have to cultivate a taste for it. The tree grows about ten feet high. The fruit is in the shape of a long watermelon, and each tree bears only three of these at a time. The taste is rather insipid, being something like a custard that has too much sugar in it. The price of beef, first quality, is ten cents per pound; mutton, thirty-five cents. No sheep are raised on the island. Cattle and sheep are brought from Madagascar, on steamers, at least twice a week. There are many Chinamen on the island, but the Chinese females are not allowed there. The Chinamen intermarry with the creoles, but never with the Europeans. They are a very industrious people.

S. N. H.

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.

LABORERS WANTED!

LABORERS wanted! The ripening grain
Waits to welcome the reaper's cry.
The Lord of the harvest calls again;
Who among us shall first reply,
Who is wanted, Lord? Is it I?

The Master calls, but the servants wait,
Fields gleam white 'neath a cloudless sky.
Will none seize sickle before too late?
Winds of winter come sweeping by!
Who is delaying? Is it I?

The year is passing, the Master's call
Resounds again to the farthest isle:
"Where are the reapers?" Oh, may we all
Quickly respond with the earnest cry,
"Lord, here am I; Lord, here am I."

—Sel.

SWEDEN.

GRYTHYTTED, LÅGBANSHYTAN, DOMSARFVET, ETC.—When I wrote my last report Bro. Färnström and myself were at Örebro. That is the place where those who preached the first message were imprisoned, and treated so unmercifully. The old prison building is there yet. The Lord only knows what will be done to those who preach the third angel's message to the close. We went from there to Grythytted. Here we have a church, and it is the first S. D. Adventist church organized in this kingdom. They have had the privilege of hearing many of the servants of God, and not the brethren only, but the people around there are quite well acquainted with our work. The interest was good and increased to the last.

At Långbanshyttan our brethren live far apart, and have to walk long distances in order to meet together for worship. We held meetings in six different places, and at all these places many, old and young, come on foot through snow, to hear the word of God. The first person who began keeping the Sabbath in this place (a sister) was convinced by reading the Bible alone. She had never heard of anybody's keeping the seventh day, except the Jews, but the commandment of God seemed so plain to her that she did not dare to refrain from obeying. When it was made known that she observed the Sabbath of the Lord, she was summoned to appear before the priest to answer for her faith. She gave her reasons, plain and simple, from the word of God, and the priest was unable to move her. Some time after that, when he met her, he said: "I have been searching the Bible concerning the Sabbath, since I saw you, and I cannot find that it has been changed, so I believe you are building on a good foundation." She answered: "I am glad to hear that the shepherd of the church has been reading the Scriptures." The Lord blessed us much as we tried to instruct these people.

When we left that place, Bro. Färnström went home, because his daughter, nine years of age, was very sick. She died four hours after his arrival. I went from there to Domsarfvat, Dalarne. There the truth had never before been preached. A brother in America had requested me to go there, as he desired that his relatives should hear the last message. I spoke in a school-house every evening while I was there, and it was well filled; not only was every seat occupied, but also all the standing room. All—men, women, and children (except the Baptist minister and one or two others)—were dressed in sheep and goat skins. This is their national custom, and they appear very peculiar. They are a strong and healthy people. I think I have never spoken to a congregation that appeared so healthy. Although crowded and warm in the room, they did not get tired. After they had listened for about two hours, and I had closed, they still sat and stood unmoved, as if they desired to hear more before they left. I was somewhat embarrassed, and did not know but that I would better begin again. One evening I sang a hymn for them in English, to their great satisfaction and astonishment. I told them afterward what I had been singing, and it made a deep impression upon them. It was the hymn, "Blessed Are They that Do."

I went from there to Rättvik. This parish has about 8,000 persons. The people live in small towns, where they build their houses close together; and they have their small farms and timber lots in other places, sometimes far from where they live.

Some of these towns have 1,000 inhabitants. We have a church here, of about thirty members. These brethren live in different towns, and we hold meetings wherever the people ask us to come. Up to this time we have held meetings in seven places. They generally have a large room, sometimes the only room they have, and it is always well filled with people. Surely the way is open for the truth here. One laborer, at least, ought to spend all his time here.

It was here in these valleys (Dalarne) that Gustaf Wasa hid himself from his enemies. Many things are told of his dangers and narrow escapes. I little thought, when I read about him in history, that I should preach the truth to this people. They tell me here that when the Catholic bishop who attended the Danish army asked how many men the valleys could raise, they answered, "Twenty thousand, old and young; all are strong." The bishop further inquired; "How can you feed so many in this poor country?" They answered: "We drink water, and, if need be, eat bark bread." Then the bishop turned to the officers of the Danish army, and said: "Let us go home. A people that can eat wood and drink water, the evil one himself cannot conquer." Gustaf Wasa finally became king of Sweden. He was a man who feared God, and wanted the people to have the Bible. For this reason, he had quite a struggle with the Catholic priests and bishops, but he gained the victory, and the Swedish people have the word of God.

I believe there are yet many honest and noble-hearted people in these valleys, and may God send his Spirit and truth to their hearts, so that they can be prepared for the coming of the dear Saviour. I am now on my way to Boda, where we have another church.

L. JOHNSON.

Feb. 20.

MICHIGAN.

BELLEVILLE.—I visited the company at this place Feb. 28, and remained until March 3. I spoke at Belleville on the Sabbath, and afterward held three meetings at the Model school-house. There was a good attendance, and a deep interest was manifested. Two signed the covenant. I also received a collection of \$4.83. I hope to see others who are deeply convicted unite with us. On Monday I spoke at the funeral of a first-day Adventist. I feel deeply grateful to the Lord for the aid of his Spirit in all these meetings.

March 5.

OTSEGO AND ALLEGAN.—Having partially recovered from *la grippe*, I visited these places, and held a few meetings; but on account of the prevailing epidemic, I found that but little could be done. I endeavored to encourage to a more perfect reliance on Him who alone can keep us in the present and coming perils. A child-like faith and trust would make the promises living realities, and give a new and living experience in the things of God.

In every place we find some who pray for a revival of that union and brotherly love which once characterized the Advent people. As I talked on the Laodicean message, of the faith and love which constitute the true riches, the gold tried in the fire, there was a hearty response from several, and a blessing followed. As we "call to remembrance the former days," and consider the faith once delivered to the saints, our souls cry out for the living waters, and that the Saviour may be our chief joy, and the object of our best affections; that then our peace may be as a river, and our righteousness as the waves of the sea.

M. E. CORNELL.

March 6.

JEFFERSON, RANSOM, AND QUINCY.—I was with the church at Jefferson March 1, 2. The meeting was a profitable one. Although the roads were almost impassable, the attendance was very encouraging to those who labored. The director, Bro. Staines, had done his work well to get matters arranged. The objects of this meeting were: First, to point out the special dangers of our times, and the necessity of an individual Christianity; second, to revive the principles of health reform, as set forth in the Bible and the "Testimonies to the Church." Dr. Place and wife spoke four times on health and temperance questions. Our people who were in great need of such information, showed a due appreciation for their efforts. Not a few were heard to say, "They hit my case;" "Well, he described my condition, and I am so thankful for the information;" "I am resolved to reform." When efforts are so much appreciated, the laborers are en-

couraged. These speakers received many invitations to return. It is hoped they will visit not a few of our churches in Michigan, and feed our hungering people. An elder was elected and ordained.

We spoke once at the Ransom church on the health question, and the effort seemed to be appreciated. We did what we could to interest these churches in circulating reading-matter on this and other subjects. Several from this vicinity desire to join the nurses' missionary classes at the Sanitarium.

By request of the director we spent one day with the Quincy church, speaking twice and attending to the ordination of church officers.

A. O. BURRILL.

PENNSYLVANIA.

MIDWAY.—The work I have done among the French and for the church here, has been crowned with some success. Trying difficulties, and opposition shrewd and determined, were met. The precious Saviour gave victory. Of the French, seven adult persons have begun to keep the Sabbath; and an English sister, whose husband is convinced and will obey the truth, has done the same since my last report. I have tried in the fear of God, to instruct every soul, presenting all points of truth, health reform among the number. True conversion was sought for each, and the Lord helped. To him be all praise!

PAUL E. GROS.

MISSOURI.

ENYART.—When I last reported, I had just reached this place. Bro. Willis had held a series of meetings here in December, at which time quite an interest was manifested to hear the truth. Nine signed the covenant at that time, and when he closed the meetings, several were undecided. Being young in the work, and therefore inexperienced, but feeling a burden for these dear souls, Bro. Willis insisted that I should come and aid him in holding a few more meetings here. Reaching here Feb. 18, I remained twelve days. The dear Lord wrought for us, and we had the pleasure of seeing ten more, all heads of families, take their stand, covenanting to keep the commandments of God and the faith of Jesus. To the Lord be all the praise! Bro. Willis will follow up the work in this neighborhood and vicinity while I labor again for a time among the churches.

R. S. DONNELL.

March 6.

VERMONT.

PETH, CHELSEA, NORTHFIELD, ETC.—Since my last report I have held a short series of meetings in Peth; also visited the company of Sabbath-keepers in Chelsea, holding four meetings with them; and aided in the exercises for the week of prayer and Christmas at both Northfield and Peth. At the latter place, I hope the seed sown will prove to have fallen on good ground, and yet bear fruit to God's glory. The hearts of some who had become lukewarm seemed to be greatly blessed, and resolutions were made to renew diligence and faithfulness in the Master's vineyard. During this time I received for the Conference \$107.38 in tithes and donations, several dollars of which were arrearage tithe. The Christmas offerings at Northfield and Peth amounted to \$24.05.

At Peth the National Reform work was quite fully explained. The village lyceum taking up the question in their discussions, afforded an excellent opportunity to present our views of the matter, and the evils of religious legislation, to a large number, the house being well filled the night of the debate. At the time of the quarterly meeting I was with the Northfield church, and although some unpleasant duties seemed to demand attention, concerning the injudicious and unwise course of some, the meeting was very good, and the large majority of those present covenanted anew at the beginning of the new year, to lead purer and holier lives, and to exercise greater faithfulness and promptness in all church duties, for which we felt to thank God.

Soon after this, while in Burlington, I was attacked by *la grippe*. I worked longer than I should, and lost two full weeks of time. For the past month, in connection with some correspondence concerning Sabbath-school and T. and M. matters in this district, I have been laboring in Montpelier, the capital of the State. I have already visited nearly every judge and lawyer in the place, and about one-half the business men, taking with me more or less National Religious Liberty reading-

matter, mostly *Sentinels* and tracts, thus far. I now intend, no providence preventing, to revisit them all soon, and finish the canvass of the place, after which, as soon as the traveling will possibly admit of it, I expect to attend to the Sabbath-school work for a time, throughout the State. Brethren, remember your laborers in the field when at your fireside devotions, and by your bounties as God may prosper you.

F. S. PORTER.

March 2.

MINNESOTA.

LAKE VIEW, EUNICE, AND MAPLE GROVE.—The good work is still onward at Lake View. Seven have signed the covenant, and five others are keeping the Sabbath. They have an excellent Sabbath-school, and all seem to enjoy much of the blessing of God. Sabbath, March 1, I was at Eunice. The Lord blessed as the subject of spiritual gifts was presented. Nearly all present were melted to tears. After the discourse, we had a very good social meeting. The truth has met with bitter opposition at this place, but God is giving the victory, and souls are coming to the light. Two more new ones have begun to obey the truth. This increases the number of new Sabbath-keepers to five, who, with the twelve old Sabbath-keepers, make a company of seventeen. We organized a Sabbath-school of thirteen members last fall, and now it numbers twenty-four. To God be all the praise for what has been done at this place! and may he add to this company such as will be saved.

Bro. Flaiz began a course of lectures at Maple Grove Dec. 22. The interest was good from the first. As a result of his labors, eight have begun the observance of the Sabbath. Bro. Flaiz being called away to labor in district work, I remained to follow up the interest, and to build up and instruct those who have decided to obey. The Lord has blessed us in the meetings held. The Sabbath-school numbers ten. Thus the work is moving forward in this part of the State. I can say that I have enjoyed much of God's blessing while laboring for others. I wish to rightly relate myself to God and his work, and to consecrate my life to the service of my blessed Master. I desire the Lord to help, that I may be faithful and that the work may move onward at this place.

C. M. CHAFFEE.

INDIANA.

HOMER, MANILLA, AND DOVER HILL.—After our good State meeting at Waldron, I went to Homer to hold a series of meetings. The Homer church has been organized some four years, and yet there have been but very few meetings held there at any one time since its organization. But notwithstanding all this, I found some dear souls who were doing all they could to hold up the light of God's eternal truth. Many of those not of our faith I found deeply impressed with the faithfulness upon the part of our brethren and sisters in keeping up the Sabbath-school and social meetings. Most of the members live from three to five miles out in the country, and yet there have been but very few Sabbaths since the tent was there but that they have met in Sabbath-school and meeting, in all kinds of weather. I am persuaded more and more every day that our brethren and sisters can do tenfold more to bring the light before their neighbors, and to impress their hearts with the third angel's message, by living out the whole truth of God, than by simply talking and arguing it.

I continued the meetings from Jan. 24 to Feb. 16. The Lord greatly blessed in the presentation of his truth, and much prejudice was removed from the hearts and minds of the people, and many attended the meetings who had vowed that they would never step into the church. The interest steadily increased to the close. I would have continued the meetings longer had not the Methodists appointed this time (Feb. 17) to begin a protracted meeting. It was thought best, under the circumstances, to close for the time being. One more began to keep the Sabbath, and quite a number were added to the Sabbath-school. The brethren and sisters were much encouraged. May they so live that others will soon be added to their number. With the exception of two or three, I visited every family in Homer. I received two subscriptions for the REVIEW.

By invitation, I gave three discourses at Manilla, in the Methodist church. I found quite an interest to hear at that place. I began a series of meetings at Dover Hill Feb. 28, with about 100 present. The number has increased each evening, until last night

we had about 300 present, and are having the very best of order and attention. O how glorious it is to be connected with the truths of God due this generation! My address for the next few weeks will be Dover Hill, Martin Co., Ind.

March 3.

M. G. HUFFMAN.

WISCONSIN.

MILWAUKEE.—The work here is still progressing. A few have lately embraced the truth through the efforts of the mission workers. New readers have been secured who manifest some interest. The tract society is also active. A club of 175 *American Sentinels* is taken, and they are being distributed among some of the representative men of Milwaukee. We also succeeded in interesting some of the ministers of Milwaukee in the petition work. One Lutheran minister secured for us 450 signatures to the petition. There are other individuals who secured from us the blank petitions, and obtained the signatures of some of the prominent men of Milwaukee, and sent them directly to the senators, with letters, advising them not to favor religious legislation, and to oppose the Blair bills. These have already been presented before both houses of Congress. In my petition work, an invitation was extended to me to speak on civil government and religion. A hall was offered, free of charge. I accepted the invitation, and spoke on this subject. A favorable impression was made. The church is also in a prosperous condition. Unity and harmony seem to prevail, and we have no doubt that many souls will yet be added to this company.

I have now left Milwaukee, according to the advice of the Conference committee, so as to be able to spend more of my time in labor among the Germans. I desire the Lord's help. My future address will be Hancock, Waushara Co., Wis. If any one knows of any interest among Germans, they will do me a favor by corresponding with me. Names of interested Germans may be sent to Lena Steinal, 1029 Jenifer St., Madison, Wis., who will correspond with them in their own language.

F. H. WESTPHAL.

TEXAS TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1889.

No. of members.....	293
" reports returned.....	114
" members added.....	7
" " dismissed.....	2
" letters written.....	144
" " received.....	25
" missionary visits.....	2,125
" Bible-readings held.....	47
" persons attending readings.....	80
" subscriptions obtained for periodicals.....	7
" periodicals distributed.....	1,517
" pp. books and tracts distributed.....	444,133

Cash received on books, tracts, etc., \$45.70; sales of subscription books, \$705.22; fourth-Sabbath donations, \$14.08; membership and special donations, \$160.95; first-day offerings, \$24.28.

T. T. STEVENSON, Sec.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1889.

No of members.....	529
" reports returned.....	196
" members added.....	1
" " dismissed.....	10
" letters written.....	185
" " received.....	76
" missionary visits.....	1,764
" Bible-readings held.....	60
" persons attending readings.....	135
" subscriptions obtained for periodicals.....	40
" periodicals distributed.....	3,606
" pp. books and tracts distributed.....	366,395

Cash received on sales, \$1,769.07; donations, \$233.59; membership, \$1.00; first-day offerings, \$84.34; Christmas offerings, \$407.17; International Tract Society, \$5.96; English Mission, \$.50; canvassers' loan, \$41.50; on deposit, \$90.

The following societies failed to report: Batavia, Lancaster, Oswego, Watertown, Pierrepont, Silver Hill, and Gouverneur.

J. V. WILLSON, Sec.

TENNESSEE RIVER CONFERENCE.

HAMILTON, KY.—Feb. 4-17, I labored at this place. None of our people lived here, and it was an entirely new field. A good interest to hear was manifested from the first to the last. Here I found a company of the "holiness" people. They seemed to be anxious for any light which God might grant them, and had taken a stand that it is possible and also a pleasure to keep God's law. Some had given

up the use of tobacco, and one or two had begun to pay tithes, and now several of them are keeping the Sabbath of the Lord. I could but believe that God has gone out before us, to prepare the hearts of the people, and that we are too slow in doing the work which devolves upon us. I sold \$14.55 worth of our books, and received \$5.76 in donations. I closed the meeting on Sunday evening, the 17th, with the house crowded to its utmost.

I parted with this kind people with many invitations to return at no distant day, which I promised to do or send some one else. I regretted to have to leave this work so soon, but it was unavoidable, as I had to go to Bowling Green to attend the State meeting. May the Lord work in this new field for the salvation of souls.

E. E. MARVIN.

ATLANTIC CONFERENCE.

THE field embraced in this newly organized Conference is of national interest in our work, as well as in commerce or politics. Washington, the capital, at one extremity, and New York, the metropolis, at the other, with a populous and wealthy district between, and a constant tide of travel, foreign and domestic, through its gates to the interior, call for a vast amount of intelligent labor to enlighten the millions upon the great themes of present truth.

Two of the five ministers in this territory when the Conference was organized, have been called away—J. E. Robinson, President of the Conference, to Colorado, on account of failing health, and W. H. Saxby, to work in another field, by the General Conference. Two of our most experienced Bible-workers also have been compelled to leave through loss of health. We are favored, however, with the temporary stay of Eld. J. O. Corliss in Washington, and the permanent location of Eld. A. T. Jones in New York, in connection with the *American Sentinel*. We anxiously survey our forces to see where more laborers can be found ready to enter the whitened fields. Our canvassers meet with success in every place entered, and I see no reason why many of our people, especially the young who are now engaged in labor outside of our special work, should not become volunteers in this service. We are already planning to increase our force of Bible-workers by selecting several sisters to obtain the necessary training and education. Several of our best canvassers have been circulating Religious Liberty publications in Washington. The good effects of this and other work have been reported by Eld. Corliss. A vigorous campaign will be made in that city the present year, to follow up the victories gained.

Elds. Lindsey and Babcock have held a successful course of lectures and organized a church at Hollandville, Del. Here was recently dedicated the first meeting-house in this Conference.

For nearly three months my home has been in Brooklyn, but considerable of the time has been spent in other places. The number and strength of this church have been increased by several new converts, and by the laborers employed at the Pacific Press Office in New York City. A good hall, accessible to nearly all our people in this and adjacent cities, has been secured for Sabbath meetings. From sixty to seventy-five meet here and enjoy worship together. We hope to have at least four Bible-workers in these large cities in a few weeks. Bro. G. A. King, the veteran canvasser, is selling many books in Brooklyn, and finds much encouragement. A canvasser for the large Scandinavian population is needed, and we trust one can soon be sent by the proper authorities.

The Sabbath-schools throughout the Conference seem to be doing well. Several new ones have been organized, and we get good reports from all. Thus while we see omens of good on every side, we pray for the winds to be held a little longer, that we may accomplish the Lord's work among the people.

H. E. ROBINSON.

March 7.

AN ENCOURAGING COMMUNICATION.

[THE following communication will be cheering to the readers of the REVIEW who are interested in the work among the French. The author of the following lines is a son of a brother and sister who embraced the message at our last tent effort in France. He is a minister of the gospel residing in this country.]

D. T. BOURDEAU.]

MY DEAR BROTHER: I have read with deep interest your excellent letter of the 8th inst. I love to read your letters, because I am always profited by them. I am convinced that if we are to go by

the Bible, we must say that you are right on the Sabbath question. No one can trap you so long as you occupy the ground you do. The Bible texts and historical facts that you present in the pamphlets you sent me last summer, are in your favor. . . . I believe that Sunday is a Romish tradition that Protestants have retained. So of infant baptism.

The more I study, the more I see in Protestants papal and human traditions which make void important portions of God's word. Poor Bible! Men twist thee and mutilate thee. Men search into thy depths to make thee say what thou dost not say, and even to make thee justify doctrines and morals of the most criminal character. . . .

I desire to know all about your faith. If you can send me something stating what are your doctrines and discipline, you will do me a great favor. If after a careful examination I can believe as you do, I will be honest enough to unite with you. Thus you will have gained not only the parents, but also their son. . . . I believe with a celebrated French writer, that "a stupid man never changes." I congratulate you for your production on "Faith and Works," and pray that it may cause the scales to fall from many eyes. . . .

Your devoted brother in Christ,

RELIGIOUS INTOLERANCE.

As a representative of the National Religious Liberty Association, the writer attended the March term of the circuit court at Troy, Tennessee, to witness the trial of Bro. R. M. King, indicted for working on Sunday. The indictment against Bro. King read as follows:—

INDICTMENT vs. R. M. KING.

State of Tennessee. } July term A. D. 1889.
Obion County. }

The Grand Jurors of the State of Tennessee, elected, empaneled, sworn and charged to inquire in and for the body of the County of Obion in the State aforesaid, upon their oath present that R. M. King, late of said county, laborer, heretofore, to wit: on the 23d day of June, A. D. 1889, and on divers other Sundays before and after that date, and up to the taking of this requisition in the County of Obion aforesaid, then and there did unlawfully and unnecessarily engage in his secular business, and performed his common avocation of life, to wit: plowing on Sunday, and did various other kinds of work on that day and on Sundays before that day, without regard to said Sabbath days. Said work was not necessary, nor done as a matter of charity; and the doing of said work on said day was and is a disturbance to the community in which done, was offensive to the moral sense of the public, and was and is a common nuisance. So the Grand Jurors aforesaid present and say that said R. M. King was in manner and form aforesaid guilty of a public nuisance, by such work on Sunday in a public place, prejudicial to public morals, contrary to the statute, and against the peace and dignity of the State.

J. R. BOND, Atty-Gen'l.

Five witnesses were called for the State, and one for the defense. The first witness examined was J. L. Cole, who was also the prosecutor in the case. He testified that he had seen Mr. King plowing in his field on Sunday on one occasion. There was a public neighborhood road on two sides of the field in which the plowing was done, but the field was not in sight of any place of public worship. He did not see the defendant plowing for more than five minutes. On cross-examination the following questions were put to the witness by Col. Richardson, the defendant's counsel, and drew from the witness the answers as given:—

COL. RICHARDSON.—Did you see the defendant, Mr. King, working on Sunday?

MR. COLE.—Yes, sir, I saw him plowing in his field on Sunday, the 23d day of June last.

COL. R.—Did it disturb you in any way?

MR. C.—Yes, sir, of course it did; it was very annoying to my feelings.

COL. R.—On what grounds?

MR. C.—On the ground that it was a violation of laws both sacred and civil.

COL. R.—Then it was an excitement of your religious feelings, and repulsive to your views of Christianity?

MR. C.—Yes, sir.

COL. R.—How long have you known Mr. King?

MR. C.—For about twenty or twenty-five years.

COL. R.—What was the general character of the defendant as a peaceable, quiet, law-abiding citizen, up to the time of this indictment?

MR. C.—It was good.

COL. R.—Is he a pious, Christian gentleman?

To this question the Prosecuting Attorney, J. R. Bond, objected, and his objection was sustained by Judge Swiggart on the ground that it was irrele-

vant. Whereupon Col. Richardson made the following plea:—

Your Honor, I think it is relevant, and I submit to your Honor that I propose to prove that he is a member of a church which holds that Saturday, the seventh day, is the Sabbath, and that he observes it. I think I have a right to do this for two purposes: First, I think I have a right to do it to show that he did not intentionally violate the law; Second, I think I have a right to do it, to show the intent and purpose for which he did it, as a matter of mitigation. If this action can be sustained at all, and if this jury can find any verdict at all, it is within the discretion and power of the jury to impose any fine above fifty dollars that they may see proper. And I think that as a matter of mitigation I have a right to show to the jury that this man belongs to a church that professes certain tenets of religious faith, among which is that the seventh day is the Sabbath; and that he observed that day as the Sabbath. I think I have a right to prove this;—not, I grant you, as a defense to the action or as a decision of it, but in mitigation of any fine.

THE COURT.—I do not think his religious belief or religious connection with any church or sect, has anything to do with this lawsuit, and sustain all objections tending to prove anything of that sort.

COL. R.—And your Honor declines to allow me to prove it even as a matter of mitigation?

THE COURT.—Yes, sir.

COL. R. (To the witness)—Are you prejudiced against the defendant because of his religious views?

MR. C.—I can say this, that I do not favor his religious views.

Here the Court objected to any further questions on this point from the defense.

Further examination drew from this witness and the one who followed, the fact that the witnesses and certain others had bound themselves by a written pledge, or agreement, to prosecute every violation of the Sunday law. The defendant offered to prove that others who made no pretensions to observe any other day than Sunday, cut wheat with a self-binder, rafted logs, and did other work on Sunday, and that no attempt had been made to prosecute them; but the Court would not allow him to do so.

The cross-examination showed that the third witness, Alexander Wright, was going down to his field to examine his crops the first time he saw Mr. King at work; and on another occasion he and the fourth witness, Wm. Oaks, were on their way to another part of the neighborhood after a cow. The fifth witness was looking up harvest hands when he saw the defendant at work on Sunday.

The defendant also offered to prove that he had been tried before a justice of the peace, and fined for the identical work which was made the principal offense in the indictment, viz.; plowing corn on Sunday, the 23d day of June last, and that he had paid his fine and the costs, and introduced for the purpose, the Justice before whom he was tried; but the Court would not permit him to prove these facts.

The speech of the Prosecuting Attorney was a tirade against the religious sect of which the defendant was a member, and a reflection upon Northern men, all of which was well calculated to arouse the prejudices of the jury. It was so saturated with blackguardism that it cannot be repeated. The main effort of the speaker was to confound the defendant and those of his religious faith, with the Mormons, and he even charged them with offering human sacrifices. I will give a few extracts from the speech, which are very much modified; for no respectable pen could write the words as spoken, and no respectable ear would want to hear them.

There were a lot of fellows in the olden time,—some Adventists, or Seventh-day Advents, or Mormons, or May-flower fellows, I do not care which you call them,—who believed in human sacrifices, carrying them to the altar, and burning them up as an incense. Suppose they should come from the same section of that country, Col. Richardson would say, You have no right to interfere with the rights of conscience of this people. And you can't interfere with them, because the Bill of Rights says that every man in this country has a right to worship God according to the dictates of his conscience. Burn children, practice polygamy, and everything else of that sort? No, sir; away with all such foolishness and everything of that sort! I do not care anything about the Adventists, or Mormons, whether they are right or not. But when they come here, they must walk up to the rack, and eat the same fodder that our folks eat. Not satisfied with worshipping God; oh, no; but with your short-hand reporters, your Mormons, and your Adventists, you want to corrupt not only the whole morals of the country, but you want to control the courts of the country. I wish to God we had more Methodist churches, and more Baptist churches, and more Presbyterian churches, and more Episcopal churches, and more Catholic churches, until every man was brought under the benign influences of these churches; but, in the name of God, I do not want any of these Adventist

churches, or Mormon churches. Guiteau, when he had a revelation from God (and I expect he had a Seventh-day Adventist lawyer to defend him), took a pistol and shot down the ruler of this nation, and they hung him; and that is what they ought to do with all these fellows. I have no respect for men like that. These fellows never heard from God, and I think never will. They are not satisfied with working on Sunday and practicing polygamy themselves, but they come down here and want to save us, and have us practice polygamy.

The obscene and filthy utterances of the attorney, which we have not quoted, evoked considerable merriment among the visitors of the court room, the jury, and especially among the leading witnesses for the prosecution, who were devout church members.

The jury were out only about half an hour, when they returned a verdict of guilty, and assessed the fine at seventy-five dollars. The counsel for the defendant took exception to the charge given to the jury, and moved a new trial. In refusing to grant a new trial, the judge said:—

The law is clear. I charged it properly. The fine is a reasonable one, and one well warranted. The laws are made to be obeyed, and Mr. King and all other men should and must obey them, or leave the country. I make these remarks that they may know that I intend to have the laws strictly enforced in the future. Mr. King and his brethren have a right to keep another day if they choose, but as Christian men, it is their duty to obey the laws of the State, and they must do it.

An appeal was taken to the Supreme Court of the State, and will probably be heard at the April term. The results of this case prove more clearly than ever the danger of removing a single provision that our fathers wisely put in the Constitution to protect the rights of conscience, and to secure to all perfect Religious Liberty. And it is not enough to have these safeguards in the Constitution. The statute-books, also, must be kept clear of laws touching matters that are purely religious. The Bill of Rights of Tennessee is clear and strong as to the rights of conscience; but the statutes are enforced regardless of the Bill of Rights. In matters of so much importance we cannot trust to the good will and indulgence of our fellow-citizens. The rights of every citizen in matters of conscience should be recognized fully and distinctly in all constitutions and statute-books, both State and national. Nor can any creed or sect be safe when it is otherwise. It matters not how numerous or well protected they may be at the present time; let the precedent once be established of coercing the conscience under the sanction and protection of law, and none can tell what the end will be. In the case above referred to, the witnesses testified that their moral and religious senses and their sense of propriety were shocked. Another citizen of Tennessee, in talking with the writer, said that it would shock his moral sense and sense of propriety more to see persons led down into the water and immersed than to see a man quietly plowing in his field on Sunday. Who can say, if the laws would permit it, that there would not be men whose religious senses would be shocked by immersion, by communion in both kinds, or by the opposite of these, till their pent-up religious enthusiasm would seek a vent in prosecutions and persecutions? The only tenable ground for a remedy against the evils of religious legislation, is to keep the State and the Church forever separate.

DAN. T. JONES.

Special Notices.

PAPERS WANTED.

ANY one having clean copies of the REVIEW, Signs, or Sentinel, or clean tracts, would confer a favor by sending the same to me, *prepaying postage*. I wish to use them in a missionary rack at Hartford, Lyon Co., Kan. Address me at this place, Box 311.

A. S. COMBS.

GENERAL MEETING FOR ARKANSAS.

THERE will be a general meeting held at Springdale, Washington Co., Ark., beginning Friday, March 28, at 7:30 p. m., and closing Tuesday night, April 1. We want to see present all those who are engaged in the various branches of the work in Arkansas, or who expect to take part in it during the summer, who can possibly attend. This will be an important meeting for this State. We have the promise that sister E. G. White will be with us. No one who lives within reach can afford to lose the benefit of this meeting. It will be well to bring

bedding, and, as far as possible, come prepared to care for yourselves. Our brethren at Springdale will do all they can to entertain those who come.

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

NOTICE!

THE address of the general canvassing agent for the maritime provinces, Nova Scotia, New Brunswick, and Prince Edward Island, is F. W. Morse, Truro, N. S.

MISSOURI, NOTICE!

THE address of Wm. Evans, treasurer of the Missouri Conference, is changed from 2841 Clark Ave., St. Louis, Mo., to Hamilton, Mo.

HELP FOR THE INSTITUTE IN WISCONSIN.

It is expected that Elds. O. A. Olsen and E. W. Farnsworth, and Bro L. C. Chadwick, President of the International Tract Society, will attend the institute to be held at Milton Junction, beginning April 2. We hope to see every director and as many librarians as can possibly attend. Matters of much importance pertaining to the tract and missionary work will be considered. We need the instruction which will be given, that we may be fitted for the work that is before us. Let us begin at once to prepare for the meeting, by seeking God with all our hearts.

A. J. BREED.

THE TEXAS SPRING MEETING.

It has been decided to hold a spring camp-meeting April 1-8, at Plano, Texas. The object of the meeting is to get better prepared for the summer's work. Bro. W. R. Smith will hold a canvassers' institute. This branch of the work needs help, and we trust that it will receive it. In order that this may be so, we desire the presence of all who intend to canvass. We have felt that if we could have a meeting in which our ministers and canvassers could meet and seek God together, before starting out for the summer's work, it would prove a blessing to the workers, and more could be accomplished. Sister White will attend this meeting, also Bro. E. H. Gates. Many have desired to have sister White come to our State, and now that she is coming we hope all will attend who can, although it will be at a busy season of the year. We expect to begin our summer's work immediately after the close of this meeting. Let all come prepared as far as possible.

W. S. HYATT.

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 26.—HEBREWS 10: 21-25.

(Sabbath, March 29.)

1. Where is our High-priest? (See Heb. 8: 1, 2.)
2. To what purpose did he go to heaven as a priest? Heb. 9: 26.
3. Are we said to go into the sanctuary, or holies? Heb. 10: 19.
4. How may we approach the throne? Verse 22, first part.
5. How does faith come? Rom. 10: 17.
6. What is necessary to full assurance of faith? (See note.)
7. What is a true heart? Ans.—A heart that clings to the ground of faith, the word of God.
8. What is said to be done to the heart? Heb. 10: 22.
9. What is said to be sprinkled upon the heart to purify it? (See 1 Pet. 1: 2; Heb. 12: 24.)
10. Is the heart literally sprinkled with blood?
11. How is the blood of Christ applied to our hearts? Ans.—By our faith and the work of the Holy Spirit.
12. What is said to be done to the body? Heb. 10: 22, last part.
13. Is the body literally washed with water?
14. Is either of these words ever used for baptism? Ans.—They are not. Washing is used for the object or end of baptism in Acts 22: 16. Baptism describes the action, by which the washing was accomplished.

15. How should we hold our profession of faith? Heb. 10: 23.

16. What is said of him that wavereth? James 1: 6.

17. Why are we encouraged to hold fast without wavering? Heb. 10: 23, last part.

18. What is meant by considering one another? Ans.—Having regard for; watching over for good. Verse 24.

19. What is meant by provoke? Ans.—To incite; to stimulate.

20. Unto what should we incite one another? Id.

21. What should we not forsake? Verse 25.

22. What should we do in our assemblies? Id.

23. Is the duty to exhort one another confined to meetings?

24. Does the apostle specify any particular time for assembling?

25. What special reason is given why we should exhort one another?

26. To what day does the apostle here refer? Ans.—The day of which he has spoken, when our Redeemer will come again. He has introduced no other.

27. Is it, then, true that we can see the day approaching? Matt. 24: 3, 32, 33, etc.

NOTE.

Many people mistake strong feeling for an assurance of faith, though they are essentially different. Strong feeling may be an accompaniment of faith, though it is not faith itself. And many suppose that there can be no faith without a happy state of feeling, which is a great mistake. Paul had great faith, though circumstances caused him to have great heaviness and continual sorrow of heart. Rom. 9: 2. (Compare Isa. 50: 10; Matt. 5: 4.) Faith rests entirely upon the word of God, but feeling is often the outgrowth of impressions, produced in various ways. Self-complacency, deep satisfaction over one's own experience, is very often mistaken for assurance of faith, while, oftentimes, the individual has no faith at all—no clear conception of the teachings of God's word. Full assurance of genuine faith is unwavering confidence in God, with knowledge of his word and implicit belief of the word. The clearer the word is to our understanding, the better is the chance for full assurance of faith; for how can we have faith in that of which we are ignorant? The mystical system of interpreting the Scriptures, by which they are made to mean anything that can be imagined, precludes faith. Under that system the mind is filled only with fancies, while faith is something substantial. This subject is fully considered in the next chapter.

News of the Week.

FOR WEEK ENDING MARCH 15.

DOMESTIC.

- The public debt statement for February shows a decrease of over \$6,000,000.
- Sioux City proposes to build a \$100,000 corn palace for the World's Fair in Chicago.
- The admittance of Idaho into the Union is recommended by the House Committee on Territories.
- The rubber boot and shoe manufacturers of the country have decided to advance the price of all rubber goods ten per cent April 1.
- Great distress prevails among the families of the miners of the Pennsylvania coal regions, owing to the dullness of the anthracite coal trade.
- The Woman Suffrage League of New York has prepared a petition to the czar to personally investigate and reform the workings of the Siberian system.
- The Denver, Col., branch of Carter, Rice & Co.'s paper-house at Boston, Mass., burned Tuesday night. The loss was \$350,000 and the insurance only \$30,000.
- Notwithstanding that, under the law, but ninety-three liquor dealers are licensed at Pittsburg, an official report was made on Monday that there are 800 unlicensed groggeries in that city.
- Mayor Pond, of San Francisco, Cal., approved, Friday, the ordinance requiring all the Chinese of that city to move to a designated section of South San Francisco within sixty days.
- Three persons were killed and four were severely injured near Cumberland, Md., Friday, by a land-slide descending upon them while they were removing a huge boulder from the West Virginia Central track.
- Reports received at Springfield, Thursday, indicated

more or less damage to the wheat crop of Southern and Central Illinois, by frost, during the last ten days. The peach crop is said to be ruined, while strawberries and pears are badly injured.

—Work at the Norrie and Ashland mines, near Ironwood, Mich., was at a stand-still Wednesday, owing to a strike of about 3,000 employees, most of whom went out in support of the outside tramway men, who demanded an increase of wages.

—Lynchers of Hans Jacob Oleson are on trial at Whitehall, Wis., and three of the persons implicated have turned State's evidence. Oleson's family made coffee for the lynchers after they had killed their victim. Peter Johnson Loga, a well-to-do farmer, who helped to take Oleson's life, hanged himself Tuesday.

—A book eight feet high, seven or eight feet thick, and weighing half a ton, is the new volume of the New York Ballot Reform League, containing signatures and petitions of 50,000 New Yorkers and 20,000 Brooklynites, who ask the legislature to pass the Saxton Ballot Reform law. It has been sent to Albany as volume one.

—The tract of land in Indian Territory known as the "Cherokee Strip" has been invaded by thousands of boomers, under the impression that the action was sanctioned, or at least made allowable, by action of Congress upon the "Oklahoma bill." The Indian police and militia were powerless to cope with the stream of immigrants, and the latter have staked out claims over a large portion of the strip, regardless of the protests of the officials. Some trouble in consequence is anticipated.

—High water on the lower Mississippi and its tributaries has caused great damage during the past week, and grave fears of an extensive flood. On Friday it was reported that at Black Rock, Ark., the water was six feet deep in the principal streets. The lower part of Batesville was also reported flooded, with the river rapidly rising at Pine Bluff. At New Orleans the water flowed over the levees in several places, causing a shallow flood over a large district. Much work was expended at various points along the Louisiana shore, to keep the water within bounds, in some cases with not very good success. The fortunate arrival of a cold wave checked the further rise of the waters.

FOREIGN.

—It is reported that the king of Holland is again dangerously ill.

—Professor Owen, the English scientist, is said to be dangerously ill.

—Five thousand miners of Nottingham, England, have struck for more wages.

—The number of cliff-dwellers in the Sierra Madre Mountains is estimated at 3,000.

—The Portuguese Government is about to issue a decree restricting the liberty of the press.

—A great strike of dock laborers is in progress in Liverpool. More than 80,000 men are out.

—Turkey has refused to accept the scheme of the Belgian conference for the suppression of the slave trade.

—The trade societies of Prague, Austria, have resolved that the eight-hour movement shall begin on May 1.

—A crisis has been reached in the Servian cabinet, the members of which have unanimously presented their resignations.

—Leagues have been formed in Rio Janeiro, Bahia, Para, Santos, and Pernambuco to boycott British in favor of American goods.

—A great mass-meeting of working-men was held in Hyde Park, London, March 9, to protest against Russia's treatment of Siberian exiles.

—In a wreck Wednesday morning, near Pembroke, Ont., caused by spreading rails, two persons received fatal injuries, and many were badly hurt.

—It is reported that the Indians of the Peace River Reserve in the Northwestern Territory, rendered desperate by starvation, are resorting to cannibalism.

—An explosion occurred March 10 in the Morsa colliery, Wales, about 800 men being at work in the shafts at the time. Of this number about ninety lost their lives.

—A Canadian Independence League has been formed in Montreal, to make a determined and systematic movement for emancipation from British rule by the year 1892.

—According to the calculation of a recent statistician, the czar is the largest private owner of land in the world, owning about 50,000,000 acres, or almost as much as the whole of France.

—Journalism in China has been attended with some drawbacks from very early times. During the 1,000 years of the existence of the Pekin (China) Gazette, 1,900 of its editors have been beheaded.

—It is stated that the Russian Government will attempt, in April, to lift two English steamers which were sunk off Balaklava during the Crimean War. It is believed that in one of the vessels is a chest containing £40,000.

—The New York agent of the Guion Steamship Line received a cablegram Friday, stating that the "Arizona" would not sail from Liverpool, owing to a strike among the stevedores. It is feared the strike will extend all over the British Isles and possibly to Europe, seriously interfering with ocean traffic.

—It is officially announced that the king of Dahomey, accompanied by his female warriors, has retired to Lama, after remaining at Godemey four days, and not daring to attack the French posts. The rest of his army remains at Godemey, and is erecting fortifications. During the campaign 1,000 Dahomians, including a female general, were killed. It is stated that the French captives taken by the Dahomians are safe at Whydah.

RELIGIOUS.

—The organization of "Sunday-rest leagues" in Chicago is steadily progressing. They intend, of course, to make their power felt through politics.

—The archbishop of Paris has issued a decree forbidding cremation. This is an act which comes very far from showing due respect to the time-honored precedent of his church.

—The London *Chronicle* says that Germany is treating with the Vatican with a view to the representation of the pope at the Berlin labor conference. The pope's interest for the laboring man is only equalled by that of the "civil" Sabbath advocates in this country.

—The pope, it is said, has chosen a design for his tomb, material of white marble, with figure of himself leaning on a sepulchral urn, and colossal statues of Religion and Justice on either side. Thus the information will be imparted to the observer that a relation of some sort existed between religion and justice and the dead pontiff.

—France is not a country, nor Paris a city, in which too great respect is shown for the Christian religion; but the Paris authorities had enough of this feeling to prohibit the production of Sarah Bernhardt's "Passion" play, in which she was to appear as the Virgin Mary. It is reported that the disappointed manager of the Bernhardt company is contemplating a trial of the same thing in this country.

—Dr. D. W. Torrance is in charge of the medical mission on the lake of Galilee, of the Free Church of Scotland, and resides at Tiberias. He writes that it is a hard thing for a Jew to become a Christian in Tiberias. The Jewish rabbi supplies the whole community with bread. The moment one of them is known to have a liking for the mission or for the New Testament, his allowance of bread is stopped, and that means starvation. The Doctor believes that the moment they can earn their bread, hundreds of them will come out boldly for Christ.

—The missionary outlook in Japan is full of interest. The March number of the *Gospel in All Lands* says: "The conflict of Buddhism against the Christian faith is assuming more and more the aspect of a death-struggle." A missionary in that country writes: "Japan is melted and waiting for the molding. What shall the mold be, Christianity or infidelity?" Miss Daughaday writes from Japan: "There has been for more than a year a reaction in the feelings of the people from the perfectly reckless abandon with which they were giving up national thought and customs, and accepting everything foreign, good and bad. Old-time pride and conservatism are again asserting themselves; even Buddhism seems to be making a desperate effort to renew its lease of life. Foreigners are not treated with the same deference as during the past few years, and many of our customs are being openly and severely criticised."

Appointments.

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

THE meeting for Dist. No. 5, Ohio, will be held March 28 to April 1, at the Bowling Green church. The president of the tract society desires to meet all librarians, the State agent, and the canvassers.

GEORGE KLOPFENSTEIN, Director.

THE quarterly meeting for Dist. No. 9, Kan., will be held in Valley Center, the second Sabbath and Sunday in April. We would like to see all of the officers present, for we have some very important business to transact.

T. B. DEWING, Director.

A CANVASSERS' institute will be held at Flint, commencing at the time of the State meeting, April 15, 1890, and will continue for two weeks. Let all who contemplate entering the canvassing work come to this meeting. We want a class of 100 or more.

I. D. VAN HORN.

J. N. BRANT.

THE spring State meeting of the Michigan Conference will be held at Flint, Mich., April 15-22, 1890. The officers of the Michigan Conference, T. and M. Society, Sabbath-school Association, Health and Temperance Association, and N. R. L. Association, and all

our ministers and licentiates are expected to attend. We invite all our people to come, the elders of the churches especially. MICH. CONF. COM.

THE quarterly meeting for Dist. No. 13, Kan., will be held at Traer, Decatur Co., April 12, 13. The meetings will begin with the Sabbath. We hope to have a good representation from all parts of the district. We expect to have ministerial help. May all come praying the Lord to bless in the meeting.

J. P. FARNSWORTH, Director.

NOTHING preventing, I will attend meetings as follows:—

Institute, Lincoln, Neb.,	March	29, 30
Weston, Iowa, 11 A. M.,	"	31
Elkhorn, Iowa,	April	1, 2
Institute, Minneapolis, Minn.,	"	4, 5
Poy Sippi, Wis.,	"	8, 9
Oakland, Wis.,	"	10
Institute, Milton Junction, Wis.,	"	12, 13
State meeting, Flint, Mich.,	"	15-22
O. A. OLSEN.		

LABOR BUREAU.

WANTED.—Place as teamster. Address H. Montgomery, Box 254, Carson City, Mich.

WANTED.—A family of Sabbath-keepers to work on a farm. Farming utensils and a team on the place. Seed furnished if desired. Address J. H. Cracker, Amery, Polk Co., Wis.

It is desired that any one knowing the address of Mrs. J. K. Butler, formerly of Rome, N. Y., should communicate the same to Mrs. J. A. Hardiman, Oswego, Kan.

Obituary Notices.

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

WELLINGTON.—Harlie Wellington, infant son of Lorenzo and Belle Wellington, died March 4, 1890, aged 8 months and 9 days. Thus our fairest flowers pass away. We know little Harlie sleeps in Jesus, awaiting the coming of the Lifegiver. We sorrow not as those who have no hope, knowing that, if we are faithful, we shall meet him at the coming of our Saviour. S. J. DAVIDSON.

HUBBARD.—Died in Ipswich, Mass., Jan. 21, 1890, of pneumonia, Bro. John Hubbard. Deceased embraced the truth about fourteen years ago, under the labors of Eld. Abram Barnes. He was a kind husband, an indulgent father, a good neighbor, and a man of sterling integrity. He leaves one son and four daughters. Funeral services were conducted by Eld. S. S. Mooney. L. M. R.

MIKEL.—Died at Newport, Kan., Feb. 24, 1890, Daniel Mikel, aged about thirty-three years. Bro. Mikel embraced present truth principally by reading our publications. He loved the truth dearly, and was a member of the Caney church. He had been a great sufferer for many years with Bright's disease, which terminated in consumption; but he was enabled to bear his sufferings at the last with great patience, and had a good hope of a part in the first resurrection. E. M. FUTTON.

HUBBARD.—Died in Salem, Mass., March 1, 1890, of droopy of the brain, Edith Lois, only child of sister Lulie F. and the late Bro. E. V. Hubbard, of Ipswich, Mass., aged 5 years and 6 months. Little Edith was intelligent beyond her years, and was beloved by all who knew her. Within sixteen months the husband and father and two little ones have been laid away to await the call of the Lifegiver. Funeral services were conducted by the Rev. C. A. Towne (Baptist). L. M. R.

JOHNSTON.—Died of la grippe, at Dayton, Wash., Jan. 23, 1890, Bro. Anderson Johnston, aged 45 years, 8 months, and 19 days. Bro. Johnston was born in Guernsey County, Ohio. He embraced the truth under the labors of Eld. I. D. VanHorn, about thirteen years ago. He was a charter member of the Dayton church. He was a man of strict integrity, an earnest Christian, always found at the place of worship on the Sabbath, and was beloved by all. In his death, the church has sustained a great loss. Funeral discourse by the writer. H. W. DECKER. (Signs of the Times, please copy.)

HERRGUTH.—Died in Leslie, Ingham Co., Mich., March 4, 1890, Mary H., daughter of Bro. Carl R. and sister Augusta Herrguth, after prolonged suffering of nearly two years. Mary was born Oct. 25, 1877. Although she never made an open profession of religion, she loved the truth, and kept the Sabbath all her life, and attended Sabbath-school when she was able. Her parents feel that they sorrow not as those who are without hope. The house was well filled at the funeral, and marked attention was given to the words spoken. Subject, the resurrection. May the Lord comfort the afflicted family. T. M. STEWARD.

KINNEY.—Died in Kittitas County, Wash., Feb. 3, 1890, our beloved sister Kinney. Sister Kinney, whose maiden name was McComb, was born in Washington County, Penn., June 5, 1814. Feb. 11, 1836, she was married to Aaron Kinney. They raised a family of twelve children, ten of whom, with their father, survive to mourn their loss. Early in life she was christened in the Presbyterian Church, and remained a consistent member of that church until her attention was called to the great truths of the third angel's message, by Eld. Farnsworth, at Smithland, Ia., during the summer of 1884. After uniting with the S. D. A. church at that place, she remained a firm be-

never in the soon coming of the Lord until her death. Grandma had been afflicted for several years with dropsy, which finally resulted in her death. There being no minister of like faith near, remarks were made by Eld. J. C. Norton (Presbyterian), from Matt. 11:28.

W. W. STEWARD.

HARMON.—Died of consumption, hastened by an attack of la grippe, March 1, 1890, at the home of her parents in Coldwater, Mich., sister Emma L. Harmon, aged 21 years and 2 months. Sister Harmon came into the truth when she was about fourteen years of age, under the labors of Elds. E. P. Daniels and A. W. Bather, and has ever walked humbly and devotedly. To know her was but to love her, and to admire the religion that she professed. Her last sickness was a triumphant exhibition of the power of Christ, and of the abounding love of God. She would frequently exclaim, after severe paroxysms of hemorrhage, "I am so weak, but God is so strong!" while her countenance would light up with a radiance from heaven. Truly she died the death of the righteous. Words of comfort by the writer, from Rev. 14:13.

L. G. MOORE.

SIMSHAUSER.—Died at Bloomington, Ill., Feb. 8, 1890, sister Hannah Simshauser, aged fifty-five years. She had been troubled many years with asthma, and at last consumption set in, which caused her death. She accepted the truth about ten years ago, at a tent-meeting held in this city by Eld. R. F. Andrews. She lived a consistent Christian life, and was loved by all who knew her. For the last two years she was confined to the house most of the time, enjoying but a few times the privilege of meeting with her brethren and sisters. She suffered much, but was resigned to her lot, no murmur escaping her lips. Her peace was made with God, and she died with the bright hope of soon meeting her Lord at the first resurrection. She leaves to mourn her loss, a husband and eight sons and daughters, three of whom are in the truth. The funeral was held in our new church, and was well attended by relatives and friends. Discourse from words found in John 11:25.

WALTON.—Died of la grippe, in Jay, Franklin Co., Me., Jan. 20, 1890, my father, Joshua V. Walton, aged 81 years, 7 months, and 24 days. He leaves a wife and five children to mourn their loss. He joined the Methodist Church over fifty years ago. The Bible to him was the Book of books. He always took pleasure in reading the word of God. By doing so, his views formed from the Bible caused him to differ from the church to which he belonged. About twenty years ago, he, with all the family now living, except one, began to observe the seventh-day Sabbath, under the labors of Eld. J. B. Goodrich. He also fully believed in the fulfillment of the Scriptures in regard to the soon coming of Christ to set up his kingdom on the earth, with other Bible truths. He, too, hoped to have part in the resurrection to immortality. So we laid him away until the Lifegiver comes. This is another tie to bind me closer to the One that is mighty to save.

MRS. DANIEL BRIGGS.

JUDD.—Died in Denver, Col., Feb. 22, 1890, our dear aunt, Mrs. Betsey Judd, aged 76 years and 11 months. She was born in Vermont, and in her girlhood moved to Rome, N. Y., and from there to Ohio, where most of her life was spent. She early made a profession of Christianity in the Methodist Church, and has since lived a consistent life, which has led even the enemies of her faith to acknowledge that her Christianity was genuine. Between twenty-five and thirty years ago she embraced the faith of S. D. Adventists, under the labors of Eld. J. H. Waggoner, in Chardon, Geauga Co., Ohio, and afterward united with the church at North Bloomfield. Through her labors and prayers, and the example of her pure life, a number have embraced the truth, including our own family. Being left a widow last spring, she returned to Colorado with us at the close of the last General Conference. In December she was taken with la grippe, which resulted in pneumonia, and finally in quick consumption. We lay her away in full faith that she will rise in the first resurrection. Funeral services were conducted by Eld. J. D. Pegg.

E. H. GATES.

GRUVER.—Died at Newellton, Nov. 27, 1889, Susan Gruver, aged 76 years, 9 months, and 25 days. She contracted a cold, which, in addition to old age, caused her death. She was converted to God when quite young, and united with the Methodist Church. Her life was one of entire trust in God. Five years ago, under the labors of Eld. D. T. Fero, she embraced the Sabbath, as did also our dear aged father, who died four years ago. When they heard the truth presented, they said they never had heard such preaching; it was none other than the power of God that attended it. Mother and father both signed the covenant, and would have been baptized had not their afflictions been such that they could not. Our father said that to him sister White's writings were a foretaste of heaven. Bro. John Baker preached father's funeral sermon in the home,—the house father himself had built,—and it was mother's request that he should preach hers also; but as he was far away, the M. E. minister officiated, but the members of the Adventist church sang the three beautiful hymns, "Sister, Thou Wast Mild and Lovely," "Asleep in Jesus," and "Shall We Meet Beyond the River?"

C. M. WOODWARD.

FIX.—Margaret Fix died of old age, at the home of her daughter, in Mt. Alton, Pa., Feb. 7, 1890. Sister Fix was eighty-six years old last Christmas. At the age of thirteen she was converted, and joined the M. E. Church. She moved from Pennsylvania to Minnesota about the year 1874, where she first heard the third angel's message. It was her delight to talk about the truth, and the day before she died she took her Review, and went to one of the neighbor's to get them to read it. None of her family were in the truth with her; for fifteen years she stood alone. Ten years ago she moved back to Pennsylvania with her children, after which time she had no church privileges; but she seldom failed to send her quarterly report to the Eagle Lake, Minn., church, of which she was a member. Her faith and zeal while with us, and her encouraging reports, evidence to our minds that she was ripening up for her future home. She often expressed a desire to live till the Lord came. She rests in hope of immortality beyond the grave. May her children follow her example, and be ready to meet her in the glad morning of the resurrection.

MRS. ALLEN MOON.

EGOLF.—Bro. David Egolf, of Rolla, Mo., died Jan. 26, 1890, of pneumonia, resulting from la grippe. He was born in Bedford County, Penn., in 1821. He moved with his family to Rolla, Mo., in 1868. Eld. Geo. I. Butler carried the light of present truth to this place in 1876, at which time Bro. Egolf's wife was converted from the Lutheran faith, and three years later, under Eld. Donnell's labors, Bro. Egolf also embraced the truth. Joining his wife and daughters, he began the faithful observance of the Sabbath. He was a firm believer in the "Testimonies." Although his suffering was intense till a short time previous to his death, he was almost constantly in prayer. His prospect was bright, and his hope sure of being among those who shall have part in the first resurrection. Near the last he said to his devoted companion, "Is it not good to be a child of God?" He leaves a wife and one daughter to mourn their loss. In the absence of a minister of like faith, words of comfort were spoken from Rev. 14:13, by Rev. Lumbeck, of the M. E. Church.

B. L. DIEFFENBACHER.

ROSSER.—Died at Flint, Mich., Feb. 2, 1890, of rheumatism and heart trouble, Ella S. Rosser, aged 21 years, 8 months, and 17 days. For three years previous to her death, she was a great sufferer; but the calmness and patience with which she bore her long sickness was proof to all that she was a child of God, and that she found in him much comfort and support. In October, 1889, she grew much worse, but rallied again, and lingered till the last days of January, 1890, when she was attacked with the prevailing influenza, and failed rapidly till death, calm and peaceful, brought relief from all suffering. She began to keep the Sabbath with her parents fourteen years ago, under the labors of Elds. D. H. Lamson and E. R. Jones, when a tent-meeting was held in the city of Flint. She became a member of the church April 1, 1882, and proved herself to be a shining light in the church, in the Sabbath-school, and in the home. She leaves a father, mother, two brothers, three sisters, and other friends to mourn their loss, though they mourn not as those who have no hope. The funeral was held on Wednesday, Feb. 5, at 2 P. M. Sermon by the writer, from the text Rev. 21:4: "And there shall be no more death."

I. D. VAN HORN.

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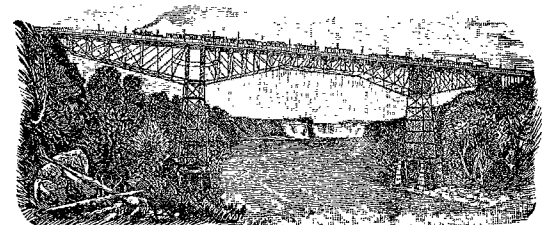
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Niles	11.40	1.45	6.16	2.17	am 1.05	pm 10.15		
Kalamazoo	pm 1.25	2.55	7.21	4.03	2.49	am 7.15	5.25	
Battle Creek	2.07	3.27	7.55	4.50	3.27	7.55	6.18	
Ann Arbor	3.45	4.50	9.05	6.30	4.59	9.35	7.55	
Jackson	6.15	5.55	9.58	7.52	6.00	10.43		
Detroit	6.45	7.00	10.58	9.20	7.30	11.50		
Buffalo	8.30	am 4.25	am 7.15	pm 5.55	9.05	pm 8.50		
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Syracuse		pm 8.30	am 2.10	am 8.00				
Rochester		10.40	4.20	10.45				
Buffalo	8.30	am 12.40	8.00	pm 1.20				
Detroit	am 9.10	10.25	8.50	pm 4.05	pm 4.10	pm 3.50		
Ann Arbor		11.55	10.05	8.08	am 12.30	10.50	7.10	am 6.25
Jackson		1.28	11.28	4.30	1.45	am 12.28	8.4	7.55
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Kalamazoo		2.25	12.00	4.43	2.27	1.19	pm 9.40	8.40
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pm	pm			am	pm
3.00	7.00 Boston		8.50	7.30
5.00	8.00 New York		11.10	7.40
6.20	9.20 Buffalo		9.50	8.40
7.45	7.35	..... Niagara Falls		8.15	8.17
8.30	1.00	..... Boston		9.50	12.10
8.50	1.20	..... Montreal		8.00	7.45
9.30	1.55	..... Toronto		8.40	7.25
	1.00	..... Detroit		9.45	7.45
Chl. P. S. C. Ltd	Exp. Exp. Exp. Exp.			Mail	Limit Exp. Night Exp. P. H. Exp.
5.55	4.10	..... Port Huron	Arr.	10.20	1.05
7.25	5.40	..... Lapeer		8.40	1.45
8.05	6.20	..... Flint		7.55	1.17
8.45	7.15	..... Durand		7.30	1.45
9.00	8.25	..... Lansing		6.35	9.07
10.37	9.03	..... Charlotte		4.57	9.27
1.00	10.30	..... BATTLE CREEK		4.05	8.45
1.49	11.00	..... Vicksburg		3.19	8.01
2.00		..... Schoolcraft		8.03	7.16
2.32	6.19	..... Cassopolis		2.15	7.16
3.40	6.50	..... South Bend		1.25	6.40
4.50	7.45 Haskell		12.05	
5.20	8.10 Valparaiso		11.50	5.20
pm	10.10 Chicago	Dep.	8.05	8.15

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The Review and Herald.

BATTLE CREEK, MICH., MARCH 18, 1890.

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On another page will be found an account of the trial of Bro. R. M. King, of the Lane, Tenn., church, for working on Sunday.

A timely and encouraging discourse was given in the Tabernacle, Sabbath, the 15th, by Eld. E. J. Waggoner, on Rev. 3:20: "If any man hear my voice, and open the door, I will come in to him." He showed what we would receive with Christ, and pictured the infinite riches of God's grace which he is waiting to bestow upon us. It was a message of hope and encouragement to all.

A card from Eld. Geo. B. Starr, of Chicago, dated the 12th, contained the sad intelligence of the death of Eld. John Sisley, on the 11th, at Duquoin, Ill. His disease was pneumonia, following an attack of the prevailing epidemic. He was engaged in an encouraging series of meetings at that place, when he was stricken down. Thus another laborer has fallen at his post. We look for further particulars soon.

According to the *Interior*, a leading Presbyterian journal, the advocates of creed revision are not making any material progress toward the end for which they strive, the difficulty being that they cannot agree among themselves as to the changes that should be made. The nearest way out of the difficulty seems to be offered in the construction of a new creed. It is pretty certain, however, that there will come a sad day for old-time Calvinism if this is done.

The doctrine that God fore-ordained some men to a life of sin, is one which is easily shown to be absurd and self-contradictory. If God ever ordained that any man should sin, he willed that he should transgress his law, for "sin is the transgression of the law." But the law is itself the comprehensive expression of God's will. Hence the conclusion would be necessary that God wills the transgression of his own will, or that his will conflicts with itself. Such a doctrine cuts its own throat.

The March number of the *Home Missionary* is one of more than ordinary interest. All its de-

partments are well filled with attractive and stirring articles, but we take particular satisfaction in one article which appears in the Canvassing Department, by C. Eldridge, in regard to taking a frank, open, straightforward, unprevaricating course with all with whom we deal. We have no idea that any one has intentionally done otherwise; yet some things have transpired which unfortunately give the enemies of our cause opportunity to put that construction upon it. While, as he says, we are not called upon to flaunt our banner in every one's face, we are utterly opposed to trying to conceal our colors when any one inquires for them.

The argument that God had reference only to a seventh part of time when he said, "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God," is one which, even if it had any force, would not justify the religious observance of Sunday. For, beginning with the first Sabbath instituted at creation, it must be evident that by no possible device of calculation could the observance thenceforward of a seventh part of time, or one day in seven, fall upon the first day of the week. The theory admits, after all, only of the observance of the seventh day.

"\$1,000 REWARD."

We have received several copies of a tract emanating from a Mr. E. Hopkins, of the State of Washington, offering any Seventh-day Adventist \$1,000 "reward" for Bible proof of the binding obligation of the "Jewish Sabbath." There are several reasons why we do not avail ourselves of this offer. It will be sufficient to mention two. First, it would be necessary to prove that there was such an institution in existence as the "Jewish Sabbath;" and as we have never believed there was, and as the Bible says nothing about it, we would meet an insuperable obstacle at the very beginning of the task. Secondly, even should we be able to discover the mythical institution to which his tract refers, and find proof for its obligation, however strong that proof might be, it would be necessary to convince Mr. Hopkins that we had found such proof, before he would be willing to surrender the \$1,000; and we can think of several easier ways to earn \$1,000 than that. Either of these reasons should be sufficient to account to Mr. Hopkins for the non-appearance of any candidates for his offered prize.

But there is another field open to Mr. Hopkins, if he wishes to distinguish himself in this particular line. We would remind him of an offer similar to his own, made by Father Enright, the Catholic priest, only in this case the \$1,000 goes to any one who will bring Bible authority for the keeping of Sunday, instead of the "Jewish Sabbath." Here is an opportunity for him to vindicate the claims of the first-day sabbath, with the additional advantage of getting \$1,000 instead of giving it. At last accounts Father Enright's money was still awaiting a claimant.

SOUTH LANCASTER.

MARCH 5-7, in company with Prof. W. W. Prescott, I attended a council of the leading brethren in the New England Conference, at South Lancaster, Mass., in the interest of the South Lancaster Academy and the work in New England. Quite a number of the leading brethren were present, and we enjoyed much freedom in our counsels, and felt that God's blessing was with us.

On Friday, at the commencement of the Sabbath, we attended a student's prayer-meeting held at the home. It was good to be there. The parlors were filled to overflowing; the brethren attending the council were present. The meeting was free, the testimonies showing not only a desire to be Christians, but that they were having an experience in spiritual things, and a consecration to God that was very encouraging.

Sabbath morning we enjoyed a good Sabbath-

school. In the forenoon we spoke on the nature of our work, and its demands upon us, and our need of greater consecration. In the afternoon Bro. Prescott spoke on the text, "Have faith in God." The Lord gave much freedom in speaking his word, and it was well received.

Sunday was spent in council. The outlook for the Academy is encouraging. As is well known, it has labored under serious embarrassments. At present the attendance is larger than it has been for some years. The home is full. The spiritual interest is good. The Lord is evidently blessing Bro. Caviness, who stands at the head of the school, and the other teachers who are associated with him in the work; and the school is gaining the confidence of the people. The prospects are that next year there will be a larger attendance than this year.

The financial situation, which has been embarrassing to the prospects of the Academy, received careful consideration. There is considerable property belonging to the Academy, which, if it could be sold, would greatly relieve the situation. The present outlook is favorable. After mature counsel, it was thought that the best plan would be to lay out the most of the land in lots, and sell them to our brethren. This plan met a unanimous approval, the brethren present purchased twenty-three lots. They expect in a short time to have it all sold. It will be a great relief to the Academy if this plan can be carried out, and we see no reason why it will not work out satisfactorily if all will take hold unitedly.

The brethren all felt that our season of counsel was a precious one, and that the blessing of God was with us in a special manner. They left with good courage to take hold and work for the interest of the school. I am sure that our brethren in New England and in General Conference District No. 1 will be glad to know that the Lord's blessing is with the Academy.

On Monday morning we had the pleasure of being present at the opening of the school, and listening to some very appropriate remarks from Prof. Prescott. Our prayer is that God's special blessing may continue with the South Lancaster Academy, and that teachers and students may be imbued with the spirit of the Master. A large number of those who are at the school will enter some branch of the work during vacation. They expect to hold a camp meeting this year at Nashua, N. H. The Lord seems to be especially opening up the work there.

Thursday morning I arrived at New York, in company with Bro. A. T. Robinson. We spent the day consulting with Bro. H. E. Robinson, and looking after different matters. We also made a call upon the Pacific Press office; found them of good spirits and filled with work. The subscription list of the *Sentinel* has greatly increased since its establishment in New York City, and the prospects seem very encouraging for the progress of the work in every direction. At New York we met Eld. E. W. Whitney and family, just returned from England.

On the 10th we returned to Battle Creek, feeling thankful for the encouragement received at the places we had visited. We shall now remain here till the close of the Ministers' School.

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

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