

The Advent Review and Herald

HOLY BIBLE IS THE FIELD

"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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"PEACE, BE STILL!"

"He . . . said unto the sea, Peace, be still." Mark 4:39.

How sweet and holy was the calm
That fell on nature's bleeding rents,
When Christ applied the healing balm
And soothed the sobbing elements.
Long had the mighty tempest roared,
And thick'ning mists begloomed the sky,
When, lo! majestic words were heard
Resounding thro' the vaults on high,
"Peace, be still!"

As wilts the pure hoar frost at day
Beneath the sun's consuming rays,
The raging tempest sped away,
And vanished far in misty haze.
And then a heavenly peace abode
Where was tumultuous discord,
While on the wafting breezes rode
The holy mandate of the Lord,
"Peace, be still!"

When mighty storms beset the soul,
And harrowing doubts and fears arise,
How little earthly things console,
How little soothe the bitter sighs!
But when the crystal throne is sought,
Ah! then the doubts and fears are flown;
For words with gracious import fraught,
Upon swift wings of love come down—
"Peace, be still!"

—W. A. N. Dorland, M. D.

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 DARKNESS COMPREHENDED IT NOT."

BY MRS. E. G. WHITE.

"IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made

flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

The question has been asked me, "Do you think that the Lord has any more light for us as a people?" I answer that he has light that is new to us, and yet it is precious old light that is to shine forth from the word of truth. We have only the glimmerings of the rays of the light that is yet to come to us. We are not making the most of the light which the Lord has already given us, and thus we fail to receive the increased light; we do not walk in light already shed upon us.

We call ourselves commandment-keeping people, but we do not comprehend the exceeding breadth of the far-reaching principles of the law of God; we do not understand its sacred character. Many who claim to be teachers of the truth, have no real conception of what they are doing in teaching the law of God, because they do not have a living knowledge of the Lord Jesus Christ.

As we read of Luther, Knox, and other noted Reformers, we admire the strength, fortitude, and courage possessed by these faithful servants of God, and we would catch the spirit that animated them. We desire to know from what source they were out of weakness made strong. Although these great men were used as instruments for God, they were not faultless. They were erring men, and made great mistakes. We should seek to imitate their virtues, but we should not make them our criterion. These men possessed rare talents to carry forward the work of the Reformation. They were moved upon by a power above themselves; but it was not the men, the instruments that God used, that should be exalted and honored, but the Lord Jesus who let his light and power come upon them. Let those who love truth and righteousness, who gather up the hereditary trusts given to these standard-bearers, praise God, the Source of all light.

If it should be announced that angel messengers were to open before men the treasures of the knowledge which relate to heavenly things, what a stir would it create in the Christian world! The atmosphere of heaven would be about the messengers, and how eagerly would many listen to the words that should fall from their lips! Men would write books calling attention to the angel's words, but a greater Being than angels has been in our world; the Lord himself has come to reflect upon men the light of Heaven. He has announced himself as one with the Father, full of grace and truth, God manifest in the flesh.

The Lord Jesus, who is the image of the invisible God, gave his own life to save perishing man, and, oh, what light, what power, he brings with him! In him dwells all the fullness of the Godhead, bodily. What a mystery of mysteries! It is difficult for the reason to grasp the majesty of Christ, the mystery of redemption. The shameful cross has been upraised, the nails have been driven through his hands and feet, the cruel spear has pierced to his heart, and the redemption price has been paid for the human race. The spotless Lamb of God bore our sins in his own body upon the tree; he carried our sorrows. Redemption is an inexhaustible theme, worthy of our closest contemplation. It passes the compre-

hension of the deepest thought, the stretch of the most vivid imagination. Who by searching can find out God? The treasures of wisdom and knowledge are opened to all men, and were thousands of the most gifted men to devote their whole time to setting forth Jesus always before us, studying how they might portray his matchless charms, they would never exhaust the subject. Although great and talented authors have made known wonderful truths, and have presented increased light to the people, still in our day we shall find new ideas, and ample fields in which to work, for the theme of salvation is inexhaustible. The work has gone forward from century to century, setting forth the life and character of Christ, and the love of God as manifested in the atoning sacrifice. The theme of redemption will employ the minds of the redeemed through all eternity. There will be new and rich developments made manifest in the plan of salvation throughout eternal ages.

Were Jesus with us to-day, he would say to us as he did to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." Jesus longed to open before the minds of his disciples deep and living truths, but their earthliness, their clouded, deficient comprehension made it impossible. They could not be benefited with great, glorious, solemn truths. The want of spiritual growth closes the door to the rich rays of light that shine from Christ.

We shall never reach a period when there is no increased light for us. The sayings of Christ were always far-reaching in their import. Those who heard his teachings with their preconceived opinions, could not take in the meaning attached to his utterances. Jesus was the source, the originator of truth. The great themes of the Old Testament were misapprehended and misinterpreted, and Christ's work was to expound the truth which had not been understood by those to whom they had been given. The prophets had made the statements, but the spiritual import of what they had written, was undiscovered by them. They did not see the meaning of the truth. Jesus reproved his disciples for their slowness of comprehension. Many of his precious lessons were lost to them, because they did not understand the spiritual grandeur of his words. But he promised that the Comforter should come, that the Spirit of truth should recall these lost utterances to their minds. He gave them to understand that he had left with them precious jewels of truth whose value they did not know.

After the crucifixion and the resurrection of Christ, his disciples listened with wonder and amazement to his lessons of truth; for they seemed as new ideas to them; but he told them, "These are the words which I spake unto you, while I was yet with you. . . . Then opened he their understanding, that they might understand the Scriptures." The truth is constantly unfolding and presenting new features to different minds. All who dig in the mines of truth, will constantly discover rich and precious gems. We are anxious that all who claim to believe the truth now open before us, and especially those who take the responsibility of teaching the truth to others, should have a clearer conception themselves of the all-important significance of the themes of the Bible.

Those who stand in vindication of the law of God, are in a position where they need much of the Spirit of God. If ministers are wanting in meekness, if they are easily irritated when opposed, it is evident that they need divine enlightenment. Men must manifest the grace of Christ as they labor for souls. The truth as it is in Jesus will have altogether a different influence upon the minds of unbelievers, from that which it has had when presented as a theory or as a controversial subject. If we do our very best to present the truth in its stirring character, crossing the opinions and ideas of others, it will be misinterpreted, misapplied, and misstated, to those who are entertaining error, in order to make it appear in an objectionable light. There are few to whom you bring the truth, who have not been drinking of the wine of Babylon. It is hard for them to comprehend the truth, therefore the necessity of teaching it as it is in Jesus. Those who claim to be lovers of truth can afford to be meek and lowly of heart, as was the great Teacher. Those who have been diligently working in the mines of God's word, and have discovered the precious ore in the rich veins of truth, in the divine mysteries that have been hidden for ages, will exalt the Lord Jesus, the Source of all truth, by revealing in their characters the sanctifying power of what they believe. Jesus and his grace must be enshrined in the inner sanctuary of the soul. Then he will be revealed in words, in prayer, in exhortation, in the presentation of sacred truth, for this is the great secret of spiritual success. When self is woven into our labors, then the truth we bear to others does not sanctify, refine, and ennoble our own hearts; it will not testify that we are fit vessels for the Master's use. It is only through fervent prayer that we may hold sweet fellowship with Jesus, and through this blessed communion the words and the spirit are made fragrant with the spirit of Christ. There is not a heart that will not bear watching. Jesus, the precious Saviour, enjoined watchfulness. The oversight of self must not be relaxed for a moment. The heart must be kept with diligence, for out of it are the issues of life. Watch and discipline the thoughts, that you may not sin with your lips.

GOD'S PREPARED INSTRUMENTALITIES.

BY ELD. I. E. KIMBALL.
(Barre, Vt.)

WHOM can the Lord use, and whom will he choose? The records show that God has wrought wonderfully in the past through his chosen servants, and he promises to do as much in our times. He changes not. There is no diminution of his power. Salvation is as needful now as ever, and souls are as precious. Delusion and sin bind up the world in darkness. False prophets, like ravenous wolves, are hunting souls to destruction. The power of God seems wasted from the Church.

In a time similar to this, when wrath bearded over Israel, the Lord said: "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." The pastors who had "become brutish," and had not sought the Lord, had "not gone up into the gaps nor made up the hedge." They had not turned back the people from their evil straying course. Not a man could be found among them whom God could use, who had marked his word, and caused the people to hear it. Jer. 23: 18-22.

The story of God's people, from first to last, is a rehearsal of their backslidings, and of perpetual reproof for their listless, lifeless apathy. In such a condition they have sought to "enter in," but were not able. Nevertheless, the record always shows that they knew not their condition. If they had known it, it seems certain that they would have either sought more diligently or ceased to seek. But they knew not; hence God said: "My people are destroyed for lack of knowledge." They are described as "blind," "deaf," "asleep," "dead," so insensible were they to the word of

God ringing in their ears. Satan works to this point continually, to benumb, to paralyze the sensibilities by hurtful lusts, by fixing our attention on other things, and by weighing us down with cares. So it has ever been; and with pastors and people in this condition, God could in no way use them. They took themselves from his hand entirely, and became a curse to the world rather than a blessing.

But a very small remnant, a seed, a royal generation, has been eliminated and brought forth through all the ages; and God has wrought effectively, wonderfully, through them. Their course has been one of progression instead of retrogression. Calm, bold, and determined, with all the forces of this world against them, they have pressed to the mark and won the prize. They have been brought through the furnace, and have been refined as silver. The knowledge of God, hidden from the wise and prudent, has been imparted to them. Their darkness has been turned into noonday, and this light reflected to the world, has saved it from the grossest darkness.

But mark, the change in them has not been, and could by no means be, an instantaneous one. To the question, "Whom shall he teach knowledge?" the Lord answers: "They that are weaned from the milk, and drawn from the breasts," giving the idea of growth from babyhood to maturer years, adding, "For precept must be upon precept, precept upon precept; line upon line, line upon line," etc. Natural growth is made to illustrate spiritual growth by the word given line upon line, little by little, just as fast as we learn the lessons well. The New Testament reproduces this figure constantly. "As newborn babes desire the sincere milk of the word, that they may grow thereby," etc. 1 Pet. 2: 2. We are to "grow up into him [Christ] in all things," "to the measure of the stature of the fullness [margin, age] of Christ." Eph. 4: 13.

Growth in knowledge must bring consequent growth in faith and spiritual strength. The growth of the mustard seed illustrates this well: "Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree," etc. So the tiny seed of faith dropped into our hearts, if nourished there, may grow to large proportions. From grace to grace, faith to faith, strength to strength. "For whosoever hath, to him shall be given." In this way God has prepared his servants for great emergencies, and to accomplish mighty works. But the servant who would "present every man perfect in Christ Jesus," must have his "whole body . . . full of light, having no part dark;" else, through inexcusable ignorance of the word, he will perpetuate the errors of the world. He cannot teach the whole truth, and as a living epistle he will teach much error. In this way he will mar the perfect work of the Spirit of God. If he is not striving diligently to die to self daily, to discard all worldly-mindedness, to resist all "the lust of the flesh, and the lust of the eyes, and the pride of life;" if he is not agonizing with God to know himself, and correcting his life to bring it into uniformity with the perfect Pattern, he will be an imperfect instrument in the hand of God. He will not be sufficiently taught of God to be a teacher of the people. He will not inculcate the whole truth upon the people. He must be classed with the ones of whom the Lord said: "I have not sent these prophets, yet they ran." Words devoid of vitality will not satisfy. Babies or children are not sufficient for any great work; neither can they impart "meat in due season" to the hungry. The people who hunger have a right to expect suitable food, to give them spiritual growth. It will not do for the minister to sing the same song always.

God is no respecter of persons. His ways are uniform. He will give to him that is athirst, in all abundance. He will requite with loving-kindness and mercies him who renders faithful service now, as surely and freely as he did Daniel of old.

So we see that "experience [worketh] hope," because it gives faith and knowledge, which bring "full assurance of hope;" and it remains for us to "grow in grace," and to serve sufficient apprenticeship under the tuition of God's Spirit, that we may be epistles of truth to the world. Such ones God chooses as light-bearers and ambassadors.

FAITH AND OPINIONS.

BY ELD. R. F. COTTRELL.
(Ridgeway, N. Y.)

FAITH is founded on evidence. That which has no declaration of Scripture to support it, is not Bible faith. This faith is simply belief of what the Scriptures affirm and teach.

Opinions are the inferences which men draw from what is revealed, or the judgments of their own minds independent of revelation.

Unity of faith is possible to all those who will believe that which is clearly revealed. According to the testimony of the Scriptures, the Church is coming to unity of faith. But opinions are private property; and unity of opinions is not to be expected, and should not be contended for.

The cause of divisions in the Church is the exaltation of opinions to the place and dignity of faith. Different individuals have different opinions; and from the natural pride of the human heart, each exalts his opinion, calls it faith, and feels sure that in order to unity of faith, all must receive his opinion. This is the cause of division and discord.

When preachers and people preach and practice what the Scriptures teach in clear and explicit terms, and let opinions rest in private seclusion, where they belong, unity of faith will be the result. There is enough of truth which all may find clearly revealed, to occupy the time of the preacher, leaving doubtful questions out of the account; and the salvation of a greater number will be the result. Let all preach what they know from direct revelation, and let alone what they don't know, and it will be well for both preachers and hearers.

WHEAT OR TARES—WHICH?

BY WM. SANDERS.
(Madison, Wis.)

THE Neenah, Wis., *Daily News*, in giving an account of a "soap-bubble social," given by the Young People's Society of Christian Endeavor, says:—

Each one was given a clay pipe and a cup of soap-suds. At one end of the room was a table, and on this were two arches. Each one wishing to blow bubbles had three trials, to try to get one or more of the bubbles through these arches. A great many were successful, and it afforded a great deal of amusement to all participants.

What a spectacle for "angels and men"—a society of Christians endeavoring to blow soap-bubbles through a couple of arches on a table in one end of the room! Surely, if this endeavor is the height of their ambition, it is easily accomplished.

Thus Christian professors are amused "with a fancy, and tickled with a straw." Attending services at the M. E. church in Neenah recently, we were edified by the announcement that the M. E. Young People's Society of Christian Endeavor would give, on the next Friday evening, a crazy tea party; and that "a crazy supper would be served for the crazy sum of nineteen cents."

Thus professed followers of Christ "endeavor" to keep the people amused one week after another, and call it working in the vineyard, and are looking forward when even is come, to receive "every man a penny."

—If we would follow Christ, we must shake off the baser objects of earthly desire as nothing better than the dust which gathers upon the cere-clothes of mortality. So Christ taught us and so he lived.—F. W. Farrar.

HAVE WE FAITH?

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

How oft we wonder at the unbelieving
Disciples on the resurrection morn,
And think if we had heard the Saviour saying,
"After three days, from death I shall be born,"—

That near his sepulcher we would been watching,
Expecting the fulfillment of his word;
We would been there to give him joyful greeting;
We would have trusted and believed our Lord.

But how do we now witness to Christ's many
"Exceeding great and precious promises"?
And do we better testify to any
A living faith in his assurances,—

That he for us in heaven is interceding,
Praying his Father we may with him be;
That soon to earth in triumph he is coming,
To bring us life and immortality?

We cannot think the eleven had lost fully
Their faith that they thus soon would see his
face,
Tho' their position on that morn did truly
Refute the slightest claim to saving grace.

So may not we think in our hearts securely
We hold "the faith," while by our lives we
show
We have forgotten Jesus just as surely
As his disciples in the long ago?

A scoffing world should see us daily waiting
To greet with joy our risen, coming Lord;
Should have convincing proof in holy living,
That we have confidence in Jesus' word.

THAT "CREED."

BY ELD. J. P. HENDERSON.
(Des Moines, Iowa.)

THE Westminster Confession of Faith, of which there is a proposed revision, is the product of the Reformation in England during the seventeenth century. The great religious agitation beginning with Luther, Calvin, and other Reformers, had swept over England, and while it was met with some antagonism from the Established English Church, Parliament gave it toleration, and permitted development on English soil. General abuses in the government of the Church of England had arisen, while the Puritan agitation of the many doctrinal points of religion had brought into confusion the belief of the theological world in general. To correct these abuses, and in some way conciliate the various theories that were prevalent, what is known as the Long Parliament, assembling in 1640, passed, on Nov. 23, 1641, the famous Remonstrance Act, in which it proposed that, "in order the better to effect the reformation in the Church, there should be a general synod of grave, pious, learned, and judicious divines, who should consider all things necessary for the peace and government of the Church."

This body was to consist of 151 persons, many of whom, for various reasons, never took their seats in the assembly. It began its work in the fall of 1643, and continued until the spring of 1649, having lasted for over five years, and holding upward of 1,100 sittings. The Calvinists, or Presbyterian divines, greatly predominated, and the acts of the assembly more especially bore the stamp of Calvinistic doctrine as opposed to Arminianism. The most important of its works were the Confession of Faith, the Directory of Public Worship, and the Longer and Shorter Catechisms.

The Confession of Faith was completed and sanctioned by Parliament in the year 1646. It is the most elaborate of all Protestant creeds, and has been adopted, with very little modification, by all Presbyterian bodies. It extends to thirty-three chapters, covering the theology of the Bible from the inspiration of the Holy Scriptures themselves to the final judgment. That such a declaration of principles, brought out under the bitter agitation of the times, and from the midst of papal darkness, should continue to be held intact as still the fundamental principles of a more enlightened age, is unreasonable with

the progressive Bible student, and hence a desire is increasing to have a revision.

Among the objectionable articles to be revised, are those referring to "God's eternal decrees." Thus chapter 3, sec. 3, reads:—

By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

In art. 4, it says: "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed." The above, if it were true, would seal the fate of every individual, and exclude the idea of God's love and tenderness to all mankind.

In chapter 10, art. 3, it is said that the "elect infants, dying in infancy, are regenerated and saved by Christ through him who worketh when and where and how he pleaseth." And art. 4 in the same strain speaks of "others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved." The above belief has been so completely swept away by the "free-moral-agency" theory, that divines scarcely venture to speak of it in public, even if they still hold to the doctrine, and a better language, at least, is desired to express it.

Chapter 25, sec. 6, refers to the pope as anti-christ; it reads:—

There is no other head of the Church but the Lord Jesus Christ; nor can the pope of Rome in any sense be head thereof; but is that antichrist, that man of sin and son of perdition that exalteth himself in the Church against Christ and all that is called God.

The truth in this section is too plain for "itching ears," and with the tendency of retrogression toward the "old mother church," all disrespectful allusion to her must be omitted. Truly, they shall make an image to the beast, and cause "the earth and them which dwell therein to worship the first beast." Rev. 13:12. Scriptural appellations of antichrist must no longer be applied to that power which is such a welcome ally in the enforcement of civil legislation, and especially so long as she is the basis of the so-called "Christian sabbath," and expected to assist in uniting the world in Sunday worship.

WHAT CAN I DO, AND WHAT WILL I DO FOR JESUS THIS YEAR?

BY J. M. HOPKINS.
(Chatfield, Minn.)

THE Christian who keeps ever before his mind the infinite cost of human redemption, will feel the force of the question put at the head of this article. Said Jesus: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Paul bears the stirring testimony, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. Again, in chap. 8:32: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things"? And again, in 2 Cor. 8:9, "For ye know the grace of our Lord Jesus Christ that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Although these words are very plain, and express, perhaps as much as any words can, the great love of God to man, yet no language can fully express that love, and no mortal can comprehend its greatness. But by the word of God and the aid of the Holy Spirit, we may grasp somewhat of this blessed fullness; and as we do this, as we drink in of that good Spirit, our hearts will go out in gratitude to God and Jesus, and in love for our fellow-men, and then we shall want to engage in the same blessed labor of love, and our longing hearts will cry out, What can I do for Jesus?"

God has committed a great work to his people; he has made them co-workers with Christ. What a blessed privilege—to work anywhere, in any way, in any capacity with and for Jesus!

Our years may be compared to a book, each day to a page; and as the pages are turned, the recording angel above writes upon them the deeds we do. One by one the pages of the year-book of 1890 are being written, and just what we think and do and say will be faithfully recorded therein; and as these days are passing, the question comes to us, What can I, what will I, do for Jesus this year? Will these pages be written full of deeds of love and kindness done for Jesus' sake? Will they, when filled, bear a record of time wisely occupied, of opportunities all improved? Or will there be marks of omission and sins of commission? These are questions that all will have to meet in the judgment. They come to us as individuals. God's work must be done by us as individuals, each performing his or her part as God metes it out to us. Our duties at home, in our neighborhoods, in church capacity, all come upon us individually, and as such you and I must say, What can I do? It is your duty and mine to do each our part. No one can do it for us.

There are a great many ways in which we can work for Jesus in 1890. Please allow me to suggest some of them; and, reader, I am fully convinced that if we will faithfully perform all the duties marked out in the following list, we shall find that at the end of 1890 we will have had a profitable year, and our year-book will be filled with good works:—

1. Ask yourself each morning, What can I do to-day for Jesus?
2. Study carefully and prayerfully, each day, some portion of God's word.
3. Be faithful in attendance at family worship.
4. Be faithful and earnest in secret prayer.
5. Try to make some one happy every day, even though it be a little child; and remember that Jesus loves the dear children. Just pause a moment, and think what rays of sunlight you would cast upon others if you would make some one happy every day for a year,—if you would bestow a kind, encouraging word, a kindly look, a good gift, "a cup of cold water." Oh! it requires but a little effort to make another happy, especially a child.
6. Carefully observe the laws of health both with respect to yourself and to others.
7. Always have at least one impenitent friend for whose salvation you are earnestly praying and judiciously laboring.
8. Pray daily for your children, and encourage them to read the Bible and the "Testimonies."
9. Lay by some part of your means for the missionary work.
10. Be faithful in your missionary work.
11. Pay God an honest tithe.
12. Be diligent in your business.
13. Be honest with all men.
14. Be kind to the sick and poor.
15. Be regular and punctual at Sabbath-school.
16. Have all the lessons well learned at Sabbath-school.
17. Be regular and punctual in attendance at divine worship.
18. Do all you can to make each prayer-meeting, each Sabbath-school, and each service you attend, a success for all.
19. Induce others to attend Sabbath-school and divine worship.
20. At the close of each day, ask the Lord to bless the efforts you have put forth.

The success of life as a whole depends upon the faithful performance of each duty as it comes to us; and unless we sense the responsibility that rests upon us as God's children, individually, and act accordingly, we shall fall far short of doing all we can for Jesus. We are apt to look at life as a whole, rather than as it comes to us one day at a time, and one duty at a time. Never despise the little things. Never think that because you cannot do the great work, you have nothing to do. Never think that because you can do the great work, you may omit the little duties. The Church is composed of many members, and we are prone to think of what the Church as a whole is doing, and forget that it is the little

that we each do that will accomplish the work. Look to *yourself*, brother, sister, and do well *your* part. If each will do this, the Church will prosper gloriously. And so of the home circle, the Sabbath-school, and life entire,—all will be a grand success. This is the way we can work for Jesus *this* year. The Master said, "Go ye also into the vineyard." The vineyard is *anywhere that God has placed us*, and *there* he calls upon us to *do well our part in 1890*. May God help us all to do it.

"BORN AGAIN."

BY HAROLD STEARNS.
(Idaho Springs, Colo.)

CONVERSION is something besides a mere acceptance by the intellect, of certain truths. To be a Christian is something besides conformity to certain rules, however strictly this may be done. The man whose life may appear to the world as almost perfect may, in fact, be far from the kingdom of heaven. Christ said: "Except a man be born again [or, as the margin reads, *born from above*], he cannot see the kingdom of God." To Nicodemus this was a hard saying, and it is still difficult for us to grasp its full significance.

In order to enter the kingdom of God, a condition above our present one, we must be "born from above" into it. What does this mean, and how is it possible? We often find in studying spiritual things, that we obtain much light and help from the examination of natural laws; and we shall find it so in this case. We are in the habit of dividing the natural world into various kingdoms, classifying all objects according to characteristics common to each group. Thus we have the mineral kingdom, and above that the vegetable, and still higher the animal, and perhaps we might add one more—the spiritual kingdom.

Now, we notice that it is impossible for a member of one kingdom to pass to the next higher by any effort of its own. In spite of the extravagant claims of some evolutionists, no one has yet seen a mineral become a plant, or a plant an animal by any spontaneous effort. No more can the natural man become a spiritual man by any natural process of development. Between the mineral and the vegetable there is a great gulf fixed which cannot be crossed from the lower side. On the one side is life; on the other, death. No less real is the gulf that separates the natural man from the spiritual. On the one side is death—"to be carnally minded is death;" on the other, life—"he that hath the Son hath life."

Compare a perfect crystal with some insignificant plant seed, and the odds might seem at first sight all in favor of the former; but looked at in the light of the future, all is changed. Very beautiful is the crystal, but it is dead. It can never be anything but a crystal; but of the seed we may say, "It doth not yet appear what it shall be." Possessed of that wonderful something we call "life," it develops day by day with increasing grace and beauty. Now this plant life can reach down into the mineral world, and seizing on its dead matter, can transform it into a part of itself; and so, again, the higher animal life can reach down and make the plant a part of itself. Always the lower is born into the higher kingdom "from above."

By the help of these analogies we can understand more clearly what Christ meant by being "born again;" we can grasp the full force of the saying, "He that hath the Son hath life." The Christ life reaches down and takes hold upon the natural man, and then the change comes. Then is a man truly converted, and Christ dwells in him, transforming him into his own image. There can be no limit to his development, then, till he becomes perfectly Christ-like. In some mysterious way Christ does dwell in the Christian, and this becomes at once apparent to others. The coarsest nature will be transformed by his presence.

We are in great danger of losing sight of this

essential feature of conversion. We are content, too often, to make perfect crystals; are satisfied if we can convince others of the truth of the doctrines we hold, and unconsciously lead them to think that this is all. It is a sad mistake. We must lead men to accept Christ first of all, to open their hearts to receive him, and let the Christ life fill them, and then the rest will follow. "If ye love me," says Christ, "keep my commandments." No longer, then, will we have a cold, formal religion, chilling all with whom we come in contact, but a peace and joy that radiate to those around us, a refinement and courtesy that go far beyond the world's standard, a willing and cheerful compliance with all of God's requirements, because in obedience to perfect law we shall find perfect peace and liberty.

ADDING FUEL TO THE FLAME.

Not Church and State United, but Church and State in the Same Position.

BY W. A. BLAKELY.
(Ann Arbor, Mich.)

IN the *Christian Statesman*, the leading organ of the National Reform Association, of Dec. 12, 1889, in the department of "Clashing Voices," by the Rev. M. A. Gault, a vice-president of that association, appear the following excerpts and comments:—

The *Voice* says it has never heard of a prominent Prohibitionist who favored the union of Church and State. Now Mr. Sam. Small is a prominent Prohibitionist—one of the most prominent of Prohibitionists, in fact. He was secretary of the National Prohibition Convention of 1888, and he publicly declared this, in Kansas City, in January of that year: "I want to see the day come when the Church shall be the arbiter of all legislation, State, national, and municipal; when the great churches of the country can come together harmoniously, and issue their edict, and the legislative powers will respect it and enact it into law."—*The American Sentinel*.

The New York *Voice* inclosed this article to the Rev. Sam. Small, with the request that he would answer it, and this is his reply:—

"To the *Voice*.
"The representation of the *American Sentinel*, that I favor a union of Church and State, is wholly an invention of the enemy. The extract he quotes from a partial report of a sermon preached in Kansas City, in January, 1888, is sufficiently correct to mislead; not exact enough, however, to convey the thought which I clearly expressed, and which at the time secured the approval of an audience of thousands, the large majority of whom was not made up of third-party Prohibitionists. If the *American Sentinel* desires to do me and the Prohibition party justice, I can repeat my thoughts as clearly now as I did on the occasion in question. The quotation from my sermon should read as follows: 'I want to see the day come in the history of our country, when the voice of the Church of Christ will be heard and respected upon all moral issues. I shall ever hope for, and patiently expect the day when legislation, State, national, and municipal, will be projected in harmony with the eternal principles of justice and righteousness, revealed by Christ and proclaimed by his Church. Happy will be the day when righteousness exalts the nation, when sin is no longer the reproach of our people; when the harmonious judgment of the people of God in America upon the issues of temperance, purity, and uprightness shall be received with respect and enacted into laws. When this people, who owe so much to the divine favor, will have no more fellowship with the throne of iniquity which frameth mischief by a law, and that continually.'

"I hold that the above expressions are in perfect harmony with the principles of the National Prohibition party, as expressed in its preamble and platform. There is in them no warrant for any sane man to pronounce me an advocate of the union of Church and State. The charge is a device of desperation, to compass an argument against the Prohibition party. At the same time it is a fraud upon the readers of the *American Sentinel*, or a queer confession of the idiocy of its constituency.

"SAM. W. SMALL."

The point that needs to be made clearer in the above reply is that the relation of the State to divine law is not through the Church as the uniting link. The Church is not the coupling-pin, linking the State to God. It is an idea akin to Rome that the State should regard the Church as the promulgator of law. The truth that needs to be emphasized is, that the State is as directly related to God as the Church. The State has the same right as the Church to go to the Bible as the fountain of law. The judge in the civil court has the same right to appeal to Bible law as the minister or elder in the Church court. In other words, the Bible is as much a legal text-book for the State as for the Church. How, then, are the Church and the State to be kept separate?—By clearly drawing the line between civil law and ecclesiastical law. The latter pertains only to the Church; to its doctrines,

worship, government, and discipline. These are never to be enforced by civil penalties like the laws of the State. This alone separates Church and State by a wide difference. We protest against any attempt to compel people by civil law to build churches or support any ecclesiastical system.

The purpose of this article is not so much a refutation of the above, as to present to the readers of the REVIEW AND HERALD the words of these people themselves. It was charged that Mr. Small was wrongly represented; so the reverend gentleman himself, in order to make it perfectly clear what he did mean, repeats the thoughts which he "clearly expressed." And what are they, according to his own words?—

I want to see the day come in the history of our country, when the voice of the Church of Christ will be heard and respected upon all moral issues. I shall ever hope for, and patiently expect the day when legislation, State, national, and municipal, will be projected in harmony with the eternal principles of justice and righteousness revealed by Christ and proclaimed by his Church. Happy will be the day when righteousness exalts the nation, when sin is no longer the reproach of our people; when the harmonious judgment of the people of God in America upon the issues of temperance, purity, and uprightness shall be received with respect and enacted into laws.

If such a state of affairs would not destroy American institutions and as thoroughly uproot the principles implanted by our early American statesmen, it is impossible to conceive what would.

Then the Rev. M. A. Gault attaches some of his National Reform ideas:—

The truth that needs to be emphasized is, that the State is as directly related to God as [is] THE CHURCH!!

Think of it! But then, on a second thought, it might be just as well to admit it. The State is composed, in part, of the most corrupt politicians, of the most licentious libertines, of thieves and defaulters, and of persons whose prominent characteristics are the works of the flesh, such as "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." And a State church is very similar. It is only an unintentional admission of the application of the prophecy in the Revelation, which says, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird;" i. e., the Church when it unites with a corrupt State instead of with Christ.

He also says:—

The judge in the civil court has the same right to appeal to Bible law as the minister or elder in the Church court. In other words, the Bible is as much a legal text-book for the State as for the Church.

Could anything be more preposterous? Can human absurdity take man further? To think of using the Bible as "a legal text-book for the State" as much "as for the Church"? Who can say now that there would be no persecution on account of religious belief? No one would ever suspect that we were living in the free land of America in the nineteenth century, if he were to judge from reading the writings of these religious-political National Reformers and Sunday-law advocates.

In closing, the reverend writer says:—

How, then, are the Church and the State to be kept separate? [That is a point the reader would like to find out!]—By clearly drawing the line between civil law and ecclesiastical law. The latter pertains only to the Church; to its doctrines, worship, government, and discipline. These are never to be enforced by civil penalties like the laws of the State. This alone separates Church and State by a wide difference.

That is perfectly clear! It is exactly what the Roman Empire had for about ten centuries. And now people all over America are calling for it again. Are the citizens of the United States willing to rest in quiet security while the Roman Catholics, the National Reformers, and many of the Protestant churches are undermining our free institutions? Are Americans willing to let the first steps be taken by our National Government in religious legislation? For if we once begin, who can tell what will be the end thereof?

—Theology is rather a divine life than a divine knowledge.—*Jeremy Taylor*.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144: 12.

HOOR BY HOOR.

ONE single day
Is not so much to look upon. There is some way
Of passing hours of such a limit. We can face
A single day; but place
Too many days before sad eyes—
Too many days for smothered sighs—
And we lose heart
Just at the start.
Years really are not long, nor lives,—
The longest that survives,—
And yet, to look across
A future we must tread, bowed by a sense of loss,
Bearing some burden weighing down so low
That we can scarcely go
One step ahead,—this is so hard,
A view so stern to face; unstarred,
Untouched by light, so masked with dread,
If we would take a step ahead,
Be brave and keep
The feet quite steady, feel the life-breath sweep
Ever on our face again,
We must not look across, looking in vain,
But downward, to the next close step,
And up. Eyes which have wept
Must look a little way, not far.
God broke our years to hours and days, that hour
by hour
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulder, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if by God's power
We only bear the burden of the hour.

—Sel.

OPPORTUNITY.

THIS is a Latin word anglicized. It means at or opposite the port. A man is supposed to be sailing on the Mediterranean. He has a cargo of Egyptian wheat which he wants to take to Rome. He comes to the mouth of the Tiber at Ostia. The pilot says: "This is your opportunity. You must enter here if you want to reach the imperial city." If the captain refuses or neglects that opportunity, he may beat about for months and his voyage be a failure. Or, again, a vessel on that stormy sea is in danger of shipwreck. But the tempest drives it near to some land-locked haven. The sailors say, "This is *ob portus*"—the mouth of a port, or, as we would say in English, opportune.

Thus an opportunity is the opening to success or to safety. It may come unsought, and then we call it providential if we are Christians, or lucky if we are atheists. In exploring unknown seas, a harbor has often been found when least expected and when sorely needed. But, again, harbors have been diligently sought for, and their discovery richly rewarded the patient and persevering voyager. Many ships, 200 years ago, sailed up and down the western shores of this continent, but there seemed to be no safe anchorage for hundreds of leagues. At length one captain saw a narrow opening between two rocks. He determined to try it. He advanced cautiously through what is now called the Golden Gate, and soon found himself in one of the finest harbors in the world. How glad he was that he had embraced that opportunity—that he had acted promptly when opposite the port.

In our life voyage we are not only to improve such opportunities as come to us providentially, but we are to be seeking opportunities. The man who drifts without chart or compass, who lives without any definite purpose, will come ever and anon to harbors which he may enter and get good or do good. We all have opportunities. They are given to test our fidelity. If we neglect them, our life is a failure. But the true

man not only rejoices in and improves the opportunities that he meets without seeking; he seeks for those that are rare, and hence specially attractive. When Captain Cook, Sir Francis Drake, and other adventurous voyagers set out to circumnavigate the globe, they were not satisfied with visiting the ports laid down on their charts, but tried to find new ones. This was a laudable ambition; and like it is that of the world's moral heroes, who, having the spirit of Paul, don't want to build on other men's foundations. They seek for opportunities as Livingstone did in Africa. They believe that pioneer work is better than routine work—that Christian aggression is nobler than Christian cultivation. As all the astronomers are anxious to discover new planets and stars, so all enthusiastic followers of Christ are anxious to open new fields for Christian enterprise, or to discover new methods of cultivating the old ones.

But a young man said to me the other day: "Alas! there are no opportunities now." He was thinking of the great discoveries in science and art. He thought that the limit was reached, and that there was little possibility, even, that he could rival Morse, the inventor of telegraphy, or McCormick, who gave the reaper to the world. But that young man was mistaken. I heard the same complaint years ago—heard it before the discovery of the phonograph and the wonderful improvements in photography. There are probably few ports on the globe that have not been entered; and hence, in the original, Roman sense of the word, the statement is true. There are not many new *ob portus* opportunities for the voyager. But in the domain of science and of art, there is no limit. Edison did not believe that Morse and his contemporaries had exhausted the possible applications of electricity. And how wonderful are the results, in his case, of the earnest seeking and the faithful improvement of opportunities!

Now, what is true in art and science is also true in morals and religion. The opportunities are boundless. Until the world is thoroughly evangelized, until all the evils that prevail are subdued, until all men are lifted up into the glorious liberty of the children of God, there will be ever new occasions for Christian enterprise, and "new occasions teach new duties." Let the Christian young men and women of to-day not wait until some wreck drifts in sight, and a signal of distress appeals to their sympathy. Let them, as they sail, be ever watchful for some open port. Let them ask for the Great Pilot to lead them so that they may find just the work that he would have them do. And let them remember that he or she who embraces a grand opportunity, or open port, of usefulness, does it not for himself or herself alone, but for many. What multitudes have sailed in through the Golden Gate of the Pacific since its discovery! What a city has sprung up on the beautiful and sheltered harbor which that voyager discovered! It may be so in your case. It has been so in the case of Robert Raikes and many others. Let some earnest young minister discover for us an open port on the labor question. Let him learn from the Bible and the Holy Spirit how to reach the wage-workers who hold their union meetings on the Sabbath, and who denounce the churches as in league with the capitalist. Let him report the discovery so that we can all follow him as the Argonauts in 1849 followed the discoverer of the harbor of San Francisco. These are grand possibilities before the prayerful student of to-day. We need, as never before, wise and goodly leaders for the sacramental host.

But if my words should stir the spirit of some reader, and he should say, "I will be the hero of a great opportunity," I beg him to pause and ask himself why he thus resolves. If it is to make a name for himself, let him pause. Christian heroes are not animated by any such motives. Christian heroes are willing to toil on, if that be God's will, in the lowliest and the narrowest fields. I have heard of a man who spent his life in sailing over the earth's oceans and seas. He vis-

ited all the harbors, continents, and islands; but he found none that seemed to him good enough to anchor in. And so there are useless men and women, and useless preachers, even, who are always hunting for a sphere adapted to their tastes and aspirations. Don't waste your life in looking for impossible opportunities.—*Obadiah Old-school, in Interior.*

"IN THE DAY OF TROUBLE."

THE day of trouble is very sure to come. "In my prosperity," says the psalmist, "I said, I shall never be moved;" but how short-lived was that prosperity! How vain was that confidence! The day of trouble comes; sickness, affliction, sorrow, disgrace,—all these come, and often they overtake us at times when we have no comforter, and when lover and friend are far from us. Those who have eaten our bread turn away, and look coldly on us. Those whom we have befriended in hours of need, forget the hand that helped them, and we think that all things are against us.

What then shall we do?—"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." How many have proved the truthfulness of this promise! How many a cry has gone up in hours of anguish and distress, and in how many ways God has sent deliverance to his chosen people!

Let us learn that in the day of trouble we have a sure refuge. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea: though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Above the storm and tumult, above the world's wild rush and rage, the Lord sitteth king forever, as the helper and trust of his people, the confidence of all who cast their burdens and their cares on Him.

Let the day of trouble find us at the mercy-seat, but let us not wait till the day of trouble comes to learn the way to that sacred refuge. They find most help in time of trouble who seek the Lord before the day of trouble comes. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."—*The Christian.*

SOWING WILD OATS.

THE theory is abroad that the young must first sow their wild oats. Let me break the delusion. You see aged men about us at eighty, erect, agile, splendid, grand old men. How much wild oats did they sow between eighteen years and thirty?—None. God does not often honor with old age those who have in early life sacrificed swine on the altar of the bodily temple. Trembling and staggering along these streets to-day, are men all bent and decayed and prematurely old, for the reason that they are paying for the liens that they put upon their physical estate before they were thirty. By early dissipation they put upon their body a first mortgage, a second, a third mortgage; and those mortgages are now being foreclosed, and all that remains of their earthly estate the undertaker will soon put out of sight. "I promise to pay my life, thirty years from date, at the bank of the grave," says every infraction of the laws of your physical being. When some of you die, if your friends put on your tombstone a truthful epitaph, it will read: "Here lies the victim of late suppers," or, "Behold what chicken salad at night will do for a man;" or, "Ten cigars a day closed my earthly existence;" or, "Here is the consequence of sitting half a day with wet feet;" or, "This is where I have stacked my harvest of wild oats." I charge you in the name of Christ and usefulness and eternal destiny, take better care of your health.—*Talmage.*

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

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

"BRING YE IN ALL THE TITHES."

WHERE is the silver? where the gold?
Ye servants that should tribute pay.
That which is meet do ye withhold
From Him who crowns with gifts untold
The many features of life's way.
He gave himself, his life, his all,
Mankind to rescue at man's call.

The cummin, anise, mint, tithe ye,
While weighter matters ye omit.
"Bring ye in all the tithes," saith He,
"That meat there in my house may be."
While ye withhold from him a whit,
The blessing which his hand doth fill
Shall, unbestowed, remain there still.

—Sel.

THE REVIVAL OF MISSIONARY ZEAL.

THE early disciples of Christ were all missionaries. The great commission required them to go into all the world with the light of the gospel. Their zeal in the work committed to them led them to the remotest bounds of the habitable earth, regardless of the hardships entailed by the journey, or the sacrifice and suffering required in parting from home and friends. Wherever they went, the fruit of their labors was abundant, both in the number of converts and in the consecration of mission workers.

The influence of the Pentecostal shower of divine grace went everywhere with them, and was communicated to the churches raised up under their labors. These, in turn, sounded out the word of God in surrounding regions, until, as we are told by the apostle Paul in several places, the whole world had even then heard the good news of the gospel. This reign of missionary ardor was but the expression of the Holy Spirit speaking through those who had been imbued with that power, in its outpouring on the day of Pentecost. When those divided tongues of apparent fire sat on each of the apostles, they caused them to speak in the languages of all the nations gathered at that great Jerusalem feast.

The work of the Spirit of God is the same in all ages, and when the early rain of that Spirit led those who were moistened by it, to carry the gospel to the nations beyond their own, it was but an indication of what the influence of that Spirit will do for every one who shall come under its direction.

The reason why the Church lost the spirit of missions from its midst, was, that in its zeal to obtain earthly power and aggrandizement, it ignored the power of the Holy Spirit, and was thus left to choose its own methods of operation. It then sought to lead the world captive to its doctrines, by the force of the secular arm. The results are well known. Nearly all the light of God which had before shone in the world, was put out, and a pall of horrible darkness covered the earth.

But as the first faint glimmerings of the Reformation dawned, the missionary spirit returned with it. The Moravians led in that enterprise, pushing their work into the darkest corners of the earth. Soon other societies followed in their train, until there has been kindled a missionary fire in almost every Christian denomination on the globe.

More lately, however, there have been signs of greater enthusiasm, and more earnestness in spreading the knowledge of the gospel to those who sit in darkness. Within the last four years, fully 5,000 young men and women in the schools of the country have signed a volunteer pledge, signifying their intention to become foreign missionaries. Of these, 250 have already gone to their fields of labor; 150 have completed their studies, and are waiting to be assigned fields of usefulness; fully 400 others expect to be ready to enter active service by the end of the present year; and each year hereafter

will add between 500 and 600 to the force of foreign missionary workers.

All those who are thus fitting for foreign service are being encouraged to improve their time in active labor at home, and already there are 100 volunteer bands of home-workers in about 300 institutions of learning. Fifty of these institutions each contribute from \$300 to \$1,200 annually, to the support of the missionary field, besides spending much time in churches, soliciting contributions for their work.

This is certainly an indication that the Spirit of God is working among the people, to prepare them for the closing work of the gospel. Could our own people all be able to discern these signs of the times, and act in harmony with them, the special truths for our time might receive that impetus therefrom which the word of God indicates they will have before the end.

The Lord has told us to ask for rain in the time of the latter rain, and he would make the clouds bright, and give showers of rain to make grass in the field. Zech. 10:1. But whoever receives of the rain to be thus given, will have wrought upon him the same effect as was experienced by the disciples in the time of the former rain, on the day of Pentecost. He must expect, as he prays for rain, to have given him the spirit of sacrifice in behalf of missions; for the object of the latter rain is to overthrow the superstitions and falsehoods of those who for a long season have spoken vanity, and thereby held out false hopes to the world. Verse 2.

It is not enough in these days to keep the commandments of God. Those who really connect themselves with the third angel's message will also keep the faith of Jesus. The faith of Jesus is that faith which *works* by love. His love for lost sinners impelled him to sacrifice for their salvation. Those who really keep, or maintain, the faith of Jesus will have the same spirit of sacrifice that he manifested, and which was also witnessed in his disciples. As the early rain of Pentecost made the faith of Jesus effective through those disciples, because of their willingness to sacrifice for the cause they professed to love, so the latter rain will make the faith of Jesus known to the world, through the labors of love put forth by believers in the third angel's message. Then let all pray for rain now, in the time of the latter rain.

J. O. C.

THE PAST AND FUTURE OF MISSIONS.

THE first mission station established by the Baptists was in 1814. This was opened by Adoniram Judson and his wife, who for six years sowed the seed of gospel truth, before their hearts were gladdened by the appearance of fruit. Ten years of labor were put forth in that one field of Burmah, before the first church was organized, and this was composed of but eighteen members.

During all this time the missionaries were obliged to practice extreme self-denial, yet they worked on under sore trial and bitter discouragements. But when at length light did break in, the work began to move more easily, and their numbers were multiplied, until at present that society consists of something over 125,000 members. Their mission-work has extended through Burmah, India, Assam, China, Japan, Terana, Spain, Germany, Sweden, Denmark, Norway, Finland, Turkey, Russia, Greece, and the Congo—sixteen countries in all. They have now in the missionary field about 2,000 workers.

Considering the amount accomplished by that denomination, it ought not to be said that mission work is a failure; yet the work done by the Baptists in heathen lands is but a trifle compared with what all other denominations are doing in the same fields.

The last decade has witnessed an increasing revival of interest among the nations of the lands referred to, to hear the gospel preached. May it not be that this is an indication that those fields are ripening for the last message of mercy to the world? If so, are we as a people manifesting that zeal which we should, in bringing the closing

message of the gospel to their attention? Is it not time that we were doing something to extend the knowledge of the truth into regions beyond where we have hitherto labored? Or, are our missionary operations always to be confined to those fields which have been first worked by the self-sacrificing men and women of other denominations? As wise master-builders, ought we not to think of extending our work outside of other men's labors? If we are to look for all nations to hear the third angel's message before the Lord comes, the question should be asked by each one, What am I doing in its fulfillment?

These are serious questions, and should be considered by all who profess to love the truth. The providence of God is now opening those distant fields as never before, inviting our attention. It is true that more hardships must be met, and more patience exercised, in order to reap the fruits of labor in those fields; but God is well able to impress the truth for these days upon the darkened minds of those countries. Without Him we can do nothing; but we can do all things through Christ strengthening us.

One obstacle has seemed to stand in the way of working in those fields—that of learning the languages of those countries; but the same hindrance was met and overcome by the pioneers of missions in those lands. And they had greater obstacles than these to meet. When those fields were first entered, the natives were extremely hostile, and many sacrificed their lives in order to present the gospel; but now this difficulty has been largely obviated, and in most heathen lands the natives have become tractable, and are willing to receive the truth.

What is now needed is the same spirit of consecration and sacrifice which impelled such men as Judson, Moffet, Chalmers, and others, to give themselves to that work. Doubtless this same spirit will be seen ere long, for there seems to be a deepening impression upon the minds of many that they ought to seek those distant fields in the interest of the truth of God.

When such a work is inaugurated, we believe it will be the means of quickening the hopes of our people everywhere, in the early consummation of the work they have to do.

J. O. C.

THE INFLUENCE OF A CHRISTIAN ACT.

DR. H. CORBETT thus graphically describes the influence of a Christian family in China: "In one of the towns of this district, a Christian family had long met with most bitter persecution. The enemies were most relentless in their hatred, and used every means to annoy and injure the Christians. After some months the aged father of the chief leader in opposition to the Christians, died. He had acted in other matters so unreasonably that his neighbors all refused to assist him at the burial of his father. He was in deep perplexity, as this would be a lasting disgrace upon his family name. Finally the Christian went to see him, and volunteered to give him all the assistance in his power. The man was filled with astonishment, and asked, 'After all I have done to you, can you still forget it and act the part of a friend?' 'Oh, yes; the Christian religion teaches us to be kind even to our enemies. If you wish, I will bring my sons and give you all needed assistance.' The man fell upon his knees to express his heart-felt thanks. From that day on he was a changed man, and is now a consistent member of the church. The gospel is now, as ever, the power of God unto salvation to every one that believeth. Pray for China!"

—World-wide Missions.

—About half a century ago, seven shoe-makers covenanted together to do what they could toward giving the gospel to their destitute fellow-men. In twenty-five years they had distributed 400,000 Bibles and 8,000,000 tracts, and had the satisfaction of seeing fifty self-supporting churches established as the result of their efforts. This shows what earnest, determined work for God will accomplish. Who will profit by the example?

Special Mention.

REVIVAL OF HINDUISM.

THE greatest convulsion in India to-day is the religious one. Brahmanism is stirred as never before, in view of the mighty conflict which has been thrust upon it by enemies more powerful than it has ever known, and such as have led vast hosts of its devotees to abandon it and to laugh at its superstitions and ceremonies. Devout Hindus have thus been driven to bestir themselves in defense of their faith, and in manifold efforts to remove the cankering doubts and unbelief of the people. Their chief concern has been to meet in some way the deadly attacks from without, and to re-adjust their faith so as to adapt it to the demands of growing knowledge, advancing intelligence, and scientific methods. It is this panorama of successive effort and ever-varying reform that is denominated the "Revival of Hinduism."

The occasion of this religious activity is threefold—Western education, Western civilization, and Christianity. Occidental thoughts and habits have made great inroads into the religion of this land, which is well illustrated by the changes which have recently overtaken caste, that most powerful and subtle institution of Brahmanism. Hinduism would not probably survive this century were it not for the cementing and conserving influence of caste, which fosters ignorance, breeds superstition, creates schism, and perpetuates all manner of divisions. Among the agencies to destroy this monster tyranny which crushes every aspiration, is the railroad, which has done more to level the distinctions and to soften the asperities of caste, than any other agency known.

Western education and civilization have been mightier in fostering discontent with antiquated ideas and customs, than in compelling a complete separation from them.

The people have learned the puerilities, inconsistencies, falsehoods, and obscenities of the Vedas, and question more and more the suitability of such "scriptures" to guide them into saving "truth and life."

Above all, Christianity has not only been building up a flourishing church in India, but has also been undermining the false religion and childish superstitions of the people. One of its best works is leavening Hinduism itself, Westernizing, and in part Christianizing their own religion. Chunder Sen said: "It is Christ and not the British Government that governs India. Our hearts have not been conquered by sword, bayonet, and cannon, but by a higher and different power, and that power is Christ." Mr. Mozoomder, the ablest Brahmin now living, has confessed that the Brahmin movement is the direct offspring of Christianity, and Dewan Raganatha Rao, the leading Hindu Reformer in South India, has recently framed a new creed of Reformed or "Vedic" Hinduism, which is, theologically, almost an exact duplicate of the Westminster Catechism.

This new religious life is directed toward the twofold aim of reforming Hinduism from within, and protecting it from enemies without.

During the last quarter of a century several *samajes*, or societies, have been formed—the *Brahmo Samaj* in Bengal, the *Arya Samaj* in North India, and the *Prarthana Samaj* in Western India, the Western Presidency being, in many respects, the most conservative part of the country. These *samajes* represent men of every shade of religious thought, from those who part company with only the grossest evils of Hinduism, to those who, like the late Chunder Sen and other members of the "New Dispensation," bow only to a dim shadow of an ideal Hinduism, exalt Christ above all in their affections, and breathe their religious aspirations in a right Christian manner. They, indeed, use the terminology of the East, but are more than enamored with the Spirit of the West. . . .

The movement in South India by the ortho-

dox Hindu community, is really for the destruction of the great enemy of their faith—Christianity. They uphold idolatry, and endeavor to prove its excellence, and they glory in caste as a divine institution.

Through its organized tract and preaching societies (Madras), it has shown much more vigor and push than all the other movements combined. Through the printing and distribution of tracts, and the training, commissioning, and support of preachers, they push forward their work. Being inspired by an active hatred of Christianity, they ransack the writings of English and American rationalists and antichristian scientists, for expressions of the writers' beliefs that Christianity is dead or moribund, and is being deserted by all men of culture in Europe and America. These publications are scattered broadcast over the land, accompanied by the reflection, "Shall we abandon our blessed Arian religion in exchange for this foreign religion of the white man, which they themselves are condemning and deserting?"

What is to be the issue of this religious ferment in the land of the Vedas? There is no cause for apprehension; the movement is full of promise.

The discouraging state of stolid indifference has passed away, and is succeeded by a mental state of ferment and earnest inquiry. All this means success to missions and a triumph to our religion, which only needs its sweet reasonableness understood in order to be loved and embraced.—*J. P. Jones, in Andover Review.*

SHADOWINGS OF MESSIAH IN HEATHEN SYSTEMS.

THE history of the religions of men is full of hints, in one form or another, of the great principles of divine redemption.

1. Traces of vicarious sacrifice. A remarkable conception appears in the Purusha Sukta of the Rig Veda, composed at least 1200 B. C., which represents the gods as sacrificing Purusha, the "primeval male" supposed to be coeval with the Creator. Again, in the Tandya Brahmana is the declaration that "the Lord of Creatures offered himself a sacrifice for the gods." Also, in the Satapatha Brahmana we read: "He who, knowing this, sacrifices with the Purusha medha (sacrifice of the primeval male) becomes everything." Here is substitution. How can these Vedic sacrifices be accounted for except upon the assumption of some primitive tradition of the Lamb slain from the foundation of the world? In other ancient faiths are certain references to the same idea of divine and sympathetic suffering for the good of men. Such was the ancient Egyptian doctrine that Osiris, after having been wounded by the god Set, sympathized with every wound of humanity, and himself felt it anew. There was also a dim trace of the idea that deity bore the sins of men for their healing. In Caesar's Commentaries there is a statement that the Druids teach that by no other way than by the ransoming of a man's life by the life of man, is reconciliation with the divine justice of the immortal gods possible.

The Iroquois Indians have a beautiful legend that the celestial visitant, Hiawatha, came down, attended by his beautiful and innocent daughter, to bless the tribes, and before the council-fire a swift messenger from heaven smote his daughter to the earth; then he arose, added his blessing, entered his celestial canoe, and glided away into heaven.

A counterpart to this is found in the legends of ancient Mexico. The Toltecs, and afterward the Aztecs, looked for the return of the mysterious and deified Prince Quetzalcoatl, who had taught the arts of peace, had opposed all forms of violence, and had abolished human sacrifice by drawing blood from his own veins and offering it as a substitute.

II. Expectations of a deliverer. There are even more abundant indications of a common expectation among mankind that a divine deliverer

would descend to overcome sin and suffering, and establish a kingdom of righteousness. There was a promise in the Persian Vendidad, that at the end of time a son of Zarathustra should appear, mysteriously conceived and born, who should overcome the prince of evil (Ahriman) and free the world from death and decay; then should the dead rise and immortality begin. It is probable that the Iranian faith of the Magi had fostered in them a vague expectation of a deliverer.

But quite explicit is the Hindu prediction that Vishnu, having had nine incarnations upon the earth, shall have a tenth. In the nine he has wrought physical deliverances and won by martial valor; but in the tenth he shall conquer by moral power.

Among the ancient Greeks there was developed in the worship of Apollo, a belief that as the god of light, son and prophet of the most high Zeus, he should be saviour, purifier, and redeemer, and should exert a profound and salutary influence over all the lands of Greece.

The prediction in the Fourth Eclogue of Virgil is very significant, as it was proclaimed less than half a century before the Christian era. This famous passage is as follows: "The last era, the subject of the Sybil Cumæ, is arrived, the great series of ages begins anew. The Virgin returns, returns the reign of Saturn. The new Progeny from heaven now descends. Be thou propitious to the Infant Boy, by whom, first, the Iron Age shall expire, and the Golden Age over the whole world begin. Whilst thou, O Pollio, art consul, this glory of our age shall be made manifest, and the celestial months begin their revolutions. Under thy auspices whatever vestiges of our guilt remain, shall, by being atoned for, redeem the earth from fear forever. He shall partake the life of the gods."

III. Groping after a Mediator and salvation by faith. Equally striking is the history of great changes which have occurred in certain systems which began in works but have ended in faith.

In course of time the old Brahmanic sacrifices and the endless toil of merit-making gave way to a desire for incarnations, divine helpers in human form and of a doctrine of faith (Bakti).

The significant fact is, that Hinduism, in answer to a felt want of humanity, changed its whole front, forsook the boundless resources of meritorious sanctity and sacrificial bargaining, and trusted in the free compassion of a god-man—in Krishna, an incarnation of Vishnu. More marked still are the transformations of Buddhism in the same direction. The original atheistic system of Guatama did not satisfy the wants of man, for there was no hearer of prayer, no divine helper, and every man must be his own Saviour. Accordingly, changes appeared from age to age, in different Buddhist lands. In Japan, for example, we find a veritable doctrine of salvation by faith in the eternal merits of Amitaba. Buddhism has come to the very threshold of Christianity, and scarcely a vestige of the old system is left.—*F. F. Ellinwood, in Missionary Review.*

—Five hundred and fifty-seven persons were killed on Illinois railroads during 1889, and 1,706 were injured.

—The American Bible Society reports that Bible distribution was fifty per cent larger last year in South America than during any preceding year.

—In flesh and blood the cost of the seven years construction of the Forth Bridge was fifty-six lives. The inspectors consider this loss, however, as unavoidable.

—A freshet wave from Cairo to New Orleans usually takes up nine days in transit, or a little more than four miles per hour. From Memphis to New Orleans the time taken up is a trifle less than seven and one-half days, and from Vicksburg about three days.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 3, 1890.

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COMFORT IN PERSECUTION.

THE eighth and last beatitude pronounced by our Saviour, is expressed in these words: "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." Matt. 5:10. The idea is carried forward in the two following verses, wherein it is more fully expressed that all the accusations and evil reports brought against the Christian must be false, and what he endures must be for Christ's sake.

In this beatitude a marked change will be noticed from the seven preceding. They all pertain to our own characters, and the work of grace in our own hearts. This pertains to external circumstances, and the treatment we are to receive from those without, if we have had the graces mentioned in the preceding beatitudes developed in us. Perhaps from this we may draw a lesson; namely, that it is seven times more important to see to it that our own characters are right, than to consider what others may think about us, or how they may treat us.

There is another striking difference which causes this to stand apart in wide contrast with the others, so much so that some have considered this as not belonging to the series, and have reckoned only seven instead of eight beatitudes. This contrast pertains to the future. The seven are spiritual conditions and attainments which we carry with us in some sense into the eternal state, however much their exercise may be modified by the change of our condition there. There we shall have in the superlative sense, the absence of self-pride, the meekness, the righteousness, the purity of heart, the mercy, and the peaceableness, brought to view in the previous verses. But in respect to this eighth beatitude, there is not a continuation of the same condition in the future state, but exactly the opposite—instead of persecution, the "fullness of joy" and the "pleasures forevermore," which will be found at God's right hand.

When we look over the character and the graces of a Christian, the query arises, Why should such an one be persecuted in this world? and the first thought would be that such men for the good influence which they must exert, and the good works in which they abound, must be highly esteemed by all men; and the fact that they are treated in just the opposite manner, shows the malignity of the evil that has taken possession of the world. Sin and corruption will not brook to be interfered with in their operation; and when by the demands of goodness, and the display of virtue, they are interfered with, hatred and persecution naturally follow. John Wesley remarks on this point: "One would imagine that such a person as here described, humbly unselfish, so devoted to God, such a lover of men, should be the darling of mankind. Our Lord knew better. He therefore closes this character of the man of God with showing him the treatment he is to expect in the world."

But some may say that the subject of persecution is not now so important a subject of contemplation, since the world has grown more tolerant, and the people of God are not now subject to persecution as they used to be. But this view of the subject is more apparent than real. The following remarks by W. G. Blaikie, set forth the subject, we apprehend, in a much truer light. He says, "Now none of us can be sure that what befell the early Christians will not befall us; therefore it is always incumbent on us to cherish this spirit, so that if we were called to choose between worldly comfort on the one hand, and poverty and persecution for

Christ's sake on the other, we should not hesitate one moment as to our choice. And though in many ways there is more toleration now, yet the spirit of the world is unchanged, the enmity of the carnal heart to God remains, and who can tell but it may break out even yet in persecuting ways as wild as ever?"

The word of God assures us that in the last struggle between truth and error, the flame of open and violent persecution will blaze forth again as fiercely as ever. But God looks at the spirit, the feeling, the intention, as well as the outward act; and to a feeling of opposition and bitterness on the part of the world, the true people of God have always been subject, and always will be.

This leads us to the question, What does the Bible regard as persecution? Paul wrote to Timothy, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. This is laid down as the general rule. Again the apostle says, speaking of Ishmael and Isaac: "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Gal. 4:29. Ishmael was born after the flesh; Isaac was born after the Spirit. The statement is that Ishmael persecuted Isaac. But all we can find that Ishmael did, was to stand off and mock on the day that Isaac was weaned. Gen. 21:8-10. So if the world merely mocks, despises, or ridicules the people of God, the Bible designates that as persecution.

And are not Christians at all times subject to that? How is it to-day? How many in the ranks of Sabbath-keepers can testify that their acceptance of what they have learned from the Bible as new truth, has caused them trials grievous to be borne, and pain and anguish of heart which could overbalance a great amount of merely physical suffering! Have not persons when they commenced the observance of the seventh day as the Sabbath, been very often practically shut out from their former social relationships? Have they not been cut off from the fellowship of their former brethren? Do they not forfeit position? Are they not often called to give up home, and the closest and dearest relations of life? Are these things no sacrifice for the truth's sake? And if we could see the flood of ridicule which is poured out upon all of us behind our backs, and hear the volumes of reproachful, libelous, and bitter words that are uttered, it would, no doubt, surprise us. From the point of view presented in the Bible, all this is persecution; and this we endure always for the truth's sake. Persecution takes a wider range than simply the dungeon, the stake, and the headsman's axe.

And perhaps the persecution that runs in these quiet lines, unseen and unnoticed by the world, but touching the closest social relations of life, and often wringing the heart with the keenest anguish, is more, in the aggregate, than all that has shown itself openly in fire and blood. Many hearts will find comfort in the following truthful words of Bishop Moberly. After speaking of the sentiments which cluster around to strengthen convictions of conscience in times of open persecution, he says: "But it is otherwise with all the secret, and if I may so call it, unpicturesque suffering of social or domestic life—the chill, and the estrangement, and the unkindness, and the evil report, and the misrepresentation, the thwarting and jealousy, all the details of inward and unseen misery which goes to make up the real persecution which has visited, and no doubt visits still, thousands of people whose heart's desire it is to serve God faithfully, and are content to bear with evil for Christ's sake. And so I can hardly doubt that 'when that last account 'twixt heaven and earth shall be made up,' it will be found that the persecution of private and social life has been in total amount greater, and may be its actual bitterness not less, and so its ultimate title of blessedness in Christ under this beatitude as great, as that of those who have been the well-known and admired sufferers, the 'persecuted unto blood' for Christ's sake."

Persecution may not be called a "grace," but it is an active means to many of the graces of the Christian; and many scriptures might be quoted to show why those who are persecuted for Christ's sake, may indeed account themselves "blessed." Phil. 1:29: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Chap. 3:10: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings." They are happy in the abundance of the promises given them. Mark 10:29, 30: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." They are blessed in the consolation given them of God. 2 Cor. 1:4, 5: "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."

As to how we should conduct ourselves under persecution, the Scriptures give us much instruction. Matt. 5:44: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Rom. 12:19: "Avenge not yourselves, but rather give place unto wrath." 1 Pet. 4:19: "Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator."

And when the period of trial and discipline is past, if faithfully endured, then comes the crown of life. James 1:12: "Theirs is the kingdom of heaven." "Rejoice, and be exceeding glad: for great is your reward in heaven."

"Now comes the weeping,
Then the glad reaping;
Now comes the labor hard,
Then the reward."

A FOOLISH CLAIM.

THE editor of the *American Baptist* is indulging in a series of articles on "Seventh-day Adventism." There are two encouraging features about such a move: one is that this work has assumed such prominence that preachers and editors begin to feel that something must be done to arrest it; and the other is that it compels its opponents to expose the weakness of their arguments against it.

Speaking of our views that the wicked will all be finally destroyed, he says: "This doctrine removes from great criminals the fear of the wrath to come." A sentence could not be spoken or written which would betray a more utterly shallow treatment of the subject, nor one which is more absolutely without foundation.

1. The doctrine of eternal hell fire does not deter great criminals from crime, as this would intimate. Who ever saw a person who wished to commit a crime, but acknowledged himself to be deterred from it by the theological assertion of an eternal hell?—No one. Such a case never has been found.

2. The Bible doctrine that God will destroy all the wicked, instead of torturing them in fire forever, never removed a particle of restraint from any criminal, so that he felt more free to do the crime than he did before. Who ever saw a criminal who pleaded as a reason for his commission of the crime that he had been taught that God would only destroy the wicked and not burn them forever?—No one; such a case cannot be found.

3. What, then, becomes of such an assertion?—It is simply a piece of *ad captandum* nonsense. On the other hand, hundreds can be found who have been rescued from skepticism and lives of sin, by learning that the Bible did not teach the absurd and horrible doctrine of eternal conscious misery for the one short life of probation here. They could

not believe such a doctrine as eternal misery. Criminals do not believe it; and it does not deter them from crime. But when a man comes to see that a punishment is threatened which is reasonable, then he begins to fear it; and when he sees that God's ways are just, he feels like turning to his service.

EARLY CHRISTIANS IN HEATHEN COUNTRIES.

In nearly all heathen lands there are traces of early Christianity. On the east coast of Africa it is well known that there were churches that observed the seventh day as the Sabbath, for many centuries. But it was Romanism that blighted their hopes, and wrought devastation among them. Although at the present time there are indications of Christian customs, yet they have become greatly corrupted with heathen customs, so that they are as far from God as the heathen themselves. But they have a tradition that not only did they have a connection with Solomon before the Christian era, but that the Ethiopian eunuch whom Philip baptized, brought them the gospel of Jesus Christ.

It is the same in India. There are traditions and customs which indicate an early knowledge of the gospel. Laying aside the idea held by the Romanists, of St. Thomas's preaching in India, it is true that in Travancore and Malabar there was discovered a body of Syrian Christians that had existed there from the earliest periods of Christianity. The following is from the "History of Protestant Missions in India," by the Rev. Edward Storow. On page 286 he says:—

On Vasco de Gama's reaching India, in the beginning of the sixteenth century, he found these Christians were not subject to any Hindu potentate, but had a chieftain, or head man, of their own, whose dominions were in Malayala, the name designating the countries now known as Malabar and Travancore, in which the language spoken was the Malayan. The Portuguese, on extending their power and authority along the Western coast, endeavored to force the Syrian Christians into subjection to their church. Aided by the terrors of the Inquisition, the persecutions at Goa, and the sacrifice of some of the heretics, as they were termed, they accomplished their purpose in respect to the Syrian communities near the coast, which were thenceforward termed "Syro-Roman churches," a name which they bear to the present day. A concession was made to them on a point on which they were peculiarly sensitive, and for which they were apparently ready to risk their property and lives, and everything dear to them. This was the retention of their own language in their prayers and liturgy. The churches continued independent, and as they could not be so easily reached by the Romish inquisitors, were at length left to themselves. These continued the observance of their rites as of old.

These were visited by the Rev. Claudius Buchanan in 1806, who in his "Researches" gives a vivid account of them. He gives their customs and the buildings of their churches in contrast with those of the Hindus and other of the heathen lands. He says that when he approached the church at Chinganur, he met one of the Syrian clergy. He accosted him in the Syriac language, with the words, "Peace be unto you." He was surprised with the salutation, but immediately answered, "The God of peace be with you." "The sight of the women assured me that I was in a Christian country. In every countenance now before me I thought that I could discover the intelligence of Christianity. But at the same time I perceived indications of poverty and political depression. I then presented them with a copy of the Syriac New Testament, and not one of them had ever seen a printed copy before. They admired it much, and every priest, as it came into his hands, began to read a portion, which he did fluently, and the women came around to hear." They met regularly on Sunday for worship, which is not the practice of the heathen in any place we have visited, unless they are converted to God. Having fully embraced Christianity, Buchanan states further: "It appears that the Syrian Christians have lately been denominated Jacobaitæ, or Jacobites, from (Jacobus) James the apostle." "In the Acts of the Council of Nicæa it is recorded that Jonanes, bishop of India, signed his name at that council in A. D. 325. Some of their present copies are certainly of ancient date."

Mr. Buchanan was presented by one of their bishops, with a copy of the Syriac Bible which it was conjectured had been in the possession of the Syrian Church in India for nearly a thousand years. Such was the beginning of the reformation of the gospel in these last days among this ancient people, who had preserved a knowledge of the true God in India. A few years later Colonel Munro, a resident at Travancore, applied to certain members of the English Church for a clergyman to be sent out to India, with the object of imparting instruction to the Syrian churches. This met with the heartiest cordiality, and three clergymen were sent out (Revs. Baily, Baker, and Fenn), who started on their interesting errand in 1816. At this time there were seventy-two of these Syrian churches. The Bible, the Prayer-book, and other books were translated into the Malay language. In the report of the South India Conference by a paper read by Rev. H. Baker, Jr., we find the following:—

There were very vernacular schools at each of these churches, which all the Syrian children were required to attend, the church missionary societies furnishing the books and the salaries of the teachers. There was also a superior grammar school, preparatory to the instruction at the college, under Mr. Baker's care. In all the schools a strictly scriptural education was given in the Malay; but in the grammar school, situated at Cottayam, English, also, was taught. Some of the pupils in the college were Syriac deacons, whom Mr. Fenn instructed in Latin and Greek, the elements of mathematics, and the general course of an English education. Syriac was taught by a Malpin, or literary doctor, and Sanscrit by Munshis.

These happy relations existed between the Church Missionary Society and the Syrian Church from 1816 to 1838, when a radical change was effected. Time and space will not allow us to give the steps that led to a final separation of the two bodies. But finally the Syrian churches withdrew, and financial matters were satisfactorily settled. For it should be remembered that during the time they were together, they had built colleges and institutions of learning. After the separation, the Church of England felt at liberty to begin independent action, which they did. However, some of the Syrian clergy and laity continued with the missionaries. In the year 1858 there were about 1,800 of them. But in 1873, although up to this time the Syrians and the Catholic Syrians opposed the work, a remarkable revival took place, which had a wonderful effect even among the Syrian churches. It is stated that 4,000 persons were directly and permanently influenced. Notwithstanding there was considerable mental and physical excitement connected with it, it was marked by genuine features of intense sorrow for sin, reformation in life, zeal for religion and the reading of the Bible.

Some of these Syrian Christians claimed to have received light on the soon coming of the Lord. This doctrine was not favorably received by either body, and it is feared that the light was quenched. We have heard of it through those who were unfavorable to it, so we cannot state particulars as coming from its friends. Those not favorable to it speak of it as having much fanaticism connected with it. As to the facts in the matter, we leave it for the present. It is stated by those best acquainted with them, that there is much spiritual life yet among the Syrians. In the *Evangelical Review* of 1874, January number, we find the following concerning them:—

The demand for the copies of the Holy Scriptures has increased wonderfully; meetings for prayer are held where such things were previously unknown; the Catechists, or priests, are bestirring themselves for the instruction and the reviving of their own people, and doing something, it is said, in some cases for the heathen around them.

It is therefore evident that the light of present truth is in India, and that God has a people here that will ultimately be gathered for the heavenly garner.

S. N. H.

JOSEPH.

SOME of the most important lessons of the Bible are to be learned from it biographies. Practical godliness exemplified in actual life, truthfully narrated, is ever profitable reading. Historical biog-

raphy is one of the best mediums for obtaining correct views of history. Since great characters are the makers of history, therefore a correct knowledge of their doings, their motives, and their surroundings gives one the very essence of history. "Plutarch's Lives" of famous Roman and Greek statesmen and generals is one of the best histories extant of their times. They were the great central figures of their respective peoples.

Bible biographies are especially rich in instruction concerning God's dealings with his creatures. Take from the Scriptures the names of Adam, Enoch, Noah, Abraham, Jacob, Joseph, Moses, and David, and perhaps a score of others, and the historical part of that grand book would be comparatively meager. Their lives were providential, and great events designed by Providence to have a bearing upon the plan of salvation and the future of the race, clustered around them. Bible history gives the salient points in their characters and lives, and we see in them the method of God's dealings with vast numbers of others; for he acts upon the same principle with all his creatures,—approbates in one what he does in another, and condemns the same evils in both. And by carefully studying these biographies, we may learn the most important lessons of God's moral government, as well as become familiar with the great facts of Bible history.

There is a vast difference, we claim, between actual and fictitious biography. The latter is imaginary, unreal, and often strained and unnatural, something that never occurred, a *made-up story*, in fact, a *falsehood*. In actual life, we would not listen to a teller of made-up stories in conversation; why should we practice reading them? These finely written stories, embellished by romantic incidents, startling disclosures, love-sick sentimentalities, and gorgeous word-painting, exalting human passions and presenting *unreal* characters and lives in the highest colors possible for brilliant geniuses to paint, make common or even sacred reading seem tame to the mind, insipid to the taste, and therefore undesirable. The mind hankers for more of the *sensational* than can be found in a narration of a true experience in life; and perverted from a natural to an artificial, untrue standard, the character becomes tainted as does one's appetite by an excessive use of stimulants and sweetmeats, till it desires nothing of a wholesome nature to feed upon. The final outcome of such as give themselves up to the novel craze is sad indeed. Many a talented mind has been morally ruined by such reading.

Not so with Bible biographies. Nothing can be more beneficial to the mind than thorough familiarity with all the incidents and motives inwrought in them; for in many of them the highest possible principles that were ever illustrated in human character are brought to view. We read of the faith and courage of Abraham; the piety, reverence, and devotion of Enoch; the patience of Job; the wonderful combination of noble qualities seen in Moses's life; the courage and true faith of Joshua and Caleb; the purity and faithfulness of Samuel; David's life, so full of varied experiences,—patient endurance and glorious success as a ruler and statesman, a prophet and poet; Solomon's wisdom, magnificence, glory, and exaltation; Elijah's stern, unbending integrity and marvelous faithfulness in an age of apostasy; Daniel's wisdom, moral excellence, statesmanship, grand views of futurity, and living faith and constancy in God; Paul's noble life of faithfulness, and of ardent labor in saving the perishing and portraying the gospel scheme of salvation; and, towering above all, the life and work of our Lord and Saviour, so excellent and beneficent that it is impossible to find words comprehensive enough to characterize it properly! What could be more profitable than a thorough knowledge of the lives and work of such personages? The Bible is filled with such characters, and, best of all, they are genuine, *real* persons who lived on our earth, walked and talked and suffered and prayed as those now must who serve God faithfully, presenting experiences for us to follow or avoid, making life a

success or a failure, according as they lived out or violated the principles inculcated in God's word. And so we may gain great help by carefully studying their course in life.

The life of Joseph is one of the most striking in Scripture history. We cannot doubt that he was raised up by Providence to perform a work of great importance. It was best for the chosen people to be taught a lesson of affliction in Egypt, to prepare them to appreciate properly God's goodness to them in the land of promise. Their deliverance through the mighty interposition of God, would make a lasting impression upon their minds, and forever distinguish the true God from the false deities they were so inclined to idolatrously worship. That divine interference would also stand in the history of mankind as a mighty monument for all future ages to contemplate, of God's might, omnipotence, wisdom, and majesty; his goodness, love, justice, and mercy; his authority as a lawgiver; his faithfulness to his promises. Such an example mankind needed, and it was essential to the welfare of the chosen people.

Joseph was the agent in the hand of Providence, of bringing that people into a position where the other would naturally follow. Had they never gone to Egypt, their deliverance and experience under God's special tutelage would not have become history. Had they been left in Canaan without any such special training, they naturally would have degenerated, as did the descendants of Ishmael, Lot, and Esau, to the moral level of the Canaanitish inhabitants. It was ever a great struggle to keep them from it as it was. But the great facts connected with their deliverance greatly helped to do it, and thus preserved the knowledge of the true God in the world.

Joseph's life may naturally be divided into three sections: the experiences of his youth, where his character was forming under parental training; the period of his trial, where he was being tested in the furnace of affliction, to fit him for the great work of his life; and his experience as a statesman and ruler.

Joseph was the eldest of the two sons of Rachel, Jacob's favorite wife. For many years after her marriage she had no child, which was a great grief to her, as the same experience would have been to all women in Oriental countries, where it was considered a disgrace for married women to be childless. Her sister Leah had borne Jacob six sons; and the two other wives, the maids of Leah and Rachel, who had also become wives of Jacob, had each borne sons to him. The birth of Joseph was a great source of joy to Jacob and Rachel, for she was loved by him much more than were his other wives. He was therefore called "the son of his old age." Gen. 37:3. After Jacob left the service of Laban in Padan-aram (a country lying probably between the Euphrates and the Tigris) to return to Canaan to see his aged father Isaac, and when they reached Bethlehem on the way to Hebron, Rachel died, giving birth to Benjamin, also "a child of his old age." Gen. 44:20. This circumstance, as well as the excellence of Joseph's character and his many attractive qualities, led Jacob to love him far more than he did his older brothers. G. I. B.

(To be continued.)

PREDICTED FORTY YEARS AGO.

DOUBTLESS but few of our present numerous readers ever saw copies of the first volumes of the REVIEW. They were printed when the friends of the cause were few and in limited circumstances, and consequently large editions were not in demand, nor was there means at hand sufficient to pay for them. Volume I., No. 1, of the REVIEW AND HERALD was printed at Paris, Maine, November, 1850, or nearly forty years ago. The Publishing Committee consisted of Joseph Bates, S. W. Rhodes, J. N. Andrews, and James White. It may be of interest to those who may not be familiar with the early history of the Seventh-day Adventist people, to learn that in this first volume of the REVIEW positions

were definitely taken in regard to the two-horned beast,—the making of an image to the beast, and as to what would constitute the mark of the beast to be enforced by this image.

In No. 11 of this first volume of the REVIEW, dated May 19, 1851, Eld. J. N. Andrews had an article occupying nearly the entire paper, entitled, "Thoughts on Revelation 13 and 14." In this he gave a brief exposition of the first, second, and third angels' messages, and explained what is meant by the beast, the two-horned beast, the image to the beast, and the mark of the beast. In this it was stated that "the first and second angels are in the past, and the message of the third is now before us."

The position was taken that the two-horned beast of Revelation 13 represents "our own country." Upon this point Eld. Andrews said:—

A short time before the Reformation, in the days of Luther, a new continent was discovered. The rise of the Reformers brought out a large class who were determined to worship God according to the dictates of their own conscience. They desired a greater measure of civil and religious freedom; hence they, with many others, fled to the wilds of America, and laid the foundation of a new empire. They did not establish their power by overturning another power, but they planted themselves in an uncultivated waste, and laid the foundation of a new government. The preceding powers had arisen through the strife of the winds on the great sea,—but this power arises out of the earth. That is, the first powers arose through the action of wars in overturning and subverting other nations, to be in turn overturned and subverted by their successors; but this power appears to arise from the earth in a peaceful manner. It comes up in the sight of the first beast like the settlement and growth of a new country.

In showing the rapid growth of this country, the following was quoted from the (1849) *Dublin Nation*:—

The census of 1850 about to be taken in the United States, will show a growth in numbers, territory, and industry entirely unexampled in human history. Let the "gray powers" of the Old World look to it—let the statesmen of France, Germany, and Russia read the census carefully, though it should startle them. Let despotism count every man of these millions as a mortal enemy, and every acre of that vast commonwealth as an inheritance of mankind mortgaged to the cause of freedom.

As to what the two horns of the two-horned beast of Revelation 13 represent, Eld. A. remarked:—

We understand these horns to denote the civil and the religious power of this nation—its Republican civil power, and its Protestant ecclesiastical power. . . .

No civil power could ever compare with Republicanism in its lamb-like character. The grand principle recognized by this form of power is thus expressed: "All men are born free and equal, and endowed with certain inalienable rights, as life, liberty, and the pursuit of happiness." Hence, all have a right to participate in making the laws, and in designating who shall execute them. Was there ever a development of civil power so lamb-like before? And what in religious matters can be compared with Protestantism? Its leading sentiment is the distinct recognition of the right of private judgment in matters of conscience. "The Bible is the only religion of Protestants." Was there ever in the religious world anything to equal this in its lamb-like professions? Such we consider the meaning of the "two horns like a lamb."

Upon the making of an image to the beast, he said:—

An image to the beast that received the deadly wound must be made. That beast was, in truth, a church clothed with civil power and authority by which it put to death the saints of God. Rev. 13:5-8; Dan. 7:23-26. An image to the beast, then, must be another church clothed with civil power and authority to put the saints of God to death. This can be nothing else but the corrupt and fallen Protestant Church. If it be asked from whence this beast receives its power, we can only answer, that by permission of God, the dragon, that old serpent, called the Devil and Satan, is, without doubt, the very being who communicates this power to the beast. The kingdoms of this world are claimed by him, and the right to give them to whom he will. Luke 4:5, 6. Should it be objected that the world is too much enlightened to submit to such deception, or to unite in such a work of persecution, we answer that the word of God gives us this prophecy in clear language; and it is with reference to this scene of danger that the third angel utters his solemn warning.

It will thus be seen that the position that this is the country which is to do the work ascribed to the two-horned beast, was taken upon the strength of prophecy rather than from indications at that time that it would do such things.

Upon the subject of the mark of the beast, Eld.

Andrews came out in equally clear and explicit terms. The following statements are taken from his comments upon this point:—

What is the mark of the beast?—It is the mark of that beast to whom the image was [is to be] made,—the first beast. Rev. 19:20; 16:2. But it is enforced by the two-horned beast. Hence, we understand it is an institution of papacy, enforced by Protestantism. . . . It is found in a weekly sabbath which the "man of sin" has placed in the stead of the Sabbath of the fourth commandment. . . . This act of changing the Sabbath was performed by the power that should exalt itself above all that is called God, or that is worshiped. . . . We regard this counterfeit Sabbath as THE MARK of that power which should "think to change times and laws." The force of this may be seen when the dragon makes war on "the remnant who keep the commandments of God;" or when the two-horned beast shall cause the world to worship the image of the first beast and to receive his mark.

Thus well-nigh forty years ago were these positions taken by us as a people, when the evidences that they were correct were not a moiety of what they are at the present time; but those early pioneers in the message were sure they had found the correct method of Bible interpretation, and so launched forth their views to the world fearlessly and in no uncertain terms. And it is needless to add that such are our positions to-day. More recent developments have only confirmed us in the correctness of these views. We regard the organized effort now being put forth in this country, supported and seconded by nearly every denomination throughout the land, to have God acknowledged in the Constitution, the Christian religion recognized as the religion of the nation, and the observance of Sunday enforced upon all, as sure precursors of a speedy fulfillment of the prophecy that this country should follow in the wake of papal Rome, and become a land of oppression instead of a land for the oppressed. W. A. C.

ACCOUNTING FOR CHRIST'S MIRACLES.

As we approach the end, we may expect Satan to do all in his power to lead men away from the truth. The Scriptures definitely inform us that just prior to Christ's second coming he is to work with all power and signs and lying wonders; that as Jannes and Jambres withstood Moses, so will corrupt men, under the influence of Satan, withstand the truth. It is by means of these satanic miracles and lying divinations that the two-horned beast is to deceive the people and do its work. Because of this, it is called the "false prophet." Rev. 19:20. And it is a fact which should not be forgotten, that right here in our own country ancient sorcery has had its modern revival. From the Rochester rappings in 1848, Spiritualism has spread over the country like thistle-down before a storm. Insidiously it has crept into the churches, and is doing its work, preparing men for the final deception.

In 1850 sister White was given a view of these "mysterious rappings," an account of which may be found on pp. 49-51 of "Early Writings." In this she says: "I was shown that by the rappings and mesmerism, these modern magicians would yet account for all the miracles wrought by our Lord Jesus Christ." A writer in the *Religio-Philosophical Journal* so clearly testifies to the truthfulness of this prediction, that we will give a brief quotation:—

The body was pronounced to be dead. It may be so. The pulse did not beat, nor the heart; nor could the mirror detect the breathing. But the magnetic chord was yet unbroken, and remained so for yet eight and thirty hours. During that time I believe it would have been possible, under favoring conditions, to bring back the spirit, had any one so willed, and had his will been powerful enough. Was it by some such means, in some such condition, that Lazarus was recalled? We know that once the union between spirit and body is completely severed, nothing can restore it. And we believe, I suppose, that miracles such as that of raising the so-called dead, are explicable to Spiritualists by simple means.

Surely the spirits of devils are in the air, and are only waiting their time to go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. How thankful ought we to be that we have had these things explained to us, that we know how to account for them and where to draw the line! Let us keep our eyes open, and heed the light God has given us.

W. A. C.

Progress of the Cause.

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

THE HARVEST FIELD.

BY J. M. HOPKINS.
(Chatfield, Minn.)

THRUST in the sharpened sickle,
The fields are ready, white;
The harvest of the earth is come,
Go labor with thy might.

Before and all around thee
Are honest souls to win,
Borne down beneath the heavy load
Of error and of sin.

Go in the love of Jesus,
Clad with the Spirit's power,
And plead with those away from God
In this momentous hour.

Think how the Master loves them,
As well as you and me;
Think how you love the precious truth
By which you are made free;

Think of the hope of heaven
That makes your heart rejoice,
Then go and labor for the lost
With heart and hand and voice.

O brother Christian, speed thee!
The fading scenes of earth—
Its wealth, its influence, its power—
Are now of little worth.

Why wilt thou longer tarry?
The day of God is near!
Why art thou with thy cares weighed down?
Why falter now with fear?

Arise, gird on thine armor,
And in the Spirit's power
Labor for those away from God
In this momentous hour.

MICHIGAN.

EDMORE.—I am holding meetings in a school-house four miles southwest from this place, with a good interest. The people are very friendly, and apparently receive the truth with willing hearts. The Lord gives his blessing in the presentation of his word, for which I am thankful. God is good.
ALBERT WEEKS.

IOWA.

COLUMBUS JUNCTION.—A little over a year ago I held a series of meetings about ten miles northwest of this place. A small company accepted the truth. These, with a few who had long represented the truth here, organized a Sabbath-school numbering about fifteen members. On Sunday last, May 4, seven of these brethren and sisters entered into church relationship, calling their organization the Twin Oaks church. Others who were not fully prepared at that time, expect to unite with the company soon. Eld. H. Nicola was present at the organization.
HARRY V. ADAMS.

PENNSYLVANIA.

LOCK HAVEN.—In view of the fact that our camp-meeting will soon be held here, the brethren and sisters will doubtless be glad to learn of the interest here. Since our last report, eighteen souls, nearly all adults and heads of families, have begun to walk in the light of God's word by keeping all of his commandments, with the help that is promised through Christ. We expect two or three others to take a stand for the truth ere another Sabbath reaches us, and several by the time camp-meeting closes. Those who have decided for the truth received a knowledge of it as the result of Bible readings held in the city and a series of meetings held at Castanea, a little suburb where the camp-meeting will be held.

Several sermons have been preached against the truth, hence many are becoming curious to hear the truth, and others are becoming bitterly opposed. We hope the Conference will decide to follow up the interest here this summer with a tent effort. Everything looks favorable for a good outside attendance at the camp-meeting. We still solicit the prayers of our brethren and sisters for the work here, and to God we would ascribe all the praise for the good accomplished.
K. C. RUSSELL.
E. E. FRANK.

May 20.

FLORIDA.

LITESVILLE AND NEW SMYRNA.—After our good meeting at Waldo, reported by Eld. Kilgore, I returned to Litesville, and remained until the 5th inst., speaking almost every night. Five new ones decided to obey. On account of the severe threatenings of parents, and the instruction of the Baptist pastor that children should obey their parents "in all things," we very much fear that three of the number will yield their convictions of duty and serve their parents rather than God, although they range in age from eighteen to twenty-five.

After visiting the brethren at Gainesville and Kissimmee, I came to New Smyrna, on the Atlantic Coast, and began meetings in the Union church on the 15th inst. I have held four services thus far. There are only about 300 people here, and the attendance is very meager; but the truth has never been presented here, and we will labor on in hope, "forasmuch as ye know that your labor is not in vain in the Lord."
L. H. CRISLER.

May 19.

TEXAS.

COOPER.—After spending seventeen weeks in the ministers' school at Battle Creek, Mich., I started for my field of labor for the summer. On my way I visited old friends and relatives in Indiana. At Boggs town I gave five discourses, principally on the subject of righteousness by faith, and the brethren seemed to be thirsting for just such truth. I believe many of our churches are perishing for want of a knowledge concerning the righteousness of Christ, and how to obtain it. I also gave one discourse near Guilford, Ind. March 30 I visited the storm-swept city of Louisville, Ky. Surely the judgments of the Lord are in the land, and the great day of his wrath is soon to sweep the earth with the besom of destruction. O may we be prepared for that time!

Being water-bound for some time on the way, I did not reach Texas in time to attend our spring workers' meeting at Plano, April 1-8. May 8, 9, I pitched the tent at Cooper, Delta Co., and commenced meetings the night of the 10th. Up to the present I have given twelve discourses. The weather has been the best for tent work that I ever saw in Texas at this time of year. The congregations have not been large, yet there are some who seem interested, and I labor on in hopes of winning some to the Lord. I am alone, and there is much work to do. I expect Bro. Greer to come and help me about the first of June. Brethren, pray for the work.
W. S. CRUZAN.

May 18.

NEBRASKA.

DIST. No. 5.—For the last four weeks, in company with Bro. Jayne, I have visited the following companies in this district, besides some scattered Sabbath-keepers: Shelton, Kearney, Grand Island, Elbia, and North Loup. At Shelton we had some good meetings, and although the members of this church have been quite severely tried of late, yet we found them of good courage in the Lord, and in a good spiritual condition. At Kearney our people recently organized a Sabbath-school of nineteen members, which has increased to about twenty-five. We are glad of this. There are others that might join in the Sabbath-school work. At Grand Island we held a few meetings and visited from house to house, with encouraging results. Satan has tried hard to scatter this little company to the four winds, but we believe there are brighter days before them. We hope and pray that this may be the case.

At Elbia the fine school building was opened for us, in which to hold meeting. Bro. Jayne spoke one evening to a fair audience, on the subject of righteousness through Christ. At North Loup the pastor of the M. E. church offered us the use of their meeting-house, as did also the S. D. Baptist people, the former offering to withdraw their appointment for prayer-meeting. We see many tokens of God's love and care, for which we are thankful. We are now at Boelus, visiting two families who have recently embraced the truth through reading our good books; and we can but praise God that we have the truth to send out in this form. There will be rejoicing in heaven when our canvassers meet those to whom they have sold books, and thereby have been the means of their salvation. We are now laboring principally in the interest of Union College, and are glad we can report some success. Our next point is Broken Bow.

W. C. BOYNTON, Dist. Director.

WISCONSIN.

AMONG THE CHURCHES.—After our good institute at Milton Junction, I visited and labored with the churches at Madison, Baraboo, Elroy, La Grange, Leon, Maiden Rock, Beldenville, and Chetek, and with the company at Baldwin. Officers were elected at Baraboo, Elroy, Maiden Rock, Beldenville, and Chetek, and the ordinances were celebrated at Elroy, Maiden Rock, and Chetek. Solemn and impressive ordination services were held at Baraboo, Maiden Rock, Beldenville, and Chetek, and at the last-named place we dedicated a nice, neat house of worship, with appropriate services, in which I was assisted by Bro. C. A. Smith, the director of the district, through whose labors the church was raised up, Eld. I. Sanborn having assisted in its organization in July, 1888.

We held health and temperance meetings at Elroy, Maiden Rock, and Beldenville, and a meeting in the interests of Religious Liberty at Maiden Rock. The meetings held in Dist. No. 3, at Baraboo, Elroy, and La Grange, were also attended by the director, W. S. Shreve, who assisted me in the work. In the meetings at Maiden Rock, Beldenville, Baldwin, and Chetek, I was assisted by the director of that district (No. 10), Bro. C. A. Smith.

All these meetings were attended by much of the blessing of God, and were a source of great encouragement to the brethren and sisters who were present. Instruction was given to church officers, and we endeavored to make our meetings as practical as we could, and also help our people spiritually. We gave the missionary and the Sabbath-school work all the attention which our time would permit. I shall spend the next four or five weeks in attending the camp-meetings, in the interests of the Sabbath-school work.
M. H. BROWN.

ARKANSAS.

ACCORDING to the recommendation of the General Conference, at the close of the Ministers' Bible School I came to this State, and expect to make it my field of labor. In company with sister White, I arrived at Springdale, March 28. We stopped off two days in St. Louis, and held three meetings with the church at that place. We could hold but one meeting in a public place, the others being held in a private house. The subjects of justification by faith, and the importance of brotherly love and united efforts, were the themes dwelt upon. The brethren and sisters seemed to be greatly encouraged by sister White's testimony. In our last meeting the Lord came very near by his good Spirit. Many earnest testimonies were borne, which showed a true repentance for sin, a laying hold of Christ by faith, and a determination to go forward in the work of God. A great responsibility rests upon our brethren who live in the large cities, for it is through them that the light is to be kept shining in these dark places. It is Satan's studied plan to bring in divisions, and thus make us weak, and cause us to stop our work for others.

Our meeting at Springdale was a great blessing to our brethren in this State. The preaching was especially adapted to the needs of the present time. The importance of improving our present opportunities, and of living a life of faith in Christ, were subjects dwelt upon. This meeting was a feast of good things to our people. In company with Bro. W. F. Martin, I have visited the churches at Robinson and Brentwood, also the companies at Rogers and Bentonville.

As Dr. Crafts was expected to speak at Ft. Smith, on his transcontinental tour, we went there a day before his appointment, and generously circulated a small paper, *Religious Liberty*, issued especially for the purpose. Dr. Crafts failed to meet his appointment, but the people had the privilege of reading the speeches of our brethren made at the hearing before the House Committee on the Breckinridge Sunday bill. We think that the latter will do them good. We have also canvassed with the same paper Bentonville and Fayetteville, places where our brethren were tried and imprisoned during the persecutions of 1885-86. We are endeavoring to educate the people on the principles of Religious Liberty before the next session of the legislature, which convenes the coming winter, when we expect another effort to be made in favor of Sunday laws.

We now have our tent pitched in Peoria, Sebastian Co. There are two families of our faith living here. We have had four meetings with a fair attendance, and a good interest to hear. We believe there are some here who will obey the truth. We are of good courage, and I feel satisfied in being

sent to this State to labor. I can also say, as I survey my past experience during the few weeks I have been here, "Hitherto hath the Lord helped us." My permanent address is Springdale, Ark.

May 19.

D. NETTLETON.

IN THE SOUTH.

At New Orleans I met Eld. B. F. Purdham and wife, also the workers who are laboring in the city, all of whom are of good courage and happy in the work, though canvassing here is very different from what it is in other cities. They are accomplishing more than we might expect. The houses are fenced in with high pickets and board fences. The gates are all securely locked, and the bell with which the servant from the kitchen is called, is on the gate instead of the door. In New Orleans it is regarded as much of an intrusion to enter the yard without permission, as it is in Chicago to enter a parlor in the same manner. The workers are compelled to stand at the gate, on the sidewalk, under a tropical sun, and sometimes they are obliged to exhibit their books and secure their orders through locked gates or fences higher than their hands; and this they frequently do. One day while I was there, three workers took twenty-five orders. Their deliveries are good. The other companies are doing well in the interior.

The meetings with the church here were enjoyable seasons. They were held mostly in a small public hall on Magazine St. This is their regular place of worship. The attendance from the outside was small; our efforts were to instruct the membership, who gladly received the word spoken. But few of the charter members, whom I met five years ago, are now there. Some have moved away, while others have been deceived by the flatteries of a self-called, spurious Seventh-day Baptist, who, by promising an easier life, better prospects for a larger church, and pledging foreign support to sustain a minister among them, caused them to abandon the message and unite with him. Though he is gone, branded an impostor, and the vain promises are not realized, some are still standing aloof, while others have returned to the fold, and are rejoicing in the truth. It were better to be called deceivers and yet true, than to be a true deceiver. Any plan which relieves the believer in Christ from paying tithes and making sacrifices to support the cause of God, is a silver hook which Satan adroitly uses to draw souls to himself. It is a wonder how many are biting at the hook. The church here now numbers about thirty, and there are others who are deeply interested for whom there is hope.

In company with Eld. Purdham, I took passage on the steamer "Louise," for a trip across Lake Pontchartrain, and up the Amite River, to fill appointments at Hope Villa and Galvez, a distance of 135 miles. With the former church we remained one week; from the latter we were cut off entirely, it being surrounded by high water. Hope Villa is on Bayou Manchac, where the steamer landed us. Here, also, the waters were high; at one appointment in the village the congregation was transported on a flat-boat, and had to walk a plank to get to the steps leading to the hall. The house was surrounded by water. Here I saw the water actually running up stream for several days, the river being so high below. The meetings in the country were well attended, with a good interest throughout. The church was much strengthened. One was added to the membership by baptism; two others requested to be baptized at the last meeting. Bro. P. has the confidence and hearts of the people, now that prejudice has lost its power to longer hold them. At almost every meeting he holds with these churches, some new ones are added. But their strength for good depends wholly upon that growth in grace which makes the members more and more like the divine Pattern. It is not enough to believe and know what truth is, but we must be sanctified through it. We were glad to become acquainted with, and have the privilege of laboring for, these friends.

On our return trip by the same boat, we found the water very high all the way down. Houses were standing with only their roofs above the surface. At one place I saw six families camping in the upper story of a saw-mill, with fourteen feet of water under them. A citizen informed me that the whole country surrounding White Hall for more than thirty miles square, was under water. The poor people had escaped to the high lands, where the Government was dealing out rations to them. Thousands of head of stock perished. This flood was caused by the rise in the Amite River, and by the

crevasses or breaks in the levees, of the Mississippi. After spending nearly another week at New Orleans in labor and visiting, I bade the dear workers good-bye to fill appointments in Alabama.

R. M. KILGORE.

AUSTRALIAN TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1889.

No. of members.....	191
" reports returned.....	81
" letters written.....	251
" " received.....	58
" missionary visits.....	386
" Bible readings held.....	129
" persons attending readings.....	654
" periodicals distributed.....	42,77
" pp. books, pamphlets, and tracts sold, loaned, donated.....	55,511
Cash received on first-day offerings, \$87.15; publication fund, \$177.34; periodical fund, \$233.52.	

JOSIE L. BAKER, Sec.

TEXAS TRACT SOCIETY.

Report for Quarter Ending March 31, 1890.

No. of members.....	223
" reports returned.....	111
" members added.....	3
" " dismissed.....	9
" letters written.....	156
" " received.....	60
" missionary visits.....	743
" Bible readings held.....	58
" persons attending readings.....	80
" subscriptions obtained.....	10
" periodicals distributed.....	2,820
" pp. books and tracts sold, loaned, donated.....	32,349

Cash received on books, tracts, and periodicals, \$398.15; fourth-Sabbath donations, \$13.05; membership and special donations, \$9.60; first-day offerings, \$23.30.

T. T. STEVENSON, Sec.

ATLANTIC CONFERENCE.

THE general meeting recently held at Washington, D. C., has been a great blessing to this field, and everything looks encouraging for a good work to be done in the near future. The devotional and preaching services were especially precious seasons, and never before has the truth seemed more sacred or the work more solemn. Many personal experiences were related by those newly come to the light, that were deeply interesting. Six were baptized. Business meetings were held in the interests of the Conference, the T. and M. work, and the Sabbath-school work. A good degree of prosperity has attended each of these branches during the past year. The canvassing work, also, has been highly successful, and a goodly number will enter that line of work. Nearly \$200 were pledged and partly paid into the fund to assist worthy persons to enter that branch of the cause. There are still many good persons engaged in secular pursuits who we hope will soon see the importance of devoting themselves to the special work committed to our care. "Let the dead bury their dead, but go thou and preach the kingdom of God," are the words that express our calling. Common worldly matters are not to occupy the time and attention of those who know the times and seasons in which we live.

Much planning and careful thought were devoted to the problem of filling the important calls for labor with the small force at our command. The circulation of books by the canvassers has aroused an interest in several places, which demands attention. Steps will be taken to educate Bible workers to enter these openings. The call for help from Washington, D. C., was so urgent, and the importance of that field so great, that we have decided to hold tent-meetings there during this summer. Prominent citizens outside of the church circulated a petition, and presented it at the meeting, requesting the tent to be located there. We design to bestow labor upon other parts of the Conference as far as we are able. We ask our people to remember the cause in every way possible, and with the Lord's blessing we shall gain a great victory.

H. E. ROBINSON.

UPPER COLUMBIA CAMP-MEETING.

THIS season of blessing to those in attendance began with the workers' meeting, May 7, and closed with the camp-meeting, May 21. In company with Eld. E. H. Gates, I reached the camp at an early date of the workers' meeting. Already Eld. H. Shultz had arrived to labor for the German brethren. The meeting from the beginning till the close was made one of instruction in the privileges and

duties of the people of God at this time. Eld. R. S. Owen and Bro. S. N. Curtis came the second week to labor, respectively, in the interests of the Sabbath-school work and that of canvassing. Elds. Decker, Sanborn, and Fero, and others in the Conference, labored earnestly to make the meeting a success, and their efforts were not in vain.

The camp was located in a beautiful grove owned by one of our brethren, a little to one side of the town. The attendance was much larger than that of any meeting ever before held in this Conference. There were ninety-five tents pitched upon the ground, this being more than double the number ever occupied in this Conference before. We had feared that the disappointment of not having the presence and labors of sister White, as had been expected, would have a serious effect upon the meeting, but in this we were glad to see the brethren rise above all human aid, and look to Christ for his presence and help. The Spirit of the Lord came near at the first of the meeting. On the second day of the camp-meeting proper, several made a start in the service of God for the first time, and others that had wandered far from God confessed their sins. The Lord helped his servants to present the truth and its saving power received through Christ by faith, in a manner that gave hope to many a struggling, faltering one.

Sabbath was a good day, and a large number were ready to respond when an opportunity was given to express their purpose to give themselves to God. Many found freedom and acceptance in Christ. Sunday, at 11 A. M., a discourse was given on the principles advocated by the N. R. L. A., to a very attentive audience that filled the large tent, while the most of our own people stood or sat on the outside. At the close of the discourse about fifty new members were added to the National Religious Liberty Association. In the afternoon a large audience was present; in fact, all through the meeting there was a good outside attendance.

The business of the Conference and tract society, with that of the other associations, was harmonious and showed progress. Tuesday forenoon the campers assembled beside a running stream, about fifteen rods from the large pavilion, where fifty-two were buried with Christ in baptism. This was a most solemn and blessed occasion. The greater portion of these were young people from fifteen to twenty-five years old, who had just started in the service of God. We could truly praise God for what he had wrought. Following the baptism, in the afternoon, we spent two hours in a general praise service in the large tent. It was truly good to be there to hear young and old praise God for the cleansing stream that saved from all sin, and set the burdened soul free in Christ. Monday night Bro. W. W. Steward was set apart by ordination to the solemn work of the gospel ministry under the third angel's message. God witnessed to the act by his Spirit. The meeting was a season of great refreshing and encouragement to the cause in this part of the field.

The school at Milton, Or., is doing good work in this Conference. There are a goodly number of promising young men and women in this Conference, whom God can use in this blessed cause if they are humble and consecrated. There are many calls for labor; especially do the Scandinavian brethren in this field call with earnest appeals for help. I hope that there may be proper help sent them as soon as possible. There will be a camp-meeting held next fall in this Conference, in Idaho. The labors of Eld. Shultz were much appreciated by the German brethren at this meeting, also by our American brethren, as he spoke three times to the English-speaking people, much to the profit of all. The brethren separated with new courage to labor on in faith as never before. May God add his blessing to the efforts of the laborers in this Conference during the year to come, in all branches of the cause.

R. A. UNDERWOOD.

THE OTTAWA, KAN., CHURCH SCHOOL.

THIS school continued seven months, closing Thursday, April 24, and was very successful. The number of students registered during the term was seventy-three. At the close of the school, a canvassers' institute, conducted by Brn. Smith and Dixon, was held for one week, to drill and organize those going into the field as canvassers. Two courses of Bible study were continued during the term,—a forenoon class in sacred history, and an afternoon exercise in theology. To Bible study were added the studies taught in graded schools.

The work done in this school the past winter has

been of a high order. The examinations have shown a degree of thoroughness and comprehension that is gratifying. Many of the pupils have gone out as canvassers. With a better knowledge of the word of God than ever before, and with increased love and zeal, they leave the school-room to enter the world's great harvest-field. May the Lord richly bless the dear young students in their work for him. More particulars are given in the *Kansas Worker*.

L. D. SANTEE.

Bible Readings.

"Search the Scriptures."—John 5: 39.

THE JUDGMENT.

1. Is there a time appointed for the judgment?
"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17: 31.

2. How many must meet the test of the judgment?

"I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Eccl. 3: 17; see also Rom. 14: 10.

3. Will any besides the human family be judged?

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

4. With which class will the judgment begin?

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet. 4: 17.

5. Who constitute the house of God?

"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3: 6.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3: 16.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Chap. 6: 19.

6. Upon what class then will the judgment commence?—Upon the righteous dead.

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11: 18.

7. Out of what will they be judged?

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Chap. 20: 12.

8. Where does the judgment take place?

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. . . . The judgment was set, and the books were opened." Dan. 7: 9, 10.

9. How many assist in that work?

"A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Verse 10.

10. Who else is brought before the Father at this time?

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days [God the Father], and they brought him near before him." Verse 13.

11. How many books are there besides "the Lamb's book of life?" Rev. 20: 12.

"And whosoever was not found written in the book of life was cast into the lake of fire." Verse 15; see also chap. 21: 27. (This is at the end of the thousand years.)

12. Whose names are in the book of life?

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Chap. 3: 5.

13. Are their works also recorded in a book?

"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.

14. What takes place with the living righteous at the second coming of Christ?

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 51-53.

15. How far will this investigation of cases extend?

"For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 14.

16. What further positive evidence shows that this judgment must take place before the second coming of Christ? (See Jude 14: 15; Rev. 22: 12; Act. 3: 19; Dan. 8: 14; Rev. 3: 5.)

N. PAQUETTE.

Special Notices.

TENTS FOR THE NEW ENGLAND CAMP-MEETING.

WHEN this paper reaches the readers in New England, there will be but a short time before the camp-meeting, and we trust that a large proportion of our people will have decided to attend. As in former years, many of them will need to rent tents of the Conference; and with this in view, we have made arrangements so that we can supply them at the following prices: 10 x 12, with fly, \$3.25; 12 x 16, with fly, \$4.25.

Each person who wishes a tent from the Conference should send in his order at once, stating the size of tent desired, and whether he will be present at the workers' meeting and require it then. We shall have a supply of chairs, bedsteads, and lumber for floors, which can be rented by those desiring the same. The prices for these will be about the same as in the past. When ordering a tent, please state if you wish it floored, and also the number of bedsteads you will need. Send all orders to S. A. Whittier, South Lancaster, Mass.

NEW ENGLAND C. M. COM.

NEW YORK CAMP-MEETING.

OUR camp-meeting is now near at hand. We trust all who can do so are arranging to be present. Be careful to observe the directions about reaching the ground, given in last week's REVIEW. If those who come over the roads belonging to the Trunk Line Association cannot obtain certificates and through tickets at their home stations on account of their being small and unimportant stations, they should ticket to the first station where they can obtain through tickets to Fulton and Trunk Line certificates. Make it a point a day or two before you wish to start for camp-meeting, to see if, at your home station, through tickets and certificates can be obtained. If they cannot be found there, you can make it a point to start one train earlier, ticketing only to the first station where you can buy a through ticket for Fulton, and obtain a certificate. The ticket agent at your home station will be able to tell you where you can buy a through ticket. All of the stations given last week may not have certificates. Where they have not, you will have to do as above directed. This is a regulation of the association; they will not alter it for us. If we obtain reduced rates, we shall have to meet their requirements. Buy through tickets, for none but the agents at Fulton will sell return tickets at reduced rates. The above directions do not apply to those going over the R. W. & O. R. R. and its branches.

F. M. WILCOX.

NEBRASKA, ATTENTION!

THE time will soon be here when our summer camp-meetings must be held. It is time now that preparations should be made to attend. These summer gatherings are growing more and more important every year. Our fall Conference camp-meetings are becoming so large, and there is usually so much business which needs attention, that we fail to do the people the good, spiritually, that we should. Our local camp-meetings for the past few years have been the best for spiritual instruction, and we feel warranted in making a special effort this year to have them larger and better than we have heretofore. But, brethren, our plans will prove of no

avail if you do not aid us by your influence, your presence, and your prayers. Make it a special object to be there, and bring as many as you can with you.

Eld. Farnsworth has promised to meet with us, and no doubt there will be others from abroad who will render valuable assistance. We are hopeful that every branch of the third angel's message will receive due attention. Brethren, begin at once to prepare for these meetings. Let each one ask himself the question, What is there that I can do to help on this meeting? Let us seek God together, that these convocations may be the best we have ever held in the State.

L. A. HOOPES, Pres. Neb. Conf.

NOTICE FOR NEW ENGLAND.

How to Reach the Camp-ground.

SINCE making the announcement that appeared in the last REVIEW, we have completed our arrangements with the railroads, and are glad to be able to state that we can now give reduction of fare to all but those who come from Connecticut. Our people in that State are so few and so scattered that we are unable to do anything for them until they reach Worcester, at which place they can purchase the excursion ticket issued by the Boston and Maine R. R. This railroad will sell tickets at places given below, and if our people will plan to take this line at the point nearest to them, it will accommodate them as well as it could be arranged.

Those coming over the Cheshire R. R. can change at Keene, and from there purchase excursion tickets on the Boston and Maine to Nashua.

If the church at New Ipswich can take the B. & M. line at Wilton, it will be much cheaper, as the fare from Ayer Junction is but little less than from Wilton, and they will thus save the fare from Greenville to Ayer.

Those coming from Springfield can either come through Worcester (in which case they will have to pay full fare from Springfield to Worcester), or they can take the Boston and Albany to Ware, and from there purchase the B. & M. excursion ticket. We think the latter way will be cheaper, although it will take a little longer to reach Nashua.

All who come from points in Rhode Island, will come to Worcester via the N. Y., Prov., & Boston, and Providence and Worcester R. R.'s, and at Worcester purchase the B. & M. excursion ticket. Then come to the Conference secretary on the camp-ground, and receive a certificate that will entitle them to purchase a return from Worcester at the rate of one-third the regular fare. The Providence church will come this way also, as we cannot return them via Boston, and cannot this way unless they have come the same way.

All who come from Southern Massachusetts over the Old Colony line, will come to the meeting via Framingham and Lowell, at the latter place buying the B. & M. excursion ticket. Then come to the secretary on the camp-ground, and get a return ticket from Lowell to their destination. If they come through Boston, we can do nothing for them except between Boston and Nashua. They will also have the expense of transferring baggage across Boston. If they come over the O. C. R. R. to Lowell, they will be able to check baggage all the way. Parties coming from Boston will take the train at the Boston and Lowell station on Causeway St., and not at the old Boston and Maine Station in Haymarket Sq.

All the excursion tickets issued by the B. & M. R. R. will be good for the round trip, but will not be accepted for the return unless countersigned by the secretary at the camp-ground; so all will come to him before leaving the ground, and have their tickets countersigned.

Be sure to ask for excursion tickets to the Nashua camp-meeting.

NAMES OF STATIONS AT WHICH TICKETS WILL BE SOLD BY THE B. & M. R. R.

In Massachusetts: Danvers, Reading, Haverhill, Newburyport, Lynn, Salem, Marblehead, Beverly, Worcester, West Boylston, Oakdale, Clinton, South Lancaster, Ayer, Groton, Hollis, Pepperell, Northampton, South Amherst, Hadley, Bondsville, Ware, Lowell, Boston, Woburn, Tyngsborough,

In New Hampshire: Ossipee, Portsmouth, Hollis, Amherst, South Merrimac, Hillsboro Bridge, Claremont, Newport, Hancock, Windham, Wilton, Milford, Contoocook.

S. A. WHITTIER, Sec. N. E. Conf.

NORTHERN MICHIGAN CAMP-MEETING.

It is already understood that this meeting will be held at Cadillac. The time has already been given for the workers' meeting to begin June 17, and the camp-meeting proper, the 24th. Those who attended the meeting last year voted unanimously to have another this year. The Conference has already begun its work for this meeting, and is laying plans for a larger meeting than last year. We shall expect many of our people from Dists. 9 and 10 to attend this year, as well as all in Dist. 11. A beautiful ground has been obtained in the eastern part of the city, and we shall hope for a large attendance besides our own people.

The time has now come when preparations must be made by each family to attend the meeting. We cannot well have a good camp-meeting unless our people shall freely and cheerfully attend it. There should be a large number at the workers' meeting. We shall arrange for religious services during the workers' meeting, and especially over Sabbath and Sunday, so all who come early will have a two-weeks' camp-meeting. When once you have had the experience of a good workers' meeting, you will esteem it of equal importance to the camp-meeting proper.

We expect to secure reduced rates on the railroads, as we have at other meetings. Eld. J. O. Corliss will be at the meeting. He has had a rich experience at Washington the past winter, that all will be interested to hear and know. Eld. J. H. Durland, who will have the charge of the Sabbath-school department, will be present. The message is moving with increased speed and power, and every one should take an interest in it now, and keep pace with it.

We hope all our people in the northern part of the State will appreciate the efforts of Eld. R. C. Horton and others who are laboring to work up the interests of this camp-meeting. The Conference will have the circle of the large tent on the ground, and a number of small tents to rent to those who may wish them.

Ample provisions will be made in every respect, to make the meeting one of profit in Christian experience to all who may come. No one should fail to attend the meeting. Come with your children, and with your unconverted friends. Come to work for the Lord and for the salvation of precious souls. We expect the Lord will be present by his Spirit, and that we shall see of his mighty power.

I. D. VAN HORN.

NEW ENGLAND CAMP-MEETING.

Who Should Attend the Workers' Meeting?

First, all our ministers; second, all our Bible workers; third, all our canvassers; fourth, all church elders, deacons, treasurers, and clerks; fifth, all officers of local tract societies, especially librarians and business agents; sixth, all of our people who desire to learn how to do more faithful and efficient labor in sustaining the work in their home churches.

We feel very anxious for the success of this meeting. Much more efficient labor in the different lines of our work can be done than is now being done; and as I have attended these meetings for instruction in other parts of our district, I have felt so anxious that all our dear people in New England might share the same blessing.

If any feel as though they cannot spend all the time of the workers' meeting and the camp-meeting, let me call your attention to a few points: First, Eld. Olsen will be there from the first day of the workers' meeting, and he regards this part of the meeting of so much importance that in other Conferences in our district he has attended the workers' meeting and left at the beginning of the camp-meeting proper. We believe you will make a special effort on your part to show your appreciation of his valuable labors among us, which none can afford to lose. Second, the cost of preparing the camp will be just as much if you spend one week at the meeting as though you spent the whole time. Third, it will cost you no more for the rent of your tent, no more for traveling, etc. Lastly, it will make a much more favorable impression on the citizens of the city to see a large representation of our people on the ground, and when we come to advertise the camp-meeting proper, this fact will do much to influence a large attendance.

Eld. E. E. Miles will be in attendance at both the workers' meeting and the camp-meeting, to give instruction in the canvassing work. We shall be glad to see just as many of the canvassers from the field as feel as though they can spend the time, but especially do we want to see recruits, those who are

thinking of entering the canvassing work either immediately or at some future time. We believe that many who have home duties and cannot go out and give their time to the work, might, by taking this instruction, go out among their friends and neighbors, and sell many of our precious books. We know this might be done by nearly all of our sisters; and how can any afford to let such golden opportunities pass by forever, for lack of knowledge in regard to how to do the work? Come, brethren and sisters of New England, say to these home cares, "Abide ye here, . . . and I will go yonder and worship." Please read "Suggestions on the Coming Camp-meetings" in REVIEW of May 20.

A. T. ROBINSON, Pres. N. E. Conf.

THE CANADA CAMP-MEETING.

AFTER a careful consideration, it has been decided to hold this meeting at Waterloo, P. Q., a pleasant village of about 3,000 inhabitants, on the same ground we occupied six years ago—the public park. The time of this meeting will be July 1-7, and will be preceded by a workers' meeting, which will commence June 24. Doubtless some would have preferred an earlier date on account of the busy season; but as we could at this time obtain such excellent help, we felt assured that all would be pleased with the arrangement. Elds. O. A. Olsen, A. T. Jones, and E. E. Miles, also Brn. C. Eldridge and G. W. Morse will attend. Bro. Morse will be on the ground June 26, to attend the workers' meeting. The General Canvassing Agent will expect to meet all the canvassers, and others who wish to engage in canvassing or in mission work, at this time. We hope all our brethren will make special efforts to attend this camp-meeting. It will probably be the most important meeting we have ever held in Canada. We have come to a critical time in the history of our work in Canada. The efforts being made to pass a stringent Sunday law in the Dominion Parliament, necessitate immediate action on our part, that we may not be deprived of our religious freedom.

The General Conference Committee advised that we hold a convention at this camp-meeting, to consider the best methods of labor in the cause of religious freedom in Canada. We are to have the benefit of the counsel of the laborers who have had much experience in the work in the United States. We urge upon all who are interested in this work, the necessity of their being present at this convention. We hope to see a number of the brethren from the Maritime Provinces and Ontario. Begin at once a preparation for the meeting, and come praying that God may meet with us, and give us rich blessings.

R. S. OWEN.

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 37.—HEBREWS 12:14-21.

(Sabbath, June 14.)

1. What practical exhortation does the apostle give us? Heb. 12: 14.
2. How anxious should we be for peace? Rom. 12: 18; Ps. 34: 14.
3. What else should be pursued with equal ardor? Heb. 12: 14.
4. How necessary is holiness to us? Id.
5. Against what should we diligently guard? Verse 15.
6. Give an instance of such bitterness as is referred to. Acts 8: 18-23. (See note.)
7. What further shows that sin is the "root of bitterness" to be avoided? Heb. 12: 16.
8. After Esau had sold his birthright, what could he not do? Verse 17.
9. Show how in selling his birthright Esau proved himself to be a profane scorner. (See note.)
10. To what does the apostle say we have not come? Heb. 12: 18-21.
11. What mount was it that burned with fire, and was enshrouded with darkness, and shaken by tempest? Ex. 19: 16, 18; Deut. 4: 11.
12. What was the occasion? Deut. 4: 11, 12; 5: 22.
13. When the Lord spoke the law, what did the people say? Ex. 20: 18, 19; Heb. 12: 19, 20.

14. Did the Lord speak any more? Deut. 5: 22, last part.

15. What was indicated by the terrible sights and sounds which overwhelmed the people when the law was spoken? (See note.)

16. Why are we not come to that mount? (See note.)

NOTES.

"Follow peace with all men, and holiness." The word rendered "follow" is *diōkō*, meaning to pursue, chase, hunt, as for beasts. As hunters display the utmost eagerness in pursuing their prey, so we are exhorted to pursue peace and holiness.

"Looking diligently . . . lest any root of bitterness springing up trouble you, and thereby many be defiled." Simon the sorcerer was said by Peter to be "in the gall of bitterness and the bond of iniquity." And in Deut. 29: 15-18, apostasy and idolatry are called a "root that beareth gall and wormwood." Hence we are justified in concluding that it means sin. The contaminating character of sin is here brought to view. If the poisonous herb springs up, it will defile all around it.

"Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." We do not read that Esau was a fornicator, and the text does not necessarily imply that he was. The warning is against fornicators or profane persons such as Esau. That Esau was a profane person, a scorner, a rejecter of the faith of his father, will be apparent to one who closely studies the record in Genesis. The birthright carried with it the blessings to Abraham and Isaac. The promises to Abraham were to be perpetuated through the first-born, or the one who had the birthright. These promises, as we have learned, were not temporal, but eternal. The patriarchs looked to the future life for their fulfillment. Their hope was in the resurrection. Esau showed that he did not possess this hope, and that he looked with contempt upon the promised inheritance. Coming in from the chase, faint and weary, he asked Jacob for the food he was preparing. Jacob asked for the birthright in return for the food, and Esau said, "Behold, I am at the point to die; and what profit shall this birthright do to me?" Gen. 25: 32. When Abraham, Isaac, and Jacob came to die, their faith was unshaken; they were sure that the promise would be fulfilled, even though it was "afar off" when they were "at the point to die." But Esau did not believe in the resurrection; he scoffed at the idea that the inheritance would be of any profit to him unless he received it before he died. And so, because he had no faith in God or his word, he despised his birthright.

"He found no place of repentance," for the simple reason that having made a deliberate sale of his birthright, he could not back out from the trade. We need not necessarily conclude from this that he had committed the unpardonable sin. He had shown his infidelity, in selling his birthright, and could not by any means be the one through whom the promises were to descend; but we cannot determine whether his infidelity was so deliberate and persistent that he could not even have a share in the blessing. It is not important that we should know this. What we do learn is, that it is impossible to barter the blessings of Heaven for the enjoyments of this life, and then have those blessings besides.

The terrible phenomena that accompanied the giving of the law, indicated the majesty and the inflexibility of that law, which could not spare an offender. The terror which struck the hearts of the people was some of the same terror which the wicked will feel when they are brought face to face with that law, as it shines forth from heaven at the last day. They literally could not endure that which was spoken. They could not approach the mount, because the law was there in its awful majesty, and it cannot spare the guilty. In the giving of the law we have a vivid representation of the fact that "by the deeds of the law there shall no flesh be justified." We are not come to Mt. Sinai, that is, to the law from Sinai, to find our inheritance, because the inheritance is not of the law, but of promise (Rom. 4: 13-15; Gal. 3: 18); the inheritance is for the righteous, and righteousness does not come by the law (Gal. 2: 21), but by the faith of Jesus Christ. Rom. 3: 22; Phil. 3: 9.

—The more God empties your hands of other works, the more you may know he has a special work to give them.—Garrett.

News of the Week.

FOR WEEK ENDING MAY 31.

DOMESTIC.

—At Oakland, Cal., Friday, a narrow-gauge local train went through an open draw of a bridge, and thirty people were drowned.

—Three miners of Park City, Utah, by the breaking of a cable, were precipitated to the bottom of a 400-foot shaft, and instantly killed.

—Thirteen buildings in the principal part of Cambridge, Wis., were destroyed by an incendiary fire Sunday night. Loss, \$40,000; insurance, \$20,000.

—Monday the body of Robert Hardie was brought to Tombstone, A. T. He had been killed Saturday by Apaches, in the Chiricahua Mountains. His companion, Dr. Haynes, of Philadelphia, had a narrow escape.

—Mrs. William Brannen, of Sycamore, Ill., went to sleep a week ago Tuesday night, and did not recover consciousness until Tuesday, when she was able to take a little nourishment. Nervous prostration is the cause.

—A cloud-burst and thunder-storm passed over Arcadia, Wis., Thursday night, flooding the town. Two mill-dams and one mill were destroyed. A child was drowned, and all mail connections have been stopped by the damage done to railroads.

—At Adrian, Mich., about fifty persons were affected, Thursday evening, with symptoms of tyrotoxican poisoning, from eating ice-cream served after the presentation of the "Temple of Fame," given by the Woman's Christian Temperance Union.

—The first convention of German Catholic societies of Wisconsin was opened at Milwaukee, Monday, with 100 delegates in attendance, accompanied by about 5,000 members of societies from all parts of the State. Mayor Peck delivered an address of welcome.

—A number of New York and Chicago capitalists have applied for the privilege of erecting a steel tower in Chicago 1,500 feet high, at a cost of over \$2,000,000. It is entirely a private enterprise, but will be inaugurated in connection with the World's Fair, and then maintained as a permanent show.

—On Tuesday, General Miles issued an order for United States troops to pursue the band of Indians who murdered Attorney Hardie near Tombstone, in the same manner that Geronimo was pursued. The band will be executed when captured, as they were before sentenced to be hanged, but escaped by murdering the sheriff.

FOREIGN.

—Russian troops have been ordered to Trans-Caucasus to fight the swarms of grasshoppers which are ravaging large districts there.

—An appalling famine prevails in the Soudan. People are eating dogs, cats, rats, and snakes to keep from starving. Hundreds are dying daily.

—Father Muller, of the Jesuits' College at Mangalore, India, claims to have cured several lepers by Count Mattei's system. A gentleman of Calcutta has had similar success, it is said.

—The ocean steamships "La Gascogne" and "Thingvalla" reached Havre and New York, respectively, Monday, in a leaking condition, but with all well on board. "La Gascogne" struck a rock on one of the Scilly Islands, while the "Thingvalla" had been in collision with an iceberg.

—On Friday the "Normannia," the latest addition to the Hamburg-American Packet Company, arrived at New York, having made the voyage from Queenstown in 6 days, 5 hours, and 1 minute, beating all previous records. On May 27 she collided with an iceberg, and smashed in forty feet of her plates.

RELIGIOUS.

—Oberlin College has over 100 voluntary missionary students.

—The Methodist Episcopal Church has decided to build a \$1,000,000 college in Kansas City, Kan.

—The Iowa State Congregational Association, in session in Des Moines last Friday, decided to take up the fight for public schools and against the Catholics.

—Bishop William Taylor, recently from Africa, reports the organization of seven Methodist churches from the "raw heathens." He has thirty-five stations in operation on the Congo.

—At the convention of German Catholics in Milwaukee, Bishop Katzer charged the Masonic fraternity with seeking to destroy religion. Resolutions calling for the repeal of the Bennett law were adopted.

—The Southern Presbyterian Assembly in Asheville, N. C., on Friday, adopted the report of the Committee on Education, recommending that \$250,000 be raised to aid in the education of young ministers.

—The Congregational Sunday-school and Publication Society held its annual meeting Tuesday, at Boston.

It was reported that 531 new Sunday-schools had been organized during the year, and that the business department was in a flourishing condition.

—At the closing meeting, Tuesday, of the Presbyterian General Assembly at Saratoga, N. Y., the number of communicants was reported as over 856,000, a gain during the year of 103,092. Notices of the death of 117 ministers were read. It was resolved that Congress be urged to pass laws permitting States to prohibit or restrict the liquor traffic.

Obituary Notices.

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

ASPINWALL.—Fell asleep May 1, 1890, at Grand Rapids, Mich., Roy, infant son of sister Abigail and Jesse Aspinwall, aged 1 year, 2 months, and 20 days. Words of comfort by the writer, from Matt. 18: 1-3. L. G. MOORE.

DAVIS.—Died in Kalamazoo, Mich., Sunday, May 18, 1890, Perry Davis, aged eighty-nine years. Mr. Davis was a Seventh-day Baptist, having been brought up in that faith from a child. He was highly esteemed by those who knew him. He leaves three sons and two daughters to mourn his loss. Sermon by the writer. R. S. WEBBER.

DRAPER.—Died of congestion of the brain and stomach, at Martin's Creek, Sharp Co., Ark., Ida Blanche, infant daughter of William and Caroline Draper. Little Ida is awaiting the resurrection. These parents have another tie to bind them close to Him that is mighty to save. We mourn, but not as those who have no hope. Remarks by the writer, from Matt 19: 14. JAMES FUNK.

RILEY.—Died of consumption, at her home in Webster City, Iowa, March 30, 1890, Anna Riley, wife of E. S. Riley, aged 24 years, 5 months, and 5 days. Sister Anna commenced the observance of the Sabbath some two years since. She loved the truth, and had evidence of her acceptance with God. Though her sufferings were intense, she was patient and resigned, placing her trust in God, and meekly submitting to his will. She leaves a husband, one child, parents, and many dear friends to mourn her untimely death. Eld. J. M. Willoughby conducted the funeral services. "He giveth his beloved sleep." We expect, if faithful, to meet her in that glad morn when the dead shall hear the voice of the Son of God. H. CLAY.

SATTERLEE.—Died Oct. 8, 1889, in the hospital in Albany, where he had gone for treatment only a few weeks before, my dear brother, H. H. Satterlee, aged sixty-two years. He had been a great sufferer for years with kidney trouble. Although he never made a public profession of religion, he loved his Bible, which had been his constant study for the last two years, and he was enabled to bear his sufferings with hardly a murmur. He was a very quiet man, and much loved by those who knew him best. He leaves seven children—three sons and four daughters—and six brothers and five sisters to mourn his loss, his death being the first break in the family of twelve children. We are all praying that we may be an unbroken family in the new earth, where none shall say, "I am sick." His remains were brought back and interred at West Camden, the home of his daughter with whom he lived. CHAS. G. SATTERLEE.

CHAPMAN.—Died at his home near Ruthven, Ia., Feb. 16, 1890, of cancer of the stomach, my youngest brother, Orville W. Chapman, aged 43 years, 6 months, and 5 days. About six years ago, while passing through deep sorrow and bereavement, Orville was converted, and gave his heart unreservedly to God, since which time he has lived a devoted and exemplary Christian life. His death was calm and peaceful, his last hours being brightened with the "blessed hope" of receiving life and immortality through Christ in the morning of the resurrection. A wife and three small children, together with a large circle of relatives and friends, mourn the loss of a friend who in all his relations was affectionate, kind, and true. The funeral services were held in the M. E. church at Ruthven, the pastor, Rev. R. Hill, preaching a sermon replete with exhortation and comfort, from Ps. 16: 11, after which we laid him to rest to await the soon coming of our blessed Redeemer. F. H. CHAPMAN.

STONER.—Died of congestion of the stomach and bowels, June 3, 1889, near Mt. Pleasant, Texas, Henry W. Stoner, aged 38 years, 7 months, and 25 days. Bro. Stoner was born in Ohio, and early in life moved to Iowa with his parents. He embraced present truth under the labors of Eld. Geo. B. Starr about twelve years ago. He with his family moved south in the year 1885; but trouble and affliction seemed to be his portion, for in a short time he laid to rest in the grave his wife and two children. He was the next one to be called away by death, leaving three children to mourn their loss, being bereft of both father and mother. In 1888, at the Texas camp-meeting, held at Terrell, Tex., Bro. Stoner was baptized, and identified himself fully with the people of God. In November, 1888, I pitched a tent near Bro. Stoner's, to present the third angel's message to his neighbors and friends, as it was his longing desire that they might hear the warning message; but as cold weather came on, I did not complete the work. The last of May, 1889, I returned and pitched the tent again, and commenced meetings June 1. On Friday afternoon Bro. S. worked hard in assisting to raise the tent and in seating it. He was very anxious to have the work of warning the people completed, and looked forward to the meetings with much pleasure. But on Sabbath, June 1, he was taken with the illness which terminated in his death. He did not hear one discourse, although he labored for that end. He was a man highly beloved, and respected by all who knew him. His funeral discourse was preached in the tent, Sunday, June 9, 1889, by the writer, before a large audience. Thus we lay our brother away to rest until the Lifegiver appears. 1 John 2: 25. W. S. CRUZAN.

[We are informed that Bro Stoner's obituary was sent us soon after his death, but for some reason it failed to reach us.—Ed.]

THE KALEIDOSCOPE,

CONDUCTED BY THE STUDENTS OF SOUTH LANCASTER ACADEMY.

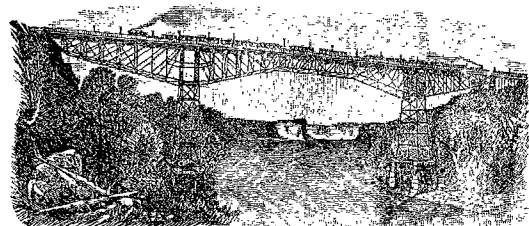
Published monthly from January until May, and from September until December, at sixty-five cents per year of nine months.

Doubtless many who subscribe for the KALEIDOSCOPE during this, the first year of its publication, will want their subscriptions dated back to January. Those who do, will please make it known when they send in their subscriptions.

FIVE-MONTH TRIAL SUBSCRIPTIONS, FROM JANUARY TILL MAY, 1890.

The paper will be sent on trial five months, commencing with the January number, for thirty-five cents. Send for sample copy, and see if you do not wish to subscribe, either for the year or by this five-month arrangement. All subscriptions should be addressed to EDGAR KELSEY, South Lancaster, Mass.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 18, 1890

EAST.	Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	Atl. & N. Express.	Am. Express.	Cal. Accom'n.
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.30	pm 3.10	pm 10.10	pm 9.00	pm 4.50
Michigan City.....	9.10	11.10	1.55	4.45	am 12.20	10.55	7.00
Niles.....	10.2	pm 12.5	2.53	5.55	1.52	am 12.00	8.25
Kalamazoo.....	11.50	2.20	3.58	7.04	3.35	am 1.18	pm 10.05
Battle Creek.....	pm 12.55	3.03	4.30	7.37	4.25	2.05	7.55
Jackson.....	3.10	4.30	5.58	8.52	6.15	3.40	9.55
Ann Arbor.....	4.45	5.52	6.25	9.45	7.45	4.55	11.45
Detroit.....	6.15	6.45	7.30	10.45	9.20	6.20	pm 13.10
Buffalo.....	am 8.25	am 3.25	am 3.2	am 6.25	am 4.55	pm 2.15	8.30
Rochester.....			6.00	9.20	8.00		11.20
Syracuse.....			8.03	11.35	10.20		am 1.30
New York.....			pm 4.03	pm 8.50	pm 7.25		9.42
Boston.....			8.30	10.57	9.55		pm 2.50
WEST.							
STATIONS.	Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Pacific Express.	Cal. Accom'n.	Nites Accom'n.
Boston.....	am 8.30			pm 3.00	pm 7.00		
New York.....	11.50	am 4.53		6.00	10.00		
Syracuse.....	pm 8.30	11.55	am 2.10	am 6.00			
Rochester.....		am 1.42	4.20	10.45			
Buffalo.....	pm 11.30	11.30	5.30	11.50	am 8.45		
S. spen. Bridge.....	am 12.78	am 12.28	8.05	6.25	pm 12.50		
Detroit.....	9.05	7.50	9.25	pm 1.20	9.15	4.4	pm 5.55
Ann Arbor.....	10.37	8.55	10.19	2.17	10.30	5.68	7.16
Jackson.....	pm 12.15	10.05	11.18	3.20	11.50	7.15	pm 8.30
Battle Creek.....	1.50	11.35	pm 1.22	4.30	am 1.23	8.47	7.55
Kalamazoo.....	2.37	pm 12.12	1.59	5.02	2.17	pm 9.30	8.39
Niles.....	4.17	1.23	2.05	6.17	4.05	7.40	10.05
Michigan City.....	5.51	2.25	3.18	7.20	5.45	8.5	
Chicago.....	7.55	4.15	4.50	9.00	8.05	11.20	

* Daily. † Daily except Sunday.
Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

Chicago & Grand Trunk R.R.

Time Table, in Effect Jan 19, 1890.

GOING WEST.		STATIONS.		GOING EAST.	
pm	am			pm	am
3.00	7.00	Boston.....		8.30	7.30
5.00	9.00	New York.....		11.10	7.40
6.20	10.20	Buffalo.....		1.10	10.10
7.45	11.45	Niagara Falls.....		3.10	11.40
8.30	1.00	Boston.....		5.10	12.10
9.30	2.00	Montreal.....		7.10	1.10
10.30	3.00	Toronto.....		9.10	2.10
11.30	4.00	Detroit.....		11.10	3.10
12.30	5.00	Port Huron.....		1.10	4.10
1.30	6.00	Lapeer.....		3.10	5.10
2.30	7.00	Flint.....		5.10	6.10
3.30	8.00	Durand.....		7.10	7.10
4.30	9.00	Lansing.....		9.10	8.10
5.30	10.00	Charlotte.....		11.10	9.10
6.30	11.00	BATTLE CREEK.....		1.10	10.10
7.30	12.00	Vicksburg.....		3.10	11.10
8.30	1.00	Schoolcraft.....		5.10	12.10
9.30	2.00	Chassanville.....		7.10	1.10
10.30	3.00	South Bend.....		9.10	2.10
11.30	4.00	Haskell's.....		11.10	3.10
12.30	5.00	Valparaiso.....		1.10	4.10
1.30	6.00	Chicago.....		3.10	5.10

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

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

OREGON AND WASHINGTON.

TRAVEL to the New Empire of the Northwest is now setting in with the approach of warm weather, and from the number of people traveling via the Union Pacific, "The Overland Route," to Oregon and Washington, it would seem that this line is the favorite for all classes of travel. Its facilities are unsurpassed, and its train service is all that can be desired.

Ticket agents in the United States sell tickets via "The Overland Route," and by applying to them or the undersigned, any information relative to the Union Pacific can be obtained.

D. W. Johnston, Mich. Pass. Agt. U. P. System, 62 Griswold, St., Detroit, Mich.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 3, 1890.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the Review will be printed in SMALL CAPITALS; to selections, in *italics*.]

Poetry.

Peace, Be Still," W. A. N. DORLAND.....	337
Have We Faith? E. J. JOHNSON.....	339
Hour by Hour, Sel.....	341
"Bring Ye in All the Tithes," Sel.....	342
The Harvest Field, J. M. HOPKINS.....	347

Our Contributors.

"The Darkness Comprehended It Not," MRS. E. G. WHITE.....	337
God's Prepared Instrumentalities, ELD. I. E. KIMBALL.....	338
Faith and Opinions, ELD. R. F. COTTRELL.....	338
Wheat or Tares—Which? W. M. SANDERS.....	338
That "Creed," ELD. J. P. HENDERSON.....	339
What Can I Do, and What Will I Do, for Jesus this Year? J. M. HOPKINS.....	339
"Born Again," HAROLD STEARNS.....	340
Adding Fuel to the Flame, W. A. BLAKELY.....	340

Home.

Opportunity, <i>Obadiah Oldschool</i>	341
"In the Day of Trouble," <i>The Christian</i>	341
Sowing Wild Oats, <i>Talmage</i>	341

The Mission Field.

The Revival of Missionary Zeal, J. O. C.....	342
The Past and Future of Missions, J. O. C.....	342
The Influence of a Christian Act, <i>World-wide Missions</i>	342

Special Mention.

Revival of Hinduism, J. P. JONES.....	343
Shadowings of Messiah in Heathen Systems, F. F. ELLIWOOD.....	343

Editorial.

Comfort in Persecution.....	344
A Foolish Claim.....	344
Early Christians in Heathen Countries, S. N. H.....	345
Joseph, G. I. B.....	345
Predicted Forty Years Ago, W. A. C.....	346
Accounting for Christ's Miracles, W. A. C.....	346

Progress of the Cause.

Reports from Michigan—Iowa—Pennsylvania—Florida—Texas—Nebraska—Wisconsin—Arkansas.....	347
In the South, R. M. KILGORE.....	348
Australian Tract Society, JOSIE L. BAKER, Sec.....	348
Texas Tract Society, T. T. STEVENSON, Sec.....	348
Atlantic Conference, H. E. ROBINSON.....	348
Upper Columbia Camp-meeting, R. A. UNDERWOOD.....	348
The Ottawa, Kan., Church School, L. D. SANTEE.....	348

Bible Readings.

The Judgment, N. PAQUETTE.....	349
--------------------------------	-----

Special Notices.

The Sabbath-school.....	350
-------------------------	-----

News.

.....	351
-------	-----

Obituaries.

.....	351
-------	-----

Editorial Notes.

.....	352
-------	-----

CAMP-MEETING APPOINTMENTS.

DIST. No. 1.

*Pennsylvania, Lock Haven,	June	3-10
*New York, Fulton,	"	10-17
*New England, Nashua, N. H.,	"	24-July 1
*Canada, Waterloo,	July	1-7

DIST. No. 3.

*Michigan (Northern), Cadillac,	June	24-July 1
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DIST. No. 4.

*Minnesota, Minneapolis,	May 27 to June 3
*Iowa, Des Moines,	June 3-10
*Wisconsin, Mauston,	" 10-17
*S. Dakota, Madison (Lake Hermon),	" 17-24
Nebraska (Northern),	July 2-8
" (Southwestern),	" 30-Aug 4

DIST. No. 5.

Missouri,	Aug.	5-12
Arkansas,	"	12-19
Texas,	"	19-26
Colorado,	Sept.	2-9
Kansas (Northern),	"	15-22
" (Southern),	Oct.	2-13

DIST. No. 6.

*Upper Columbia, Milton, Or.,	May	14-21
*North Pacific, Portland,	"	28-

Appointments marked by a star will be preceded by a workers' meeting. GEN'L CONF. COM.

The *Pearl of Days* reports that "one of the largest Jewish congregations in Pittsburg is seriously considering the propriety of abandoning its services on Saturday, and transferring them to the Christian sabbath. The main reason given for this change is, that owing to the complications of business a large part of the congregation cannot attend on Saturday."

Bro. Conradi, on a visit to Siebenbürgen, Hungary, found important and interesting facts concerning Hungarian Sabbath-keepers. They have a wonderful history, now over 300 years old, and a rich literature on this subject, although all in manuscript. "I found," he says, "whole folio volumes in the Hungarian language written of Sabbatharians 270 years ago; also hymn books, etc."

He was several days in Vienna, where he found a history of the Russian Sabbath-keepers. This testimony will be of great use in the Sabbath history, and will help him in his work in Austria and Hungary.

A PERTINENT QUESTION.

A LITTLE circular has come to our table which contains a pertinent question for Sunday-keepers. After holding up the fact that the people of this country generally profess to believe that Sunday is the Sabbath, he asks why so many shops and stores are open on that day, meat, drug, and tobacco stores doing more business on that day than on any other; railroad cars, street-cars, milk wagons, ice and ice-cream wagons, all running at full speed on that day; Sunday papers cried through the streets, and many amusements in full blast; and many professed Christians winking at, and patronizing these things. He asks what all this means. And he may well ask the question. Those who do these things are Sunday-keepers so far as they are anything in respect to the Sabbath; but it is evident that they do not really believe that Sunday is the Sabbath. But what is the trouble? Have not the teachers of theology who are supposed to instruct the people on all points of Bible truth, been diligent enough in teaching the people in regard to Sunday? or is it a fact that they are not able to find arguments in its support strong enough to convince the people of its divine obligation? Something is the matter; and they should inquire into it. For the great mass of professed Sunday-keepers evidently do not believe that Sunday is the Sabbath. So much for the question of the circular. Let us now ask another: Inasmuch as Sunday, if it is to be anything, must be a divine institution; that is, it is nothing if not divine; if nothing can be found in the inspired testimony of God's word in its support, why not abandon it, and return to the Sabbath of the Bible?

SABBATH-KEEPING JURORS.

As our brethren are sometimes summoned to serve on juries, the question arises, what course they should pursue, should cases call for their services on the Sabbath. Some States have laws exempting them from such service, and where there is no express law, they can doubtless secure release from duty on that day by appeal to the court.

The following is from the Code of the State of Iowa in reference to "Trial by Jury":—

SEC. 4112.—A person whose religious faith and practice is to keep the seventh day of the week as a day set apart by divine command, and dedicated to rest and religious uses, cannot be compelled to attend as a juror on that day, and shall in other respects be protected in the enjoyment of his opinions to the same extent as those who keep the first day of the week.

WHY THEY WILL NOT LINK.

SAYS the *Christian Statesman* of May 29:—

We shall never reach the consciences of our citizens with our sabbath laws till our legislatures, executive officers, and courts link them, as Nehemiah did, with the law of God.

So the policy of the *Statesman* is to reach the consciences of men through legislatures, executive officers, and courts by law. This appears to be the best, and, in fact, about the only way that has occurred to the editors of this paper, and their party, of reaching the hearts and consciences of the people—*by law*! Their version of the great commission must read something after this style: "Go ye, therefore, and legislate among all nations, baptizing them in blood, oppression, and persecution; teaching them to observe all things whatsoever the preachers command the legislators to enact into law; and, lo! I am with you alway, even until you have thus subjugated the world." We never learned that even Nehemiah's action "reached the consciences" of the merchants of Tyre.

But to say nothing of the fact that the government of Israel under Nehemiah was a theocracy, while ours is but a civil government, there is one thing sure, and that is that our legislatures, executive officers, and courts will have more difficulty in linking the present "sabbath laws" with the law of God, than did Nehemiah his; for Nehemiah's Sab-

bath law was in accord with the law of God, in that it was of the seventh day, while those of this Government are not, being of the first. Here is an insurmountable obstacle which the *Statesman* party, together with all the legislatures and courts of the land, are going to be compelled to meet. The fact exists, and they cannot evade it. W. A. C.

SONGS FOR TENT-MEETINGS.

"MISCELLANEOUS Selections from the S. D. A. Hymn and Tune Book," which has been used in tent-meetings for several years, has been revised by a committee appointed by the General Conference Committee, and enlarged to 144 pages. The retail price is now fifteen cents, with the same discount to tract societies as formerly.

F. E. BELDEN, *Chairman Com.*

SABBATH-SCHOOL LESSONS.

BEGINNING with the next quarter, July 5, 1890, the senior classes in our Sabbath-schools will again take up the study of Old Testament history, commencing at the point where we left off one year ago. The lessons for the quarter will embrace the following subjects:—

1. The death of Moses.
2. Joshua chosen and set apart.
3. The spies and Rahab.
4. Crossing the Jordan.
5. The fall of Jericho (two lessons).
6. Ai and Achan (two lessons).
7. The blessings and the curses.
8. The league with the Gibeonites.
9. The miracle at Gibeon.
10. Israel in their inheritance.
11. Joshua's last words to Israel.

These lessons have been carefully examined by the lesson committee and many leading brethren, and are sent forth with the hope that they will be the means of accomplishing much good. As can be seen by the subjects announced, they cover a very interesting portion of Old Testament history.

In addition to copious notes, the attention of the student is frequently directed to Mrs. E. G. White's latest work, entitled, "Patriarchs and Prophets." This book has just been published, and should be placed in the hands of every Seventh-day Adventist at once. Next to the Bible, the student will find this book the best help in the study of these lessons. The chapter on the "Death of Moses" is alone worth the price of the book.

These lessons will be published in pamphlet form, as No. 59 of the *Bible Students' Library*, uniform in size and style with the last series. Price, five cents per copy, post-paid. Orders should be sent in at once.

Address, Pacific Press Publishing Co., Oakland, Cal., or your State tract society.

C. H. JONES.

\$5,000-FUND FOR RELIGIOUS LIBERTY WORK.

One Hundred Men Wanted to Pay Fifty Dollars Each.

WE whose names follow, agree to pay the amount set opposite, toward raising a fund of \$5,000 for the circulation of Religious Liberty literature in States and Territories in the South and West where there are no local Conferences or State organizations:—

(Previously reported, \$2,300.)

N. S. Raymond and wife . . . \$50 00

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

A FUND FOR THE EMPLOYMENT OF COLPORTERS IN THE SOUTHERN FIELD.

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

(Previously reported, \$533.00.)

J. Brackin and wife . . . \$10 00

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

The \$13.00 credited to me for colporters' work in the Southern field, in REVIEW of May 27, should have been credited to Chas. and Hannah Green (deceased). J. V. WILLSON.