

# The Adventist Review and Herald

HOLY BIBLE IS THE FIELD THE WORLD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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## MARANATHA.

CHRIST is coming! let creation  
Bid her groans and travail cease;  
Let the glorious proclamation  
Hope restore and faith increase:  
Maranatha!  
Come, thou blessed Prince of Peace!

Earth can now but tell the story  
Of thy bitter cross and pain;  
She shall yet behold thy glory,  
When thou comest back to reign:  
Maranatha!  
Let each heart repeat the strain.

Though once cradled in a manger,  
Oft no pillow but the sod;  
Here an alien and a stranger,  
Mocked of men, disowned of God,  
All creation  
Yet shall own thy kingly rod.

With that "blessed hope" before us,  
Let no harp remain unstrung;  
Let the mighty advent chorus  
Onward roll from tongue to tongue:  
Maranatha!  
Come, Lord Jesus, quickly come!

—T. R. Macduff.

## 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.

## OPEN THE HEART TO LIGHT.\*

BY MRS. E. G. WHITE.

As Jesus was on his way to Gethsemane with his disciples, he pointed them to a vine that was growing by the way. The vine was greatly admired by the Jews, and Jesus said to his disciples, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away." Here is a truth for us to study. "Every branch in me that beareth not fruit he taketh away." We now have an opportunity to be fruit-bearing branches of the True Vine; but if we are careless and indifferent, what will be our condition?—We shall be fruitless; we shall be taken away. We can do nothing without Christ; we shall have no sap or nourishment except as we get it from the living Vine. No branch can bear fruit except through a connection with Christ.

"And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Jesus says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If we are branches of the living Vine, we shall be distinct branches, although united to one com-

mon parent stock. Suppose that each of the branches of the vine had a voice, would they talk to the shrubs and weeds about them, and fail to commune with the parent stock? If we are in Christ and he in us, will not our conversation, our deportment, have reference to Him, whom we love? Will we not look upon him as our Master?

One of the great troubles with us has been that we have looked upon men as infallible. But no matter how high a position a man may hold, it is no reason that he should be looked upon as incapable of making mistakes. The Lord may have given him a work to do, but unless Christ abides with him continually, unless he abides in Christ without a moment's separation, he will make mistakes and fall into error. But if men do make mistakes and fall into error, it is no reason that we should withdraw our confidence from them; for God alone is infallible. We must have the truth abiding in our hearts; we must draw nigh to God continually; for we shall have the powers of darkness to meet just as long as time shall last. We shall have to battle with the enemy of our souls until the coming of the Lord. When Christ was upon the earth, he contended with the enemy for the salvation of men, and when he left the world, he committed the conflict to his followers, to be carried forward in his name; and we are to wage this war day by day, hour by hour, minute by minute. To every soul of us belongs the battle. We do not know what God has for us to do. If we have only one talent, we should put it out to the exchangers; for if we are faithful in that which is least, in the future we shall be made ruler over many things. We should bring glory to God, and not make ourselves a center, and God will make us fruitful branches. We must center in Christ, as the branch is in the vine, and then we shall be in a position to bless all who come within the sphere of our influence.

"I am the vine, ye are the branches," said Jesus. We do not half understand the preciousness of this lesson; we must learn more and more the significance of these words. We need our eyes anointed that we may see the light of truth. We must not think, "Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge." The truth is an advancing truth, and we must walk in the increasing light. A brother asked, "Sister White, do you think we must understand the truth for ourselves? Why can we not take the truths that others have gathered together, and believe them because they have investigated the subjects, and then we shall be free to go on without the taxing of the powers of the mind in the investigation of all these subjects? Do you not think that these men who have brought out the truth in the past were inspired of God?" I dare not say they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the word, I answer, No. I believe that God has given them a work to do, but if they are not fully consecrated to God at all times, they will weave self and their peculiar traits of character into what they are doing, and will put their mold upon the work, and fashion men in religious experience after their own pattern. It is dangerous for us to make flesh our arm. We should lean upon the arm of infinite

power. God has been revealing this to us for years. We must have living faith in our hearts, and reach out for larger knowledge and more advanced light.

Do not trust to the wisdom of any man, or to the investigations of any man. Go to the Scriptures for yourselves, search the inspired word with humble hearts, lay aside your preconceived opinions; for you will obtain no benefit unless you come as children to the word of God. You should say, "If God has anything for me, I want it. If God has given evidence from his word to this or that brother that a certain thing is truth, he will give it to me. I can find that evidence if I search the Scriptures with constant prayer, and I can know that I do know what is truth." You need not preach the truth as the product of another man's mind, you must make it your own. When the woman of Samaria was convinced that Jesus was the Messiah, she hastened to tell her neighbors and townsmen. She said, "Come, see a man which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. . . . And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. . . . And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ."

Brethren, we must sink the shaft deep in the mine of truth. You may question matters with yourselves and with one another, if you only do it in the right spirit; but too often self is large, and as soon as investigation begins, an unchristian spirit is manifested. This is just what Satan delights in, but we should come with a humble heart to know for ourselves what is truth. The time is coming when we shall be separated and scattered, and each one of us will have to stand without the privilege of communion with those of like precious faith; and how can you stand unless God is by your side, and you know that he is leading and guiding you? Whenever we come to investigate Bible truth, the Master of assemblies is with us. The Lord does not leave the ship one moment to be steered by ignorant pilots. We may receive our orders from the Captain of our salvation.

We must be able to present the precious truth at the right time. We do not claim that in the doctrines sought out by those who have studied the word of truth, there may not be some error, for no man that lives is infallible; but if God has sent light, we want it; and God has sent light, and let every man be careful how he treats it. As the truth is proclaimed, men will say, "Be careful now, do not be too zealous, too positive; you want the truth." Of course we want the truth, and we want it as it is in Jesus.

When Nathanael came to Jesus, Jesus exclaimed, "Behold an Israelite indeed, in whom is no guile!" Nathanael said, "Whence knowest thou me?" Jesus answered, "When thou wast under the fig-tree, I saw thee." And Jesus will see us also in the secret places of prayer, if we seek him for light that we may know what is truth. Our brethren should be willing to investigate in a candid way every point of con-

\*Morning talk at Battle Creek, Mich., Feb. 6, 1890.

trovery. If a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side. We should all know what is being taught among us, for if it is truth, we need to know it. The Sabbath-school teacher needs to know it, and every Sabbath-school scholar ought to understand it. We are all under obligation to God to know what he sends to us. He has given directions by which we may test every doctrine,—“To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” But if it is according to this test, do not be so full of prejudice that you cannot acknowledge a point when it is proved to you, simply because it does not agree with your ideas. Do not catch at every objection, however small, and make it as large as possible, and preserve it for future use. No one has said that we shall find perfection in any man's investigations, but this I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and for kindred truths.

No matter by whom light is sent, we should open our hearts to receive it in the meekness of Christ. But many do not do this. When a controverted point is presented, they pour in question after question without acknowledging, without admitting a point when it is well sustained. O may we act as men who want light! May God give us his Spirit day by day, and let the light of his countenance shine upon us, that we may be learners in the school of Christ.

#### “THE LORD HATH NEED OF HIM.”

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

OUR Lord Jesus Christ, when here upon earth, “went about doing good.” He traveled over the hills and through the vales of Galilee and Judea, not in palace cars, nor yet in coaches drawn by swift-footed beasts, but on foot. Having come in human flesh and blood, he doubtless was often “wearied with his journey,” as when at Jacob's well in Samaria, and hungry, too, as he evidently was while resting beside the well, while his disciples were gone into the city to buy food. And though all the beasts of the earth were his (for he had made them), yet there is no intimation in the Scripture that he ever rode (except on the waters of Galilee) during all his ministry, till a few days before his death. He had traveled from place to place, preaching the gospel in all their synagogues, and healing all manner of diseases among the people.

But on his last journey to Jerusalem, where he was to suffer death, and near the end of this journey, he sent two of his disciples, and said to them, “Go your way into the village over against you: and as soon as ye be entered into it, ye shall see a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.” They went and found it as he had said; and whether the owner of the colt was a believer or an unbeliever, he freely let them lead the beast away. All that was necessary in his work, Jesus was able to command. If he had need of the beast to ride upon, he had the power to obtain it.

But why did he need him to ride the short distance between Bethany and Jerusalem?—Because that some 500 years before this, he had said by Zechariah the prophet, “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.” Zech. 9:9. The need that the Lord had of this lowly beast was the necessity to literally fulfill his promise, and leave unbelievers in his mission without excuse. His promise can never fail of fulfillment. And the shouting of hosanna to the King “that cometh in the name of the Lord” was so necessary that if the people had held their peace, the stones would have cried out. But there was no

need of this; for he who inspired the prophetic word, could inspire this multitude—believers, little children, and even unbelievers—to fulfill it. We may conclude from this, that since he did, by his servant John, promise the preaching of the messages of Rev. 14:6-12, as the closing work of the everlasting gospel, he will certainly fulfill his word. He will give the inspiration to his people; and those who are faithful to the end shall share in the final triumph.

#### NOW, AS THEN.

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

In the days when the Son of man was upon the earth, his divine mission was opposed by the most cruel and determined hatred. From the manger to the cross, through satanic envy the powers of darkness were arrayed to defeat his work in the salvation of souls. He came “to seek and to save that which was lost.” But how few stand ready to accept the terms of redemption!

“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.” Many at the present time professedly are the followers of Christ. Many say, “Lord, Lord,” who are not ready to receive the Saviour through those truths which separate us from the world, and make us “a peculiar people zealous of good works,” fitting us to stand when the Lord shall come to gather his children home. How many from the depths of a heart of sincerity earnestly inquire, “What shall we do, that we might work the works of God?”

In the seventh chapter of John we have an account of the Saviour's preaching at the feast of tabernacles, and how he and his doctrine were received. Of the multitude who heard him on this occasion, it has been observed that it “was composed of three different classes of people: 1. The rulers, priests, and Pharisees, declared enemies of Christ; 2. The inhabitants of Jerusalem, who knew the sentiments of their rulers concerning him; 3. The strangers, who from different quarters had come up to Jerusalem to the feast, and who heard Christ attentively, being ignorant of the designs of the rulers, etc., against him.”

It was largely of the last-named class, doubtless, that it is said, “And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?” This fired the hearts of the Pharisees and the chief priests with rage, and they sent officers to take him. These magistrates listened to the gracious words of the great Teacher, and returning without him, their verdict was, “Never man spake like this man.” The course of those who heard the Saviour gladly, receiving the divine truths as they fell from his lips, and the testimony of those sent to apprehend him, stand out in strong contrast with the actions of those who were his determined enemies. They ask those whose judgment was enlightened, whose hearts were convicted, and whose conscience led them to act in accordance therewith, “Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?”

But we have in this connection, with reference to the birth-place of Christ, an instance denoting the blindness, ignorance, and prejudice of those professing themselves to be wise in rejecting him as a Galilean. To repel the declaration, “This is the Christ,” the question is raised, “Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?” Were these men necessarily ignorant of the fact that Christ was born in Bethlehem, the city of David? Had they not heard of the song of the angels on the occasion of his birth? Did they know nothing of the visit of the shepherds to Bethlehem, where they found the infant Saviour lying in the manger?

Now, as then, many reject the Saviour, stand in the way of, and oppose their own salvation, because they know not the truth. They fail to search for it as “for hid treasures”—fail to dig deep, and build upon the Rock, Christ Jesus. Now, as then, we may know the truth, and by it be made free. We may know that, “being justified by faith, we have peace with God through our Lord Jesus Christ.” We may know the sanctifying power of truth. “The church of the living God” is “the pillar and ground of the truth.”

The truth will stand in holy triumph when error shall have fallen to rise no more,—when the blight and mildew and desolations of sin and death shall have been forever banished from the universe. Let, then, the sentiment of every heart be:—

“Truth is the gem for which we seek,  
For this we search and pray and weep.”

And now, as then, we may worship God “in spirit and in truth.”

#### WHEN WILL THE SAVIOUR COME?

BY J. I. ABBOTT.  
(Battle Creek, Mich.)

THIS is a question to which many would like an answer. We profess to believe that the Lord is soon coming. But *do* we believe it? Do we believe we have reached the generation of which the Saviour said, as recorded in the Scriptures, “This generation shall not pass away, till all be fulfilled”? Luke 21:32; see also Matt. 24:34, 35. But the question may be asked, To what generation did he refer? was it not the one that was then living when he spoke these words? We answer, No; for he said of that generation, that no sign should be given to it except the sign of the prophet Jonas. Matt. 12:39; Luke 11:29. But it is a generation that was then future, the one that should see the great signs that he foretold in Luke 21:25-36; and the generation in which we are now living is the one that has seen these great signs. Over fifty years of this generation have already passed away. Is it not time, then, that we had faith in the promises of God?

But the question still remains, When do we look for the Saviour to come? Before he appears, the seven last plagues must be poured out upon the earth; and they will not be poured out until after the latter rain has been poured out upon the Church. This will be just before the Saviour finishes his work in the heavenly sanctuary as our great High-priest. Then probation will end, and then the seven last plagues can fall upon the wicked.

When, then, will the latter rain be poured out? Have we not reasons to believe that some drops have already begun to fall? But before we receive its fullness, God's people must pass through suffering and persecution (brought on by the wrath of the dragon, Rev. 12:17), must learn to hate sin and love righteousness.

The dragon's wrath will be stirred by zeal on our part to spread the light of the third angel's message among the nations of the earth, not forgetting the scattered ones on the green islands of the ocean. We may expect that his opposition will be aroused, according to the prediction, by the steps now being taken to carry the light to the scattered isles, to the benighted and lonely ones who there sit in darkness, who have been waiting so long for God's law. (See Isa. 42:4.)

The time of trouble such as never was, is soon to come; and we might fear and tremble did we not know that the Lord is on our side. But the promise of being saved is to those who shall endure unto the end. Mark 13:13. Should we not, then, go forward with courage? The end is drawing nearer; the day begins to dawn! Let us press on, trusting in the Lord. If we are faithful, soon Elijah's mantle will fall on us, and the Lord will pour out the latter rain, to ripen the harvest of the earth. (See James 5:7.)

The Saviour said, "The harvest is the end of the world." Matt. 13:39.

The promised time is near when the earth will be lighted with the third angel's message (Rev. 18:1), and the gospel will be preached to every nation, and kindred, and tongue, and people, when multitudes will be converted in a day; for the Lord "will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:27, 28.

But if we are not earnest and faithful now, we shall soon have occasion to mourn and lament, as did the Jews, when we realize that "the harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

#### ROMANISM IN THE UNITED STATES.

BY ELD. A. O. BURRILL.

(Alma, Mich.)

THE late Roman Catholic Congress, held in Baltimore, was introduced by a sermon from Archbishop Ireland, in which he is reported as saying:—

Let me state, as I conceive it, the great work which in God's providence the Catholics of the United States are called to do within the coming century! It is twofold—to make America Catholic, and to solve for the Church universal the all-absorbing problem with which the age confronts her! Our work is to make America Catholic! If we love America, if we love the church, to mention the work suffices. Our cry should be, "God wills it," and our hearts shall leap with crusade enthusiasm. We know the church is the sole owner of the truths and graces of salvation. The conversion of America should be ever present to the mind of Catholics in America as a supreme duty from which God will not hold them exempt.

When we call to mind that it is about a century since this purpose—"God wills it"—was conceived by the Catholic Church, and when we compare it with her present attainment,—3,100 parish schools, twenty-seven academies or seminaries for the training of the clergy, her 650 colleges, her two universities, and her 9,000,000 communicants,—we are forced to admit that she has reasons, yes, great reasons, to say, "This fair land will be mine. We will have it for ours. Here we will build a second St. Peter's, whose glory may far surpass the one at Rome."

The papers report that a banking company with \$1,000,000 capital has been established in the city of New York, for the express purpose of furthering the interests of this church; and that the vaults are so constructed that if the treasures of the church need to be removed, they can find ample place in this land. When the National Reformers were making final arrangements for the Cincinnati Sabbath Convention, the archbishop was called upon to participate with the Protestants of that city, and the following is the report as taken from the *Statesman* of Jan. 23, 1890:—

"The archbishop," says Mr. Foster, "received us very cordially, and was the soul of courtesy. He is a man of medium height, and wears the long black gown peculiar to his order, and the three-cornered cap.

"We have called to ask you if you would be willing to participate in the coming Christian convention?"

"You know we Catholics are very exclusive."

"The Baltimore Council advised co-operation in Sabbath Reform movements with Protestants. This led us to hope that you would stand with us in the effort to maintain the Sabbath."

"It is true the Baltimore Council recommended co-operation, but that is to be done as citizens. We do not recognize Protestant churches or Protestant ministers. There is only one true Catholic Church. These other denominations may teach the truth in a measure, but they are not the Church of Christ. The Catholic Church is the spouse of Christ, and to her has been committed the oracles of God. She has received authority to teach the truth. We will work with Protestants as citizens, but not as churches. During the war, Horace Greeley and some others attempted to establish peace between the Northern and Southern States; but Mr. Lincoln said, 'You are good men and have good intentions, but you have no authority to act. I cannot recognize your work.' So we say to Protestants, You are good people. Your motives are good. But you have no authority. We cannot recognize you. I would be compromising myself to go into a Protestant church, and unite with Protestant ministers in such a convention.

This is the way this church has looked upon and treated Protestants since the Reformation,

and the way any so-called Protestants should be met who will seek such an alliance.

#### THE FIRST SABBATH EVENING.

BY DELIA MILLER DRURY.

(Essex Junction, Vt.)

HOLY silence, strange and deep,  
All creation seems to sleep;  
Twinkling stars their vigils keep  
O'er the new-born earth.  
Holy angels, looking down  
From beneath their starry crown,  
Wonderingly have gazed upon  
Great creation's birth.

Sweetly sighs the gentle breeze  
Through the grand and lofty trees,  
Faintly whispering songs of praise  
To the God of heaven.  
List, the music of the rills,  
Winding, trickling, down the hills,  
Sabbath peace the water thrills,  
'Tis rest day of the seven.

Birds of song who all the day  
Warbled forth their tuneful lay,  
Seek their nest, and joyfully  
Sing their evening hymn.  
Naught is there which can molest,  
Earth with heavenly peace is blest,  
As all creatures take their rest  
In the shadows dim.

Oh, what peace, what pure delight  
Broods o'er all the world to-night!  
Nothing known of curse or blight,  
All is rest and joy.  
Holy love abounding there,  
Whispers naught of grief or care;  
All so perfect, pure, and fair,  
Nothing can annoy.

Oh the holy Sabbath eve,  
If we now could but conceive  
Half the joy 't was meant to give,  
How our hearts would swell!  
How our voices would raise  
To our Lord in songs of praise,  
For the love that crowns our days,  
While on earth we dwell!

When our Lord shall come again  
O'er the earth made new to reign,  
He will banish care and pain,  
Fill each soul with peace.  
Then when Sabbath evenings bring  
Holy silence, we will sing  
Praises to our God and King,  
Songs which never cease.

#### A TRUE PICTURE.

BY L. C. CHADWICK.

(Battle Creek, Mich.)

NOTWITHSTANDING its often expressed hope and strong confidence in the conversion of the world and the ushering in of Christ's kingdom, the *Christian Statesman* publishes, without comment, the following quotation from an article written by the Rev. Milton Valentine, D. D., of the *Lutheran Observer*:—

With no disposition to take a pessimistic view of things, every Christian must be pained at the spectacle of the vast numbers who are not successfully reached and won to Christ through the means of grace. This is, indeed, an age of renewed missionary earnestness, but the work still lags far behind the urgent necessities of the case. A missionary map is enough to appall us by its vast black surfaces, which show where gross darkness covers its countless millions. In nominally Christian lands, what a small proportion of the population is truly Christian! In our large cities probably from one-half to three-fourths are outside of the Church. According to Dr. Dorchester, the Evangelical Church membership of the United States in 1880 was only one-fifth of the entire population. In Cincinnati, a few years ago, it was only one in twenty-three; in the whole State of Ohio, a little over one-fifth. In Chicago, in 1880, there was of all sorts of Church organizations, only one to 2,081 inhabitants. It is stated that in a certain Southern city a recent count showed 9,000 young men between the ages of twenty and thirty, and of these, by actual count, 114 were found at the Church service on a certain Wednesday evening, and the same evening 1,008 in the saloons of the city.

The proportion of the unchurched population seems to be increasing. Most of it is found in our large cities, and toward these cities the crowding, restless masses are more and more tending. . . . The Church is far behind its true success, and does not half bring into action the powers given for the service of the Master and the salvation of men. A large mass of population in every city, town, and community is allowed to stand without,

and perish under the shadow of easy-mannered sanctuaries, while the churches are perhaps occupied with sectarian strifes, or in tithing the mint, anise, and cummin of ceremonial exactitudes, to the neglect of the weightier matters of preaching the gospel, and personal endeavor to win souls. The unchurched masses form one of the great living problems of our practical Christianity.

If the religious press of the land would print more of this kind of reading, giving the true condition of the world at the present time, and encouraging the preaching of the gospel of Christ as a means of securing a different state of affairs, instead of undertaking to bring about a religious reform by legislation, we might have greater hopes of seeing checked the present downward tendency in the spiritual condition of the world.

#### THE ONE THOUSAND YEARS OF REVELATION 20.

BY ELD. D. T. BOURDEAU.

(Battle Creek, Mich.)

(Concluded.)

AGAIN, it is asked, "What is meant by Satan's being bound that he should not deceive the nations, unless it be that there will be nations upon earth, and that Satan's power upon them will be limited, so that they can be converted?" In reply to this question, we would first make a few important inquiries: Will God, after destroying all the wicked of the last generation at and near Christ's second coming, create wicked persons to be converted during the thousand years? Would it be likely that after showing his dislike for sin for 6,000 years, he should himself commit sin by creating a race of sinners? But who would preach to such? The saints will then all be in heaven engaged in other occupation. Can He of whom it is written, "God is not a man, that he should lie" (Num. 23:19), "with whom is no variableness, neither shadow of turning" (James 1:17), involve himself in a palpable contradiction by first teaching that our earth will not be inhabited by human beings during the thousand years, and then by teaching that wicked nations will be on earth during that period?

The chain that binds Satan is not a literal chain. It is an emblem of his inactivity in a direction in which he has previously been very active. During 6,000 years he will have been busy in tempting men, and in leading them to sin. Then, the wicked being no more, he cannot carry on his work of destruction. His "hands are tied." This expression has this sense attached to it, under certain circumstances, in every tongue. See that man who has been busily engaged in a certain occupation, whether mental or physical. His business fails; he has no work to do, and says, "My hands are tied." Do you criticise him, and say, I see neither cord nor chain around your hands? This matter is made clear by the case of the man who was found at last not having on the wedding garment. "Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth." Matt. 22:11-13. This will apply at the close of human probation. Then a class of Christians who will not have made thorough work in overcoming and in putting on the beautiful robe of Christian character, will be entirely deprived of the Holy Spirit, which will have measurably aided them in acting in the right direction. They will then have none of the freedom they have had, no help from God in prayer or in the performance of any other Christian duty. They will then understand the meaning of the words, "Bind him hand and foot," and will have anguish and sufferings that words cannot express.

Satan will be bound by the destruction of all the wicked of the last generation at the opening of the thousand years. He will be unbound by the resurrection of the wicked of every age at the close of that period. He will then go to deceiving the wicked nations, which will have just been raised from the dead, but will, with



them, meet with sure and irremediable ruin.

The commission to preach the gospel will cease to be in force at the end of the world. When Christ gave this commission, he said, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. Here Christ's being with those who preach the gospel embraces the idea of his sanctioning their preaching the gospel. (See also Mark 16:20, 15, etc.) When he ceases to do this, the commission to preach the gospel will end. This will be at the end of the world, which the Scriptures connect with Christ's second coming. Matt. 24:3, etc.

Again, the period of human probation will end just before the second coming of Christ. At that time the characters and destinies of men will be forever and unalterably fixed. The solemn decree will go forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly." Rev. 22:11, 12.

It would thenceforward be in vain to preach the gospel, and not one of God's true ministers will then think of preaching the gospel. Their work for the world will be finished. The fearful plagues of God's wrath will be keenly felt by sinners in Zion and by sinners in the world. Isa. 33:14, etc.; Rev. 14:9, 10, 14; 16. Christ will have finished his work as a priest and intercessor, and will have closed the door of mercy forever. He will have exchanged his priestly attire for his garments of vengeance, for his royal robes, and will pour fury and vengeance on those who have slighted his offers of mercy. Isa. 59:16-20; Rev. 15:8, etc.

Christ will have asked the nations of his Father, not to convert them, but to "dash them in pieces like a potter's vessel." Ps. 2:8, 9. There was a time when the wicked might have fallen on the Stone, Christ Jesus, in brokenness and sweet submission, and when they might have been received in mercy. This they would not submit to do. They would not come under the mild rule of Jesus; now they must submit to have the Stone fall on them and grind them to powder. Matt. 21:42-44.

Then will be realized the full force of the following scriptures by sinners in general, but especially by those who will have looked forward to and desired the day of the Lord—especially to the thousand years embraced in that day—as a period of great gospel light and gospel privileges, and a time in which it will be easier to serve the Lord than it is now, and who, influenced by the delusive dreams of good times soon to come to the inhabitants of this earth, will have lulled themselves in carnal security, and will have put off the preparation needful to escape the awful wrath of God, and to meet the Lord in peace at his coming:—

"Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness and not light? even very dark, and no brightness in it?" Amos 5:18-20. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Chap. 8:11, 12.

"Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door [the door of mercy], saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, we have eaten and drunk in thy presence [evidently partaking of the Lord's Supper is here referred to], and thou hast taught in

our streets [through ministers of the gospel]. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity." Luke 13:24-27. (Read also Prov. 1:24-33.)

In that day, none shall feel the lack of favorable responses from God, and of the approving blessings of his Spirit, like those who have once known what it was to receive encouraging answers to their prayers, and to enjoy the presence and comforting influences of the Holy Spirit, but to whom the heavens have become brass, and from whom the Spirit of God has taken its flight forever. How bitter and heart-rending will be the disappointment of those who, having closed their eyes and their hearts against unpopular truth, and having received in its stead theories that were flattering, that eased them down in indifference and spiritual sloth, have desired the day of the Lord, and have hoped to see it come as a day of wonderful revival to Christians in general, and of special outpourings of the Spirit of God on saint and sinner, and of great and easy accessions to the Church, under the benign and salutary influences of a glorious reign on earth during the thousand years!

What anguish, what agony, will such experience when they shall be awakened from their spiritual slumber by the awful realities of the day of God, and shall find themselves deceived, taken in a snare and shut up to ruin, without one ray of hope to cheer them in their deplorable condition! And their feelings of remorse and culpability will be intensified by the thought that they have led others to ruin by bringing them under the influence of their erroneous doctrines. Surely, there will then be "weeping and gnashing of teeth;" but it will be too late to repent and secure the favor of God. May God by his truth and Spirit break the power of error and of the siren song of peace and safety upon honest minds while mercy still lingers.

#### NOT UNDER THE LAW.

BY C. H. KESLAKE.  
(Cleveland, O.)

WHEREVER the third angel's message is presented, it develops a great many religionists who are not willing to submit themselves to God's holy law. They find that to keep the Sabbath therein taught, would put them out of joint with their friends, and cause them to become unpopular, etc. This they cannot stand, and so they make strenuous efforts to evade their duty concerning this matter.

Many are quick to discern that the theory that the Sabbath was changed by Christ at the time of his resurrection, will not stand; and so they go a step farther, and claim that the law is abolished. To prove this, Paul's language in Rom. 6:14 is cited: "For sin shall not have dominion over you: for ye are not under the law, but under grace." Perhaps there is no text relied upon more fully by antinomians than this one, to prove their theory. They claim that the law was abolished at the cross, and that ever since we have been under grace. If this be true, it follows that before the crucifixion there was no such thing as grace.

How, then, could any one be saved during that time? By the law? That cannot be. Paul, in Romans 3, proves that all have sinned and come short of the glory of God. Verse 23. Sin is the transgression of the law. 1 John 3:4. Therefore it is impossible for the law to justify the transgressor; all it can do is to condemn him. In his letter to the Ephesians, the apostle Paul teaches that "by grace are ye saved through faith." Chap. 2:8. This has been God's plan of saving sinners through all ages. The plan of salvation was devised as soon as Adam fell. In the promise (Gen. 3:15) that the seed of the woman should bruise the serpent's head, is revealed the plan of redemption. This includes the shedding of the precious blood of Christ.

It was faith in Christ that caused Abel's sacri-

fice to be accepted of God. Heb. 11:4. And it was faith in Christ that saved Enoch, Abraham, and all others who were accepted of God. But this is grace full and free.

The law and grace have been associated together since the fall. To deny this is to deny that Christ is the Saviour of all the redeemed, and John on the Isle of Patmos could not have spoken the truth when he said: "Unto him that loved us, and washed us from our sins in his own blood, . . . be glory and dominion forever and ever. Amen." Rev. 1:5, 6.

Now, what becomes of the theory that the law was abolished at the crucifixion? If by being under grace we are not under obligation to obey God's law, it follows that none from Adam down to the close of probation were ever under obligation to obey the law; for, as we have seen, the kingdom of grace was established as soon as man fell. Therefore our antinomian friends are 4,000 years behind when they say that the law was not abolished until the crucifixion. And this is not all. It is generally claimed by these people that the law had no existence until after the exode. Hence we find that grace antedates the law and sin, for "by the law is the knowledge of sin." Rom. 3:20.

As we have seen that we are saved by grace (Eph. 2:8), does it not follow, if the no-law theory be true, that the doctrine of Universalism is true? But Paul does not teach that because we are under grace we are no longer under obligation to obey God's holy law. Nor does he teach that being under grace, etc., is a dispensational matter. It is purely an individual matter. Those only who have repented of their sins, and accepted by faith the Lord Jesus Christ, are under grace. This is readily seen by looking at the context.

After having shown that all have sinned (Rom. 3:23), and the means by which we can obtain eternal life; viz., by faith in Christ (verses 24-26), in chap. 5:20 Paul tells why the law "entered" (*was added*, Conybeare and Howson's translation). It was "that the offense might abound." "But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Verses 20, 21.

Continuing his argument in chap. 6:1, 2, Paul says, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Only one answer can be given to this question. In the succeeding verses Paul shows that by having been buried with Christ by baptism, we have put off the old man of sin, "that henceforth we should not serve sin." Verse 6. By being truly baptized into Christ, we are no longer under condemnation; for "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

Further, in chapter 6, Paul says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Verse 12. In Christ, sin is dethroned. Our members which once were yielded as instruments of unrighteousness unto sin, must now be yielded as instruments of righteousness unto God. Verse 13.

This we are enabled to do; "for [being in Christ] sin shall not have dominion over you; for ye are not under the law, but under grace." Verse 14. From this, it is evident that what Paul teaches by the expression, "Not under the law" is, by being under grace we are not under the *condemnation* of the law. This must be so, for in the next verse Paul asks, "What then? Shall we sin [*i. e.*, transgress the law], because we are not under the law, but under grace? God forbid."

Thus, with this view, Paul's argument is consistent throughout; for in Rom. 3:31, he shows that faith in Christ does not make void (abolish) the law, but rather establishes it. And the no-law theory is proved to be false.

## 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.

### THE MASTER.

LET us speak of the Master whenever we meet.  
No theme is so precious, so stirring and sweet,  
So kindly and quickening to faith and to love,  
As Jesus, our Jesus, in glory above.

Let us speak for the Master wherever we go,  
Displaying our colors to friend and to foe;  
Exalting his person, his work, and his ways,  
His cross, and his coming, and all to his praise.

Let us speak to the Master, whatever we need;  
In him we are owners of riches indeed;  
Since he is our patron, our treasure and store,  
Even God who bestowed him can give nothing more.

Let us speak with the Master by night and by day,  
In constant communion beguiling the way;  
Till, reaching his presence, we rest at his feet,  
And know from that moment our joy is complete.

—From "With Him Forever."

### CHEERFULNESS.

CHEERFULNESS is that state of mind which gives an expression of good spirits or joy; or is a state of moderate joy. Cheerfulness is a natural element of the animal creation. The birds sing; the lambs skip joyfully from place to place; little dogs and kittens play; and even the insects in the air seem to be joyous. But man, with that element in his nature which enables him to appreciate these common blessings so freely bestowed upon all, is often sad and cheerless. This need not be so.

We should be cheerful, not only when our surroundings are favorable, but also when they are otherwise. When the disciples of Christ were tossed in their ship by the waves, Jesus said, "Be of good cheer." When Paul and his company had "been exceedingly tossed with a tempest" for fourteen days, and were in danger of shipwreck, Paul said to them, "Be of good cheer."

That which will be the most effectual in helping to overcome sadness and despondency, is employment of some kind. Doing good to others, if done with the right motive, will always produce cheerfulness.

Cheerfulness is a Christian grace. It not only affects our own lives, but its effects are seen upon those who come under our influence. Says the wise man, "A merry heart maketh a cheerful countenance," and he that hath "a merry heart hath a continual feast." He also says that it "doeth good like a medicine."

Like begets like. Would we assist others in their sadness, then let us be cheerful. In the words of another: "It lightens sickness, poverty, affliction, converts ignorance into an amiable simplicity, and renders deformity itself agreeable." Such a spirit is within everybody's reach. The love of God in the heart will lead to acts of kindness and benevolence, which will bring joy and peace to the soul. H. M. KENYON.

### WHO IS THE BEST MAN?

ALL useful work is honorable. The best life is that in which the powers of mind and body are most beneficently employed. An indolent life, whether passed in poverty or wealth, is a degraded and degrading life. No man can serve God by any other means than by serving his fellow-men. We do not disparage the Church or the worship of God, in public or private places, but he is the truest and most devout worshiper who goes about the practical duties of life in the right spirit, feeling that he is responsible for the use he makes of his time, talents, strength, and opportunities. The man who, according to his ability, does the most to promote the welfare of his fellow-men, be he scavenger or statesman, hod-carrier or preacher of the gospel, is the best man on earth. The dignity of labor is not dependent on the sphere of one's activities so much as on the spirit of the worker, and the nearness of his ap-

proach to his highest possibilities of usefulness. A good cobbler is a more dignified and honorable worker than the man who, having no capacity for intellectual pursuits, scorns to toil for a livelihood, and wastes his life in the substratum of a profession.—*Inventive Age*.

### HOLINESS IN THE HOME.

THE home-life should be positively Christian in its character. There is a great difference between a religion for show and a showing of our religion. God has come to seek for fruit,—for good fruit; not of talking well, but of walking well,—the fruits of holiness in life and conversation. Fruit short of this, God will not regard. We cannot attain true wisdom by seeking it chiefly in public audiences. The Lord was not in the strong wind, nor in the earthquake, nor in the fire, but in the still, small voice. The wisdom which he imparts is practical and attractive. It fills the possessor with sacred peace, and diffuses around him kindness and joy. It makes the mother in her home speak kindly and pleasantly in the kitchen as well as in the parlor—at home as well as abroad in company. There ought to be no heart-aches caused by neglect, or cold, cruel words, coming from those who profess holiness. We ought to be able and willing to help our kindred over the rough places in life, to kiss away the weariness from the invalid in our own home, to smooth back the white locks of the aged ones that tarry with us. We should be ready to communicate, to give books and fragrant flowers, before the eyes and ears are sealed in death and the white hands clasped upon the quiet heart. We ought to make our children gladder and happier in their own home than anywhere else. The love of God does, if we let it, make us speak more gently and lovingly to our husbands and wives than to company, and be as truly polite to each other when at home as when abroad.

Oh, it means something to live so that our homes may be a paradise on earth, even when flooded with tears! How the memories of such a home come to me now,—the songs, the prayers, the tears we shared together! The faces that were radiant with love are now hidden away from me here,—but they will shine more gloriously in heaven. Their lives while on earth pointed my soul Christward. I praise the Lord for a straightforward, downright, whole-hearted, holiness-living in my childhood home. May we have God walking in the inner temple; then we may go out to win and help others to a holy life!—*Mrs. Annie E. Bolton*.

### STRENGTH FOR THE LABOR.

THERE are many people who seem exceedingly anxious since they must work, to find something which is easy to do. But it is by no means certain that this is a wise course. How much would a boy know if he was constantly kept at easy lessons? He might study his primer for fifty years, and everything would be easy; but what would he know? and what would he be fit for? So a person might read easy books, like the sloppy, trashy, sensational novels of the day, but when he had read for 999 years, what would he know? and what would he be good for? Such things do not task the mental energies, do not develop mental powers, but leave a man as they found him, only a little more weakly and flabby than he was at the beginning. So with easy work—work which tries no muscle, develops no muscle. A man who never puts forth efforts which test his powers and try his strength, will never have much power to test or strength to try. He will grow up lazy, flabby, feeble, and unfit to fight the battle of life.

There is much work to be done which requires men of brain and men of brawn,—men of mental vigor and of muscular power,—and the world at large has little use for men who are always looking for easy places and for easy work. What we need is men of muscle, brawn, pluck, courage, and strength—men who are ready to grapple with difficulties, dangers, and hinderances; to take hold

of what comes, and do what is needed; to meet enemies and overcome them, and do work which shall tell in time and eternity.

God calls us to quit ourselves like men,—to be strong in the Lord and in the power of his might. Let us be ready to obey his call, and do his will; and if we do the work which he gives us, we shall have blessing in our labor while we do it, blessing on our labor when it is accomplished, and blessing for our labor at the end.—*The Christian*.

### CANDOR AND DUPLICITY IN CHILDHOOD.

YOUNG children are naturally truthful. Their candor is not founded on any conscious deference to dogmatic precepts, but on an instinctive recognition of the fact that sincerity is the simplest way of dealing with the problems of intellectual communication. Prevarication requires inventiveness, dissimulation, sophistry, subterfuge, caution, effrontery, and impudence. Candor requires only loyalty to facts. In the mind of infancy the very idea of falsehood is associated with the dread of risk and detection. Animals amuse us by the absolute unreservedness of their conduct; every impulse at once betrays itself into action; the working of their mental organism can be read like an open book. Yet cornered animals, even of the less intelligent species, are apt to become tricky, and in stress of circumstances, human weakness, too, resorts to subterfuge and deceit. In young children the habit of prevarication is generally preceded by an habitual disguise of conduct, suggested by injudicious restraint or excessive severity in the punishment of trifling offenses. The asceticism of the Middle Ages evolved a veritable training-school of dissimulation. Hypocrisy, for ages, remained the only alternative to the risk of open dissent, and similar causes will limit the chances for the development of even a naturally ingenuous disposition. Children, subjected to the discipline of a home where every cheerful impulse of their young souls is suppressed as sinful, naturally come to regard eternal dissimulation as the price of liberty, and prevaricate with the full sanction of their physical conscience, and under the constant impulse of reaction against the irksomeness of unnatural restraint. Conning catechisms while his schoolmates are enjoying their holidays, and the woodlands with a thousand voices invite to mirth and play, awakens rebellious instincts, which, sooner or later, must lead the most honest boy to the expedient of duplicity.

"Tyrannous bigots," says Condorcet, "forfeit the right to hear the truth, if they punish loyalty to nature and freedom as a capital offense." Parents should beware of giving their children cause for justifying dissimulation by a similar logic. Inhuman severity alone is apt to pervert the innate candor of the infant soul. If children have been taught by experience that the detection, even of a venial sin, is invariably followed by desperate penalties, it would be absurd to expect the desire of averting such consequences to be scrupulously fastidious in the choice of means. Stoicism is not a virtue of childhood, and the instinct of self-preservation from extremes of cruelty is as pardonable in the evasive pleas of a frightened child as in the evasive leaps of a frightened rabbit. Children will never acquire the habit of duplicity if they are made to realize how much easier it is to stick to the truth, and how decidedly, on the whole, it is also the safer plan.—*Dr. Felix L. Oswald, in the Home Magazine*.

—A bad opinion of us by our enemies, we think, seldom comes from any real demerit of ours. But the good opinion of us by those who regard us favorably is, we think, the just desert of our merits. Yet, if we knew it, there is often more of our demerit behind the bad opinion of an enemy, than there is of merit behind the good opinion of a friend. In one case we ought to feel warned; in the other, we ought to be stimulated.

—Point thy tongue on the anvil of truth.—*Pindar, B. C. 522*.

## The Mission Field.

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

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

### MAN'S ACCOUNTABILITY TO GOD.

THE following item from an old paper is worthy of serious consideration. It might be pondered with especial profit by those who are inclined to spend a portion of their time aimlessly. Let such weigh carefully how much is comprehended in the consideration that one's time is charged to his account in the heavenly record:—

Upon a sun-dial, 200 years old, in All Souls' College, Oxford, England, is the Latin motto, *Pereunt et Imputantur* of which the English is, *Spent, but charged*. The shadow glides over the face of the dial silently; there is no pendulum beat or whirl of wheels; the hours have been spent, but they are recorded, charged, in the books of everlasting remembrance. That record which God keeps must one day be faced. How many spend their hours carelessly, as the spendthrift flings away his money. They make no account of them. But God does. He charges every one of them, down to their last golden moment. What will you have to say when you face that record on the last day? To many of the young especially, life seems but a season of gayety and wild enjoyment. The hours go by them on winged feet. Day follows day, and their thought is of nothing but the pleasure that can be obtained from a passing hour. Ah! these hours are all charged to your account. You will meet them one day.

J. O. C.

### THE PIONEER OF CHINESE MISSIONS.

IN the month of September, 1807, a young Englishman, twenty-five years of age, stepped ashore from an American ship in Canton, China, with the avowed object of devoting his life to the evangelization of the heathen of that Oriental country. The undertaking was one of the greatest magnitude, from the fact that the laws of that land then forbade any foreigner to remain in the country except for the sole purpose of commerce. No Protestant mission had been established there before, and the present effort was at best only an experiment. But this young man, whose name was Robert Morrison, assayed to make an effort in that direction, notwithstanding the difficulties that stood in his way.

The prospect before the young man was not, according to human appearances, very flattering. But he had a courage born of continued victories in the battle of life, and of a firm, abiding trust in Him whose work he had come to do. Robert Morrison was not of royal birth—far from it. His father was a farmer until Robert was three years of age, when he established himself in the business of a shoe-last manufacturer, at Newcastle-on-Tyne. Like most other boys, Robert was sent to school; but at first he almost discouraged his teacher by his extraordinary dullness. In time, however, he brightened up, and gave promise of obtaining a passable education.

At the age of fourteen he was taken from school, to learn the trade of last-making with his father. For two years from that point, his reckless course gave rise to many grave apprehensions as to what his future standing in society might be. But at sixteen, he suddenly broke away from all evil companions, and devoted himself to books during his leisure hours, chief among which was the Bible. Not long after, he formed the acquaintance of a young man of kindred inclinations with himself, and the two were frequently to be seen in company, visiting the sick on errands of mercy, or conversing with friends on the subject of religion.

Young Morrison soon became so absorbed in religious matters as to be counted an enthusiast. In time he removed his bed from the house to the workshop, where he could have more privacy, and could also rise and retire at will without disturbing others. Thus isolated, he often read religious books till one or two o'clock in the morning. But even this arrangement did not give him all the retirement he craved. He therefore rented a small lot of land in the suburbs of the town, to which he often resorted for meditation and prayer.

At the age of nineteen he began to entertain ideas of entering the gospel ministry. In view of this he engaged a resident minister to give him instruction in the languages each day, from nine to ten in the forenoon. The balance of the day, from six in the morning till the same hour in the evening, was employed at his trade, after which he was engaged with his books till long into the night. After eighteen months of such application, he entered Hoxton Academy, London (better known afterward as Highbury College), with a fair knowledge of Hebrew, Greek, and Latin.

He had been at the college but a little while when his father's health failed, and he was appealed to as the only one who could successfully take the charge of his father's business. But his heart was so set on the idea of gaining an education, that he steadily refused to listen to any proposition looking toward his leaving the school. It is recorded of him that he was the most industrious student at the college; yet with all his duties in connection with the school, he found time to visit the poor and sick, and to pray with the afflicted, the same as he had done in Newcastle.

As the latter work absorbed more and more of his time, his love for it increased, and then ripened into a desire for foreign missionary work, which he made known to his tutors in the institution. But they represented to him the hardships of such labor, and advised him to think carefully upon, and pray over, the matter before deciding on the course he should choose. He gladly did so, but desire for foreign mission work only seemed to fasten more strongly upon him, and he accordingly appeared before the missionary board to make a formal request for work in the line of his choice.

He was readily accepted, and ordered to go at once to the Missionary Academy at Gosport. From there he hoped to receive an appointment to Timbuctoo, in Africa, as he had read much concerning the need of missionaries in that particular field. He was, however, soon appointed to take the China field, for the purpose of getting an elementary knowledge of the Chinese language, with the object of preparing to translate the Bible into that tongue. Knowing that the laws of China forbade foreigners residing in that country solely for the purpose of learning the language, the society designed that Morrison should find refuge on some adjacent island, and there procure help by which he might learn the Chinese language.

In August, 1805, Morrison returned to London, where he might gain the needful knowledge of medicine, preparatory to his contemplated sojourn in heathen lands. But while he was studying physics at St. Bartholemew's Hospital, Greenwich, he also found time to take a course of study in the Chinese language, under a native tutor, named Yang Sam Tak.

Near the close of 1806, it was thought best for Morrison to proceed at once to his appointed field by way of India. But on application, the East India Company refused to let a missionary be carried to that country on one of their vessels, and so a passage was secured for him to New York, on the ship "Remittance," hoping that from the latter port, passage could be secured to China. Morrison was accordingly ordained to the work of the ministry, and set sail for America, Jan. 31, 1807.

New York was reached April 20, after a very stormy passage. From that port Mr. Morrison went to Philadelphia, and there met some friends whom he induced to use their influence in Washington to obtain from Mr. Madison, then Secretary of State, a letter to the American Consul at Canton, requesting him to do all he could to establish a mission at that point. The letter was obtained, and Mr. Morrison then took passage for Canton in the ship "Trident."

An incident in connection with the negotiation for his passage, is here worthy of mention, as pointing out one of the characteristics of the apostle missionary to the Chinese nation. After

all the business details of the passage were settled, the business manager for the shipping firm turned from his desk, and with a mingled look of pity and contempt for the young man before him, whom he looked upon as nothing less than a fanatic, said: "And so, Mr. Morrison, you really expect to make an impression on the idolatry of the great Chinese Empire?" "No, sir," was the instant reply, "but I expect *God* will." This settled the colloquy started by the man of money, and soon the young missionary stepped into the little boat which conveyed him to the ship anchored in the harbor.

One might expect that a man with such untiring energy, dauntless courage, and implicit trust in God as Robert Morrison had displayed for the nine years past, would be equal to any emergency and ready to face any trial. It proved to be so. From the very first of his landing at Canton, he was beset on every hand with difficulties in his work, but he never flinched for a single moment. We shall, however, follow his course further in another paper.

J. O. C.

### THE WAITING ISLANDS.

"THE isles shall wait for His law." About twenty years ago, a party from one of the Christian South Sea Islands, in attempting to reach an island thirty miles distant from their home, were lost at sea. For eight weeks they floated in the leaky canoe, until they almost perished from exhaustion and lack of food. During the whole voyage they had worship morning and evening, and had kept up hope and courage; but now only half a cocoa-nut remained, and they felt that their doom was sealed, when suddenly they sighted an island, and about midnight their canoe grounded on one of the Ellisee group, 1,500 miles from their starting-place.

In return for the kindness shown to them by the natives, Elikana, one of the party, who was a deacon, set to work to instruct them in the knowledge of the true God. He learned the remarkable fact that some time before, the people had *burned their idols and ceased to be idolaters*; hence, he found them in a prepared state. They showed a great desire and aptitude to learn, and applied themselves with the utmost diligence while he remained among them; and they consented to his leaving them, after four months, only on condition that he should go to Samoa and return to them with a teacher. He promised that he would surely do so if God should spare his life and furnish him with the opportunity of returning. Four years passed before he was able to fulfill his promise; then, with Dr. Murray and two native teachers and their wives from the Samoan group, 600 miles distant, Elikana sailed in a trading vessel for the scene of his shipwreck. Nukulaelae is the largest of a group of nine islets dotted over a wide coral-reef of an oblong shape, inside of which is a beautiful lagoon. Most of these are covered with cocoa-nut groves, and are charming little spots. The people were delighted to see their old friend, Elikana, gave the party a hearty welcome, and begged for a teacher to be left with them, which was done, and the missionary party proceeded to the next group of islands, sixty miles distant. Here, strange to say, the same state of things was discovered which Elikana had found at Nukulaelae. They had *destroyed their idols*, and begun to feel after the true God about the same time as their neighbors. All that could be learned about it was, that the master of a trading vessel from Sydney had told them of the true God, and advised them to turn from idolatry and worship him. The first words of the chief to Dr. Murray were striking: "We are all in darkness here, and are *just waiting* for some one to teach us." The people set to work at once to learn to read, and during the two days the party remained, about seventeen had mastered the alphabet. A teacher and his wife were left with them, and in two weeks between twenty and thirty were able to read a little.

At the next group of islands, also, the visitors received a warm welcome. Here, too, the people



had destroyed their idols, and for years had been feeling after God, and worshipping him according to their little light. They had built a large chapel, and Sabbath after Sabbath were accustomed to meet in it and hold a sort of service. Over a platform was suspended an English Bible carefully wrapped in cotton cloth, and before it they chanted one of three hymns taught them by some visitor. One of them was the strangely inappropriate hymn, "When I can read my title clear," and a second was in the Hawaiian language, both alike unintelligible to the poor people. Here Elikana was left, and Dr. Murray proceeded to the next island, where the people, as in others, had destroyed their idols, renounced paganism, and were observing the Sabbath after a fashion. There was no teacher to leave here, but the promise to send one was soon after redeemed. On approaching the fifth and last group visited, canoes met the ship, and the first words were, "Is this the ship with the missionaries?" A report had, by some means, preceded them, and the people were full of the idea. For about five years they had been worshipers of the true God according to their measure of light, and were waiting and longing for some one to instruct them fully in the knowledge of divine things. To his most thrilling narrative, which we have thus condensed, Dr. Murray adds these words: "So ended this remarkable voyage. Island after island we had found prepared to our hand; doors wide open; people waiting to welcome us, as if they already knew the preciousness of the treasure which we bore. . . . No weary night of toil had gone before, and yet the day had dawned; the night of heathenism was passed, and the first rays of the Sun of Righteousness had appeared."

One of the brightest pages in all the records of mission work is the subsequent history of the churches planted upon these coral islands. For true missionary spirit and self-sacrificing liberality, we do not know of any church in our Christian land that can compare with these so lately redeemed from darkest heathenism.—*The Christian*.

## Special Mention.

### THE PAN-AMERICAN RAILROAD.

No harm will be done by the appointment of a commission of engineers to survey a route for an international railroad from the southern boundary of the United States to Patagonia. . . . Two sections of the proposed north and south railroad have been built, and are in running order. One of them, which connects with the railroad system of the United States, runs down through Northern Mexico and thence to Vera Cruz, where it stops. The other begins at Concepcion, in Chili, runs north nearly to Coquimbo, and has been graded nearly to the Bolivian frontier. It is the intention of the Chilean Government to extend this road north to the tropic and south to the parallel of forty degrees. The line, therefore, which the commission of engineers will have to survey, will run from the City of Mexico—for nothing would be gained by starting from Vera Cruz—to some point near Moreno Bay, or, say, to twenty-three degrees south. It would necessarily follow the line of the Pacific Ocean, and where the beach is flat there would be no difficulty in constructing a road. Unfortunately, the great bulk of this coast is broken by ranges of mountains which come down to the sea. When these continents were formed, the land was tilted up by lateral pressure, and the great mountain range which in this country is in places a thousand miles wide, and in South America, under the name of the Andes, covers even a larger territory, was compressed into a narrow space. The consequence was tremendous upheavals, dislocations, and faults which make of Southern Mexico, Central America, and Northern Colombia the most rugged and impassable country in the world.

For thirty years engineers have seen that an

enormous fortune awaited the builders of a rival line to the Panama Road, and surveys innumerable have been made. But no line has ever been discovered which was tempting enough to induce capitalists to put money in it. Before the Panama line was built, eminent engineers surveyed the valley of the Atrato, by using which a road could be constructed from the Gulf of Darien to a point within sight of the breakers on the Pacific shore, but that short gap was impassable. Other lines, equally promising in spots, were found by survey to abut against barriers which defied engineering science. Of course there is no such word as impossible in modern engineering. Mountains, however steep, may be tunneled or climbed, however rugged they may be terraced; but it is well that it should be understood that the project of a north and south railroad to connect North and South America presents difficulties greater than that of any railroad which is now operated anywhere on the globe, without excepting the roads over the Alps or those which are in course of construction over the Andes.—*San Francisco Call*.

### RELIGIOUS INTOLERANCE IN RUSSIA.

GERMANS, Lutherans, and generally all friends of Religious Liberty in Russia, are indignant beyond words at the repressive measures which, according to a most trustworthy account, are about to be put in force against the Lutheran Church in the Baltic provinces. Not content with the suspension of independent pastors and the banishment, without trial or hearing, of outspoken defenders of the faith and traditions of their fathers, the government has now resolved to do with the Lutheran Church what it has already done so successfully with the Roman Catholic, the Georgian, the Armenian, the Jewish, and the Mohammedan—transform it into an engine of governmental administration. First of all, the right of presentation to livings—which from time immemorial was, and still is, possessed and exercised by barons and nobles whose forefathers defended and died for the church—will be now taken over by the government, and the appointment of rectors, superintendents, incumbents, and generally of every Lutheran clergyman, will rest with the Minister of the Interior. Secondly, the management of all church property, now confided to the pastors, who have always most creditably acquitted themselves of the charge, will in future be handed over to a committee dependent upon the civil governor of the province. Thirdly, the theological faculty of Dorpat will be transported bodily to St. Petersburg, and there metamorphosed into an ecclesiastical academy—a process the nature of which was so thoroughly understood by the late Pope Pius IX., that, when the Roman Catholic faculty of the University of Vilna was subjected to it, he excommunicated all the ecclesiastical dignitaries who had hand or part in carrying out the scheme.—*Correspondence London Telegraph*.

### THE WORLD'S METROPOLIS.

BRO. I. J. HANKINS sends us a copy of *Grocott's Penny Mail*, published at Graham's Town, South Africa, from which we clip the following graphic picture of that city which constitutes the greatest center of the world's population. It is headed, "What is London?" and reads:—

This is how an English paper sums up the matter: London is a collection of townships, welded together by bricks and mortar, until it has become greater than any city of the world's history. Modern Babylon far exceeds ancient Babylon. You can start from Charing Cross, in any direction, and travel fifteen miles before reaching its suburban boundary. It measures twenty-seven miles square—that is, to cross it from any one side to the other as the crow flies, is twenty-seven miles. If the fastest train were to travel around it, it would take two hours without stopping. It contains 5,500,000 living souls to clothe, feed, govern, and spiritually instruct. Of this vast number, only 1½ millions ever enter a church door. There are 100,000 paupers, and 30,000 habitual criminals. Last year seventy miles of streets were added; the average number of new houses built is sixty-five per day. If all the people who enter London in a year were to start from St.

Paul's, and walk past ten abreast, the procession would last for about two hours, and be six miles long. And instead of the misery and poverty abating, it is growing worse and worse daily. Our archbishops and "big guns" meet at the Mansion House, and get up missions to Zulus and Hottentots, who need less attention than our own heathen at home. Three-fourths of London is heathendom—anti-Christian Vanity Fair. We want missionaries to come and help us; we want money to clothe and feed the sick and outcast moral lepers; we want to take the mote out of our own eye, before we look to the comparatively clean skin of the "niggers." Yet no one does anything to speak of. Is it not a hollow farce to call this a Christian country?

### THE STANDARD OF LENGTH.

In the United States and England the standard of length is the yard; and the question arises, How long is a yard? It may be said, in answer, that a yard is simply an arbitrary standard which tradition says is based upon the length of the arm of Henry VIII. At present the yard is the distance between two marks upon a certain bar, kept in the Tower of London, and if it should be destroyed the exact standard could never be replaced. To avoid this uncertainty, and obtain a fixed and unvarying standard, the French, in the last century, made an accurate measurement of a quadrant of the earth's circumference, and, taking the ten-millionth part of this distance, gave it the name of *meter*, and adopted it as the standard of length. This length, which is equal to about 39.37 inches, is now in universal use on the continent of Europe, and is authorized as a legal standard in nearly all civilized countries. Considerable discussion has arisen as to whether the original measurement was perfectly accurate, and it seems probable that there was a small error, so that if the standard meter now kept in Paris should be destroyed, a remeasurement of the quadrant of the earth would not give us exactly the same meter. However, the error in any case is a very minute one, and the chances are very small that the original standard will ever be destroyed, to say nothing of the fact that the numerous copies distributed among the various nations of the world do not appreciably differ from it.—*Popular Science News*.

### FICTION.

By the last annual report of the librarian of the public library of Cincinnati, says *The Student*, it appears that the number of books of fiction and juveniles taken out was very nearly 210,000, as against 178,346 of *all other books*. This is stated to be an improvement, as against fiction, over the return for the previous year. There is room, nevertheless, for a far greater reversal of the figures. There is clearly good reason why friends should keep bright their testimony against the untruthful and sensational in literature. Nevertheless, the demand for, and the supply of, works of fiction continue ever increasing. This is pointedly illustrated by the fact that during the year 1886 there were issued twenty-six serial "libraries," comprising 1,551 volumes, *only sixty-nine of which were not novels*.

What kind of growth can we expect in persons fed upon such slush as this? What will a person know whose early life is spent reading lies by the volume? How much nerve and strength and moral stamina can be looked for in persons who have been nourished on such food as this? No wonder that great writers like Ruskin, or reformers like Frances Willard are thankful that in early life they were not allowed to waste their time over this kind of sickly trash. Happy would it be for others if they could be brought back from a world of fancy to this world of facts, and prepared for the realities of life which await them.—*The Safeguard*.

—A geographical globe for the Shah of Persia is to show the different countries in precious stones. France will be indicated by sapphires, England by rubies, Russia by diamonds, and so on, while the seas will be represented by emeralds.

## The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 25, 1890.

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### CONFUSION ON THE SABBATH QUESTION.

It is not in America only that opponents of the doctrine that the seventh day is the Sabbath of the Lord, are in utter discord and confusion among themselves; the same state of things exists in England also, as some items herewith presented clearly show. This diversity of sentiment shows one of two things,—either that the Bible has given no definite instruction on the subject, or that men have sadly departed from its teaching. But when we look at the testimony of the Bible on this question, we find it just as simple, plain, and direct as language can express it: "The seventh day is the Sabbath." And all who take this as it reads, and act upon it, have no trouble with the question; they are united; all others are in confusion. This should be sufficient evidence to all that the trouble arises from the efforts of men to evade the commandments of God.

In October last, it seems, there was a meeting held in England with reference to the question of Sunday-keeping, reported in the papers as "The Cardiff Church Congress on the Question of Sunday Observance." At this Conference there were about as many differing opinions expressed as there were different speakers. Thus the "Right Hon. Earl Beauchamp" expressed the opinion that the old "Judaical observance of the Sabbath has passed away, never to return," and at the same time acknowledged that it was impossible to frame laws which would secure "the due observance of Sunday."

He was followed by Mr. George Frederick Chambers, F. R. A. S., Barrister-at-law, Northfield Grange, who repudiated the idea that the Sabbath had anything Jewish about it; it dates, he said, from the origin of the human race; when instituted, it was binding on the whole human race; having never been abrogated, it is binding still; but the Church has substituted the first day for the seventh, and this may therefore be "reasonably regarded as in accordance with our Lord's will." The desecration of Sunday, he asserted, came principally from the upper classes, and betokened future mischief.

This plainly rests the keeping of Sunday on the basis of the original commandment. But this did not seem to suit. So the Rev. Robert Linklater, D. D., Vicar of Holy Trinity, Stroud Green, followed, and said: "The popular idea is that we are to keep Sunday, because of God's command to his ancient people, the Jews. If this is really the case, and a true reason for our duty, we are frightfully guilty in the matter, and we deserve a Babylonian captivity to punish us for our desecrated Sabbaths, since from the very beginning the Church has deliberately broken this commandment, not only in neglecting the specified duties and religious acts of the Sabbath, but ignoring the very day itself. If the old commandment is still binding, there is nothing more to be said; we must keep it to the very letter."

Mr. Linklater's expression in the foregoing extract—"the very day itself"—shows that he has no question as to what day is meant by the "seventh day" of the commandment. And on this point the Church of England generally are agreed, that the week is a fixed and definite period of time, and that it has come down, just as we now have it, from the remotest historic ages.

But looking upon Sunday as a mere Church institution, it is not strange that they should begin to feel that where divine sanction was wanting, a little laxity on their part could easily be tolerated; so the "Rev. C. T. Roberts, Curate of St. Clements, Notting-hill," said: "Hitherto we have tried to

keep Sunday exclusively for religious purposes. I was brought up with the idea that to take a walk on Sunday was on a par to taking my neighbor's purse, or taking God's name in vain; and to read any other book but the Bible was ruinous to my soul; and the only thing to do was to go to church as much as one could, and for the rest of the day to 'yawn.' The tendency, however, at the present day, is in the direction opposite to this. The upper ten and the lower million are breaking loose very rapidly from the state of intellectual and physical bondage to which they have been hitherto supposed to submit upon the Sunday."

And then the "Rev. J. T. Jeffcock" took a still wilder plunge, and practically nullified all idea of a Sabbath, by making the Lord's day something to be observed every day. He said: "There has always been a distinction between the Sabbath and the first day of the week. The way for a Christian to keep the Lord's day, is to 'keep the Lord always before him?' Christ has called Christians to liberty, and they must stand fast in that liberty. (Cheers.) He believed the sin of Sabbath-breaking was extinct. . . . When he was first ordained, he used to have a cold dinner on Sunday, but he did not go in for that now. (Laughter.)"

Rev. E. W. Sergeant wanted those who believed that Sunday rested on the fourth commandment, to show where God had changed the day; for he said, "The same Authority alone that fixed the day can change it." "And if he has done so," he asked, "when was it done, and why did the Eastern Christians for nearly three centuries observe both days?"

Lord Norton thought it a strange thing to say that the fourth commandment was secondary and temporary, and had been abolished.

Canon Stowell agreed that people kept the Lord's day on the authority of the Church, but the Church appealed to the authority of the commandment; and he asked, if the fourth commandment was purely ceremonial, why it was inserted among commandments which were of purely moral obligation.

Canon Lucock thought the primitive Church the safest authority to trust.

Captain Toynbee said he was moved almost to tears to hear clergymen of the Church of England speak as some of them had on this question.

The Dean of Manchester thought Sunday was the day of recreation for the human trinity of body, soul, and spirit.

Canon McCormick said it had been said that the Church gave them the Sabbath. He denied this. God gave it. The moral law existed long before the giving of the law on Mount Sinai. God intended the day to be a holy one, and not a day for carrying out our own pleasures.

Rev. A. G. Goldsmith said, with what strikes us to be a tinge of grim sarcasm, that all the speakers were agreed that "one day in the week should be given to something or other." That is about as near as any one can come to it, when he departs from the word of God.

Prebendary Grier did not hesitate to declare himself a Sabbatarian, and did not agree that Sabbath-breaking was simply a sin of the past.

And thus the matter went on, till it appeared that in "a single diocesan conference" there were something like "fifty different opinions concerning Sunday observance;" but it was thought that this state of disagreement in regard to the institution "must be kept from the people, lest they lose what little respect they have for the day."

Is God the author of all this confusion?—Nay verily. What a foundation does the Sunday stand upon, and how long, under these circumstances, can respect for it be maintained, when its self-constituted guardians know in their own hearts that it is entitled to no respect? Like Saul, who sought to the woman of Endor because the Lord had departed from him, so the determined champions of Sunday are seeking the assistance of the sword of Cæsar because they get no help from God.

The foregoing facts relative to the meeting re-

ferred to, we gather from the *Sabbath Memorial* of December, 1889, quoted from the *Guardian* of Oct. 16, and the *Sussex Daily News* of Oct. 24, 1889.

### TRUTH AND ERROR.

To those who would take an active part in the great conflict of truth and error, a zeal which is according to knowledge is an essential qualification. Experience has shown that truth is quite as likely to suffer from the injudicious help of its friends, as from the open attacks of its foes.

In this fallen world, conditions prevail which are favorable to the growth and propagation of error. It springs up in innumerable forms on every hand, with which truth in its progress must be continually brought in contact. But truth is seen and felt in its full dignity and grandeur when it moves steadily on its course, regardless of the hydra heads which show themselves in its way. It has a power peculiarly its own, and has nothing to gain by turning aside to take up the challenges of error. At times this becomes a necessity, but not as frequently as some people are led to think. Most often is it the case that error can be most effectually dealt with by simply being let alone. The friction of controversy galvanizes into life many an error that, left to itself, would soon sink into oblivion. The less attention there is drawn to it, the better. When the advocates of truth turn aside from their direct line of work, to engage in the demolition of error, they are often doing a work of no particular consequence. To be rubbed, turned over, and held up to view may be just what an error needs to start it into flourishing growth. Better if it were left to languish amid the darkness of its own creation. Let the advocates of truth devote their energies to its propagation, and leave error to shift for itself. Let it have a chance to perish of its own corruption. If it fails to do this, the simple contrast with truth, flashing forth in its divine beauty, and backed by the power of Omnipotence which attends it, will do more for its destruction than would a direct attack upon it.

These observations, pertinent to truth in general, apply particularly to that system of truth which embraces the great warning message of which the world is hearing to-day. Doubtless there has been a great deal of needless worry and expenditure of effort over the opposition which the truth in our day has had to meet. Let the energies of its defenders be devoted more to its direct promulgation, with less thought of the opposition, and the cause of present truth will not be the loser thereby. L. A. S.

### CHANGES IN THE EAST.

THE affairs of Europe have again been brought to a crisis, by events the full significance of which it is not possible yet to foresee. New combinations have been suddenly developed in the kaleidoscope of European politics, involving momentous interests. The chief factors in this result, if we may judge from appearances, are the universal labor troubles, and the recent German elections. Over against each other in the midst of this agitation, two central figures appear, and by their movements indicate very clearly the trend of the change which is taking place. The one is the receding figure of Prince Bismarck, the iron chancellor and foremost statesman of Europe, in the act of finally laying down the scepter of his supremacy; the other is that of the pope, advancing to reap the benefits which the situation offers to Rome.

Various versions are afloat as to the chancellor's motive in taking this important step. But little, however, is known, save that the result of the recent German elections laid before him the alternative of making a journey to Canossa, or of yielding government control of the *Reichstag*. It appears that the surrender demanded by Rome was too complete, and Bismarck preferred to leave to his successor the performance of the humiliating task.

The supreme pontiff is doubtless overjoyed, and the attitude in which he is posing is full of signifi-



cance. The following dispatch from Rome may be taken as indicative of his plans and the hopes by which he is actuated:—

ROME, MARCH 18. [Copyrighted, 1890, by James Gordon Bennett.]—I have authority from the Vatican to announce that the pope would consent to act as mediator through which a simultaneous disarmament of European nations might be brought about. The question was put directly by your correspondent to-night, and the answer was equally direct. Pope Leo XIII. has taken a bold stand. He holds that the existence of the immense armies, which are draining the health of Europe and inflicting great suffering upon the toiling masses, is antichristian. The German emperor wrote an autograph letter inviting the pope to send an ambassador to the Berlin Labor Conference. In reply, the pope sent an autograph letter, saying he could not do so unless his representative was given *precedence over all other delegates*. Then the emperor wrote another letter, urging the pope, in the interest of mankind, to take a part in the conference so far as he could, and at least give it his moral support. To this the pontiff has warmly responded. I am authorized to announce that the pope has written a document dealing with the entire problem raised at Berlin. This has been diplomatically communicated to the Papal Nuncio in Germany, and will be laid before the international conference.

Still more significant as to the real principles of this papal policy is the following dispatch from Berlin:—

BERLIN, MARCH 17.—Emperor William recently wrote a letter to the pope informing him that Bishop Kopp, of Breslau, had been appointed one of the German delegates to the labor conference, and declaring that he relied upon the support of the Catholic clergy in settling the social question.

The pope thanked his Majesty, and said that the labor question would be best solved by the application of the Christian principles of *Sunday rest* and religious education.

If we are not mistaken, the pope has here struck the key-note of what will finally be adopted as the solution of this great and perplexing problem. We wait for coming events to justify this conclusion.

L. A. S.

#### ADVANCED PLANS FOR THE SCANDINAVIAN WORK.

##### Its Present Needs, and How We Expect to Meet Them.

THE Scandinavian branch of the work needs laborers in every department. Our ministers are very few, our editors and writers are still fewer, and our teachers also are very scarce. We have some canvassers and Bible-workers, but we need a great many more. One great difficulty which we meet in developing workers, is the fact that we have had no schools where we could educate our children in the mother-tongue. The Scandinavians coming to this country partake readily of the spirit of our American institutions. Our young people attend American schools, learn the American language, and grow up Americans; and thus, instead of being prepared to work in their native tongue, they are almost as unfit for it as are native Americans. Most of the few laborers that have begun to labor in this tongue, have struggled against the greatest difficulties, and therefore the work has gone much slower than it otherwise might have done.

We cannot expect ministers to be converted from other denominations to supply our laboring force, nor can we place our dependence upon this; neither can we expect that writers and authors from other denominations will come in and take the responsibility of our work. The only responsible editor and author we have at present is Eld. Matteson, and, as you are aware, he is in very feeble health. If he should die, we would find ourselves destitute of an editor and author. This is a distressing thought to those who feel a burden and a responsibility in connection with this branch of the work.

Last summer the General Conference Committee arranged for a Scandinavian school at Battle Creek. Bro. Ottosen, a medical student from Copenhagen, was engaged as teacher. The effort has been a success; fifty have been in attendance at the school. The interest is most excellent, and they have made good progress for the short time spent.

The General Conference has shown great interest for the foreign work by providing for permanent schools in the different languages, in connection

with the proposed "Union College." Buildings are to be erected for the Scandinavians and the Germans. The French school will be connected with the Battle Creek College. This is good; but it takes more than brick walls and seats to make a school: we need teachers, and we must have them.

We have investigated the subject of Scandinavian schools here in this country, and we find that our needs cannot be supplied here; that is, there are not schools here to which we can send students to receive a fitting-up for teachers. The only way that remains for us, is to send them to Denmark or Norway. This we intend to do. Immediately after the close of the present term, March 26, we expect to send about six persons whom we have selected from our school, to pursue the study of the language and the sciences which will be necessary to fit them for teachers in this branch of our new College.

But this will call for funds. These young people are not so situated that they are prepared to meet their own expenses. I have therefore commenced to raise a Scandinavian S. D. A. educational fund, by which to carry out this project. From this fund we will loan these persons money to carry them through their studies while in Europe, they to pay it back as soon as possible after they are ready to take up the work for which they are preparing.

At the close of our school, Bro. Ottosen returns to Denmark to resume the study of medicine. He himself will assist these persons whom we send over there, by giving them some personal attention and securing for them competent instructors. Next winter we shall have a school in Christiana, Norway, under the charge of Bro. Ottosen, who will be there at that time. I expect there will be an attendance of 100 or more. These brethren and sisters that we now send over to Scandinavia, will connect with that school, to teach in the lower branches, and to study in the higher. In the fall of 1891 we expect to have our buildings ready for use for the Scandinavian school at Union College. Bro. Ottosen will then return, if we wish him to, and take charge of the work, with these others who are now preparing to teach. In this way we shall have a corps of teachers all ready to take up the work in the College. It is not only for Union College that we must prepare teachers, but also for our school at Christiana, Norway, which is growing in importance.

While this preparation of teachers is going on, we shall organize a work among our Scandinavian churches in this country. A number of those at our present school at Battle Creek will go out to work among our Scandinavian churches, conducting Bible work and church schools, holding Bible-readings, and laboring especially to interest our youth. In this way we shall create an interest in our Scandinavian churches and among our Scandinavian brethren, to learn the language, in order to prepare to take part in the work. We cannot expect to see laborers coming up in this tongue unless we educate our children in our own language. A knowledge of the language is of absolute necessity in order to labor in that tongue. By working among our churches, creating an interest among our young people in the Scandinavian tongue, and holding preparatory schools, we shall be ready to enter our new College as soon as it is ready, not only with a competent corps of teachers, but also with a large attendance of our Scandinavian youth.

In this way we expect to see our young people become interested to learn the language, so that they can be able to use their mother-tongue with ease. And then we may expect to see recruits to our laboring forces,—canvassers, Bible-workers, ministers, authors, and editors. We know that these results will not be reached in a day; we expect to meet difficulties and perplexities in trying to carry out this plan; but we believe that God will help us to bring about these results to his glory and the advancement of his cause.

It will take a considerable amount of funds.

It will not be needed all at once, and we have confidence to believe that it will be forthcoming as it is needed. This subject has received much careful attention, and the plan is not started out in haste. This step will mark a new era in the advancement of the truth among the Scandinavian people, both in this country and in Europe. May God add his blessing.

What I have here said of the needs in the Danish and Norwegian, apply equally to the Swedish. And the plan suggested to educate persons will also be carried on in the Swedish, only with this difference: in the Swedish we will find the persons to educate in Sweden instead of sending them from America over there, though I might mention one exception. Eld. Emil Johnson will go to Sweden in the course of two months, to study the Swedish, with a view to being better fitted for the Swedish work.

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

#### THE WORK IN AUSTRALIA.

My last communication to the REVIEW was written in the midst of our annual meetings, and for want of time was necessarily brief, and being written before the close of the meeting, was consequently incomplete. As mentioned in my last report, the former part of the meeting was characterized by a good degree of the blessing of God. This, I am happy to say, continued with us until the close of the meeting. The early devotional meetings were especially seasons of great refreshing. We sadly missed the presence and counsel of any representative from the General Conference, with which our other Conferences are almost universally favored. I can but feel that there is an important element lacking in those meetings of our Conferences where none of the General Conference Committee is present. There is an intimate relation between our General Conference and the local Conferences; in fact, the local Conferences are but inherent parts of the General Conference, and where the communication between them is severed, it almost seems like cutting off the branch from the vine.

There were twenty-five delegates and three ministers present, and a general invitation being given to participate in the deliberations of the Conference, it was accepted, and availed of, to a proper and interesting degree. All our discussions resulted harmoniously, and many expressed themselves as having enjoyed a far greater degree of God's blessing than ever before. By reference to the minutes, which will appear later, the details of the Conference work will be seen, and need not be repeated here. In providing for the field of Sydney and New South Wales, it was necessary to break up the tent company at Sandhurst, and recommend Bro. David Steed and family to remove to Sydney, which they have accordingly done; and Bro. W. L. H. Baker, formerly of the Pacific Press, who has labored to some extent with Bro. Israel, but during the last year in the *Echo* office, joined Bro. McCullagh in the tent-meetings at Sandhurst, a city of 40,000 inhabitants, 100 miles north of Melbourne. Sister Baker kindly consents to remain in the *Echo* office, where she can scarcely be spared at the present time.

Immediately after the Conference, Bro. M. C. Israel and his family departed for their field in New Zealand. This Conference, in losing Bro. Israel, who has been connected with the work from the outset, experienced some of the feelings which our home Conferences have experienced in sending their laborers to Australia. There was no disposition to complain, but it was with feelings of great sadness that we bade adieu to those who have stood so faithfully by the work in Australia. In the United States, New Zealand and Australia are regarded as neighboring Conferences, but here we are painfully aware of the fact that 1,200 or 1,500 miles of rough ocean separates us. Illustrative of this point, one of our leading brethren in America once wrote to this country that he supposed we would be pleased

to have Bro. Boyd for a neighbor, not realizing that we were twice the distance from Europe to America apart.

The number who received licenses at our Conference is ten, only a part of whom will be able to devote much of their time to the work of the ministry. So far, the Conference finances are in a healthy condition. After settling all claims, we have over £400 in the treasury. We shall endeavor to pay our tithes to the General Conference in the future, and thus return some of the means which has been so generously bestowed upon us. Our people in these colonies are very faithful in the matter of paying their tithes, though they are by no means wealthy, and money is not at all abundant. In other respects, we feel somewhat a pressure for want of means. Already it becomes important, if not necessary, for the *Echo* Publishing Company to use their entire building, which will necessitate the erection of a church in Melbourne. The first item to be considered is the purchase of necessary land. A lot fifty feet wide anywhere near the office will cost us at least \$4,000, and the building would still have to be provided. This, in addition to having erected the office so lately, seems like a great undertaking. We hope and pray that God will give us wisdom to know how to act in the matter.

In connection with the meeting, the organization of a Colonial Health and Temperance Society was effected, with Bro. D. Steed as president, and Mrs. Annie Muckersy as secretary. There is a broad and open field for the operations of such a society, and with sufficient effort a great amount of good could be accomplished. There is a general awakening upon the subject to which this society stands related. During the time of our meeting, and for nearly one month, the most intense heat prevailed that I have ever experienced. The thermometer indicated as high as 103 degrees in the shade, and 156 degrees in the sun, and for many days was above ninety-five degrees in the shade. Such a spell of weather is unprecedented in the records of this colony. Last week, however, a very acceptable and delightful change occurred. Scientific men have attributed the phenomenon to the existence of a dense and immovable "mountain" of air lying all this time upon the ocean, and extending from New Zealand to the southern shores of Australia, and which prevented the currents of air from taking their usual course. This was not universal throughout the continent; for during this time in Queensland and other northern parts, the country has been deluged with rain.

The leading political question before the country at the present is that of the federation of the colonies into a dominion like that of Canada, or some sort of union by which the various interests of the colonies may be joined. It is proposed to do this "under the crown," that is, with loyalty to Great Britain, though it seems that the English public are not altogether easy about the outcome.

G. C. T.

#### THE BIBLE IN THE PUBLIC SCHOOLS.

An important decision was rendered last week by the supreme court of the State of Wisconsin, bearing upon one of the foremost questions of the hour in educational matters,—that of the connection of religious exercises with the public schools. The decision of the court was that the Bible had no place in such schools.

This decision, though said to be a victory for the Catholics, is evidently just. The public schools are for the benefit of all classes of good citizens, irrespective of their views of Scripture,—the skeptic and the Jew, as well as the devout believer; and as long as this fact remains a fact, the reading of Scripture or other devotional exercises in those schools is out of place. It would seem, however, that the principle of local option might be utilized here—that is, that the Bible should be read where no one offers an objection—to prevent the loss in many instances of a beneficent influence upon the youthful mind.

## 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 LAST MESSAGE.

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

To humble home, to stately palace hall,  
Go forth, obedient to the Master's call.  
Proclaim the words of holiness and truth  
To aged sire, to middle-aged and youth.  
Raise high the standard to the breeze of heaven,  
Declare the solemn message God has given.  
The Lord is coming, clothed with power and might,  
To gather his beloved from earthly night.  
Loud halleluiahs then will fill the air;  
The shout of triumph take the place of prayer.  
The loved who long have slept beneath the sod,  
Will waken in the image of their God.  
No sin, no death, will ever part them more  
Who gain a home upon the other shore.  
But, clothed with life immortal, they will be  
From every pain and care forever free.

The Lord is coming! Sinner, hear the call,  
And seek his pardon ere his anger fall.  
His judgments dire will overtake thee then,  
And vain will be thy supplications when  
His hand is raised in vengeance on his foes,—  
That vengeance which no pardoning mercy knows.  
Long has the Lord his pitying mercy shown,  
Long hast thou of his truth and judgments known;  
And yet, to-day, he pleads with thee in love,  
To hear that voice of warning from above.  
Haste to be wise! nor longer turn away,  
Thy soul's salvation, why wilt thou delay?  
The Lord is coming! haste thee to repent  
Ere time's last lingering hour, in folly spent,  
Shall hurl thy trembling soul to dark despair,  
While only pain and death await thee there!

### NEW ZEALAND.

THE work in New Zealand is still meeting with a good degree of the blessing of God. In different parts of the colony the light of the truth is dawning upon the people, and many are desiring to hear more of the precious truths of the third angel's message. We still have many evidences of the power of the truth among men. Recently we have had an appeal from a man in the South Island, for some one to bring more light to himself and family. One of our canvassers sold him some of our denominational books, and he writes that they have convinced him that they contain a special truth for these times. Since our last report we have had a temporary addition to our laborers here, and could wish that we might have some more permanent ministerial help in this colony.

Eld. Israel and family, acting under instructions from the General Conference, have just arrived from Australia. After spending a few days with the church in Napier, Eld. Israel left for Palmerston, North, to help Eld. Hare. The latter has been holding tent-meetings here for some time, and quite an interest has been aroused in the truths of the message, and a number have already decided to obey.

Considerable opposition has been manifested by the antinomians, but their endeavors to prejudice the people, and lead them away from the grand principles of the truth, have been fruitless; for the foundation of God standeth sure, and all the opposition only causes the truth to shine the brighter. Some of the sectarian papers are commencing an agitation in their columns, against our work, and we believe that we see evidences in the articles written, that the prophecy of Rev. 13:16 will soon be the great testing ground in this as in other parts of the world; and while the truth is ever onward, the delusions of the beast have had a long start, and we feel that more laborers are needed to clear these errors from the minds of the people.

The Auckland church have just held a series of special meetings, and much of the blessing of God has been manifested among them. Eld. Daniells has been there for a few weeks, and he is now at Palmerston, to help in making a special effort to establish the work here.

The annual Conference is to be held this year at Napier. During Eld. Daniells's visit to Auckland, the delegates were elected, and it was decided to hold the meeting from March 28 to April 6. We feel anxious that the coming Conference shall be one of special benefit and blessing to New Zealand.

In the canvassing work, too, much good is being

accomplished, and during a visit over a portion of the field, recently, we were rejoiced to find that the seeds of truth had indeed been scattered far and wide. After the Conference we hope to get located at Wellington, and then we expect to extend this branch of our work to the other parts of the colony.

In looking over the field, we realize the greatness of the work; but while feeling that the laborers are few, we know that the God of Daniel still rules in the affairs of men; and if we have him to lead, we can do all things. We ask for the prayers of our American brethren, that a rich blessing may attend our work here.

JAMES HARRIS.

Feb. 22.

### MINNESOTA.

BURTRUM.—We began meetings here the 19th of February, holding them in the village school-house. We have held five meetings each week, the house being otherwise occupied two evenings. The attendance and interest so far have been quite good. We have had good freedom in speaking the truth to the people, and it has seemed to be appreciated. We hope that all will be enlightened and warned, and that at least some precious souls will be fitted for the heavenly garner. The light of the truths of the third angel's message shines with ever-increasing brightness, and our prayer is that God will help his people to so walk in it that they may "shine forth as the sun in the kingdom of their Father."

E. A. CURTIS.

M. A. WINCHELL.

### KENTUCKY.

BOWLING GREEN.—The general meeting for Kentucky was held at this place, beginning Tuesday evening, Feb. 18, and closing Sunday evening, the 23d. Although there was not a large attendance of our brethren and sisters or of others, yet we had a good meeting. Nearly all seemed to have a desire to draw nearer to the Lord, and do what they could to advance his cause. Bro. Kilgore was with us throughout the meeting. His preaching was with power, being accompanied by the Spirit, and showed the necessity of faith and obedience in order to be accepted of God. The different branches of the work had their share of attention. Bro. Burrow, our State agent, and Bro. A. F. Harrison were present, and gave instruction in the canvassing work.

Bro. Marvin gave one discourse at the courthouse, on the subject of Religious Liberty, etc. Other matters of importance to the Conference work were duly considered. The ordinances were celebrated, in which all present took part. The Spirit of God was enjoyed in good measure, and brotherly love was manifested by all.

R. G. GARRETT.

### INDIANA.

AMONG THE CHURCHES.—The first week in February was spent mostly with the Akron church. A brother who had previously been elected to the office was ordained as deacon. I spoke once in the Methodist house at Gilead, and once in the Baptist house at Sevastopol. Good attention was given to the word spoken at both these places. At the latter place one man of influence has recently taken a firm stand for the truth. Feb. 6-10, I attended the general meeting at Ligonier. Bro. J. Ellis, the director of the district, and Bro. Craig, State agent, were present. We trust the interests of the T. and M. society and the canvassing work were advanced by the consideration they received at this meeting.

Feb. 21, I was at South Bend, and spoke in the evening in a private house, to quite a number of interested neighbors. Considerable work in the canvassing line has been done at that place during the past year or more, and it is hoped that some results will yet be seen from the efforts put forth. Feb. 22, 23, I was with the Plymouth church. An elder and a deacon were set apart to fill these sacred offices. A good opening is presented at this place also for the canvassing work. March 7-9 I was with the company at Glenwood. As so many were sick there, we could not accomplish very much, but the members were of good courage.

F. D. STARR.

KOKOMO.—I have just closed a series of meetings at this place, that began Feb. 1, and continued until March 9. Our people here have just completed a new house of worship, and they were very anxious that a series of meetings should be held. This is where our camp-meeting was held last fall,

and as there was quite an interest awakened at that time, we thought this the time to make an effort in the city. As soon as our meetings began to attract some attention, every church in the place that was not already holding meetings, began a series of meetings. Some opposition sermons were preached, which were reviewed. This opposition, with the prevailing influenza, kept many away who otherwise would have come; yet the interest was quite good on the part of those who came. As a result, ten who were not already members of the church, covenanted to keep the commandments of God, and the faith of Jesus. Some of these were heads of families, others children of Sabbath-keeping parents. Some who had grown cold renewed their covenant with God. Two united with the church by letter.

Altogether, we feel that the meetings were quite a success. The Sabbath-school is becoming very interesting, and as the new ones begin to come in, it encourages those who have struggled hard to keep up the interest in this branch. At the close of the meetings, March 9, the new meeting-house was dedicated to the Lord. The house was well filled with attentive listeners, while we presented to them the reasons for having built it. We feel now that our work in Kokomo is on a solid basis, and that if all work as we have reason to believe they will, many precious souls will be added to their number that at last will live where only the pure and holy will be.

I am now at Ora, Stark Co., holding meetings in a new field, with quite a good interest. My courage in the truth never was better.

J. M. REES.

#### VIRGINIA.

ALTHOUGH we have not reported, yet we have been endeavoring to put forth such efforts as we thought were for the best interest of the cause. We are sorry, however, that we cannot report that degree of interest and work which we had hoped would result. Since our return from General Conference, all the churches have been visited, and previous to the Conference and since, many of the scattered ones were visited. We have also spent some time in corresponding with all in the State in each of the branches of the work,—Conference, tract society, and Sabbath-school. We have tried to set forth the importance of a living faith in the work we are doing, the necessity of stepping out in every ray of light that is given, if we would stand in the time of trouble, and the great need of laborers and means to push the work forward. At times our people can be stirred for a moment, but there seems to be a lethargy from which we cannot recover ourselves. We feel in our own heart that we need to arouse, but unless there is a general awaking the cause will suffer.

We have a large and important field, and lying so near the national capital as it does, we have some just as good territory for the canvasser as can be found in the Union. Providence is favoring us with a time of peace in which to do his work. By means of the *American Sentinel* and other literature prepared for the purpose, our representative men, lawyers, doctors, and thousands of others should be informed in regard to the danger of religious legislation. We are at present engaged in giving lectures upon this subject, and find that these publications can do great good just now. But where are the laborers that will "push the triumphs of the cross"? and where is the means to support the work? Here is a great opportunity to add stars to the crown of our rejoicing. We trust that God will guide in the presentation of his truth in this part of the field, and that we shall all be endued with more of his love, that shall reach out after precious souls for whom Christ died. We ask an interest in the prayers of God's people.

R. D. HOTTEL.

March 10.

#### ILLINOIS.

MONROE CENTRE.—The interest in the meetings is on the increase here. After using the M. E. church house two weeks, we were obliged to seek other quarters, through the influence of the pastor of the church. This offended a large share of the community that had built the house. A number of the members also were displeased, and decided to withdraw their support and their names from the church. We rented the opera house, at a cost of twenty dollars per week, which we have now occupied eight days. It has been full at nearly every meeting, and the collections have amounted to \$32.06. People come four and five miles to attend every meeting. The whole country about seems to

be stirred. There are about forty houses in the village, but there is apparently little vital godliness.

At our last service nearly every member of the M. E. church, together with the choir, deserted their own meeting to attend mine. The choir volunteered to sing for me, and the M. E. minister shut up the house and went home. In company with one of the officers of his church, I went three miles to visit him last week. We conversed about four hours; but though I repeatedly urged him to produce one text authorizing Sunday observance, he utterly failed to do so. I could not persuade him to give even one quotation. After dining with him, and having a season of prayer, we took friendly departure. That evening he attended my meeting, and at the close voluntarily passed the hat for the expenses. That was their prayer-meeting night, but only one lady being in attendance, besides himself, they adjourned.

God has blessed in the proclamation of his word, and I trust a goodly number will yet obey. Seven adults have determined already to walk in the light. Last Sabbath but one I baptized three young ladies at Rockford. These and another lady have united with the church. Others wish baptism. My heart is greatly encouraged by the many tokens of the Saviour's love toward me.

W. C. WALES.

BLOOMINGTON AND DUQUOIN.—The time from Feb. 21 to March 3, I spent with the church at Bloomington. We had some outside interest, but our labors, especially for the last three days, were for the church. There have been Sabbath-keepers here for a long time, but all have not been living up to the light of truth. When Eld. Kilgore and I were with them a couple of weeks previous, at the organization, a number professed to gain a new conversion, and we have reason to believe that they did. At the close of my stay with them, six more were taken into the church, and there are still others about ready to unite. There is a good interest in the Bible work, and a number have already taken hold of the truth here during the last year, as the result of Bro. and sister Merrell's efforts. We know that the Lord has a people here, and that if those who have already accepted the truth become fully sanctified through it, a strong church will yet be raised up.

March 6, I came to Duquoin to look after the interest that Eld. Sisley had raised here. On the 13th it was our sad duty to lay Bro. Sisley away to rest. There are a number here deeply interested, and I remain for a short time to finish up the work. I hope then to visit the churches in this part of the State.

A. O. TAIT.

March 17.

#### WISCONSIN.

DIST. NO. 6.—Since Nov. 21 I have visited the five companies and scattered Sabbath-keepers in this district. At Seymour I visited the district secretary, and held three meetings with the little company there, to their encouragement. Then I went to Greenleaf, where a few faithful ones live. I spoke once to a good audience, on the evils of religious legislation. At Sniderville I found one family much discouraged, they being all who remain of that little company, some having moved away, and others having fallen in death. This visit caused me to think of Joseph and others who lived without church privileges, amid the moral darkness around them, and I wondered why people now, with all the truth they have, cannot be as faithful. Has the truth less power now than then? Is not God just as willing to help us as them, if we ask as earnestly as did they?

Dec. 14, 15 I was with the French brethren at Robinson, and although the speaking had to be done through an interpreter, all seemed thankful for the visit. As the condition of the church at Ft. Howard seemed to demand it, the week of prayer was spent at that place. Some who were under deep trial and discouragement, saw the blessedness of having Christ's righteousness, and by faith accepted it, and rejoiced in the evidence of sins forgiven. The quarterly meeting was a good time for this company. One lady who had just accepted the truth through the efforts of some of the members of the church, united with the church and tract society. A weekly missionary meeting was organized, where the lessons in the *Home Missionary* and the United States Constitution are studied. I was also with the Flintville church at their quarterly meeting. While some here are faithful, others seem joined to their idols.

Jan. 9–22 was spent at Sturgeon Bay and Salona. On account of severe storms and sickness and the scattered condition of the members, but six meetings were held, most of the time being spent in visiting. It was cheering to see nearly all earnestly take hold of the work as planned in the *Home Missionary*. Jan. 22 to Feb. 19 was occupied in visiting the Fish Creek church. The condition of this company is much improved since the labors of Bro. Sanders there two years ago; still I found them in great need of a knowledge of how to exercise living faith in God. In twenty sermons and nine Bible-readings, I tried to exalt the righteousness of God as expressed in his holy law, and to simplify justification by faith, and the righteousness of faith, the work being almost wholly of a spiritual nature.

Six who had been previously baptized united with the church, two by letter. Four united with the tract society. A librarian was appointed, and the work was taken hold of, apparently in earnest. One hundred and twenty-five copies of *Sentinel* No. 7 were ordered.

Feb. 19 to March 3, I again visited the Sturgeon Bay church; but a severe storm and sickness again hindered the work somewhat. Sabbath, March 1, was an exceptionally good day for a few of us who were "snowed in" at Salona, five miles from the church. God's Spirit came very near, as we reviewed the "evidences of our acceptance with God." Confessions were made, and love and union took the place of enmity and disagreement. Five joined the T. and M. society. A club of thirty *Sentinels* was taken, to be used among the leading citizens of Door County; also 400 copies of No. 7, for promiscuous distribution. I spoke seven times, and held three Bible-readings, after which I left the brethren in good courage, and working earnestly. March 8, 9, I was at Ft. Howard. These were good days for the church, especially for the youth, with whom separate meetings were held. As a result of these meetings, and especially the weekly missionary meetings started the first of the year, a missionary spirit was aroused, and old and young began work with the petitions. The Catholic bishop, priests, and others signed. At this time Bro. Sanders, our State agent, came and organized five or six of the youth into a canvassing company, who are working in the city, with good success. This effort to labor has given new life to some, and may prove their salvation.

March 15, 16, I again visited the French brethren at Robinson. A tract society of eight members was organized. Membership fees were all paid, with a balance above this of about four dollars. One hundred and fifty copies of the *American Sentinel*, No. 7, were ordered, and a librarian was appointed.

Altogether, we praise God for his help and Spirit in the winter's work, and resolve to take hold of it with even greater zeal and courage.

E. W. WEBSTER, Director.

#### TENNESSEE TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1889.

No of members.....	88
" reports returned.....	30
" letters written.....	32
" " received.....	3
" missionary visits.....	45
" Bible-readings held.....	21
" persons attending readings.....	81
" subscriptions obtained for periodicals....	4
" periodicals distributed.....	478
" pp. books and tracts sold.....	127,000

Cash received on tent fund, \$8.00; Christmas offerings, \$55.67; first-day offerings, \$5.22; book sales and periodicals, \$912.40; other funds, \$6.00.

J. H. DORTCH, Sec.

#### VERMONT TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1889.

No. of members.....	311
" reports returned.....	59
" members added.....	1
" letters written.....	120
" " received.....	22
" missionary visits.....	1,113
" Bible-readings held.....	72
" persons attending readings.....	286
" subscriptions obtained for periodicals....	32
" periodicals distributed.....	1,496
" pp. books and tracts distributed.....	139,905

Cash received on books, tracts, and periodicals, \$155.19; sales of subscription books, \$364.37; fourth-Sabbath donations, \$5.41; first-day offerings, \$28.27; other funds, \$104.37.

LIZZIE A. STONE, Sec.



## SOUTH DAKOTA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1889.

No. of members.....	535
“ reports returned.....	245
“ members added.....	20
“ “ dismissed.....	25
“ letters written.....	296
“ “ received.....	74
“ missionary visits.....	614
“ Bible-readings held.....	189
“ persons attending readings.....	530
“ yearly subscriptions for periodicals.....	5
“ periodicals distributed.....	4,444
“ pp. books and tracts sold, loaned, donated	156,954
Cash received from districts and agents on account,	
\$1,695.65; cash sales, \$248.67; tent fund, \$826.02;	
other funds, \$178.85.	

The societies at Canton, Parker, Belford, Spring Lake, and Arlington failed to report.

ALICE H. BEAUMONT, Sec.

## THE WORK AMONG THE GERMANS.

THE third angel's message is making its way among the Germans of America faster than ever before. In Logan County, N. Dak., a church of thirty members was organized, and ten others will join soon; also a Sabbath-school of forty-three members was organized. Near Bowdle is a company of thirty keeping the commandments of God and the faith of Jesus, most of whom are awaiting baptism. Near Eureka, where there were only two Sabbath-keepers last fall, there are now forty-two, and quite a number are awaiting baptism. More than 100 have laid hold of the commandments of God and the faith of Jesus this winter in Dakota, under the labors of Bro. Leer.

Near Lehigh, Kan., the truth has made its way to many hearts during the last few months. This is the largest German church in this country, numbering about 300 members. Also near Tampa quite a number have taken hold of the truth, under the labors of Bro. Loeppke. In the vicinity of Argonia, where Bro. A. A. Meyer has been laboring, some of the best people in the community have given their hearts to God, to walk in all his commandments.

Bro. Kunkle reports a company near Hutchinson, Minn., that decided to walk in the way of God. Truly God is good, and is on the giving hand. To him be honor and glory forever. H. SHULTZ.

## IN THE SOUTH.

FROM Louisville, I went to Bowling Green, Ky., to attend the general meeting of the Tennessee River Conference. The meetings were held in the second story of a brother's machine shop. The rain and cold crippled the interest so that but few besides our own people attended. Elds. Marvin and Garrett aided in the preaching. One discourse was given in the court-house, on the subject of Religious Liberty, and some signatures were obtained. Some of the citizens seemed very much chagrined on being informed that Mr. Breckinridge, of their State, was the author of such an obnoxious Sunday bill. They had prided themselves in the view that no such iniquitous and unconstitutional laws had ever been, or would ever be, proposed by a Kentucky representative. These schemes and isms, say they, always have originated on Yankee soil. But let the light shine, and the people will see, believe, and fight for the right.

Instruction in the canvassing work was given by Brn. A. F. Harrison and W. R. Burrow. The experience of the past would indicate that the States of Kentucky and Tennessee present to the canvasser for our denominational books a good field, and we hope these brethren may succeed in enlisting a good corps of workers.

On the Sabbath we celebrated the ordinances. The Lord came very near, and our hearts were cheered by the presence of his Spirit. The brethren of this Conference are much pleased with the recent division of the territory of these two States, and with the present boundary of the Tennessee River Conference. We are glad to report that there is generally a good degree of courage and hope among those on the Kentucky side, at the brightening prospects for the future. We hope that they will look up and press forward, for victory is ahead. It is now too late to weaken and halt; let none slacken their efforts to push the message to a complete triumph. The Lord is at hand, and every soldier should buckle on the whole armor, and fight for victory, if he would save himself and those around him.

I stopped two days at Nashville, Tenn., where I spoke two evenings on the coming of the Lord. A sister who lives here in this city is practically alone; but she is interested to have her neighbors hear the truth. A comfortable little hall was secured, and quite a little company were gathered in, who seemed to be much interested in what they heard. From what we could see, there is no reason why a good interest could not be developed in Nashville. We are glad to know that Eld. Marvin will make an effort in this direction there shortly. We enjoyed this short stay in the city very much.

At Chattanooga I was much pleased to meet Eld. J. W. Scoles and wife, who had come from Dayton to see me, and meet me for counsel concerning the work in the Cumberland Mission Field. We were together but one day. He is having a good meeting at Dayton, with much interest, and a flattering prospect for good results. He is of good courage in his work, and is very much interested in regard to the advancement of the cause in that field. He pleads for a tent, and a good helper to assist him during the summer campaign. Who will volunteer to help? and who will say, He shall have a tent, and will provide the means to purchase it? He wants a forty or fifty foot tent. Shall he not be provided with the outfit to carry the message to the people in that mission field, which is pure virgin soil—strictly a new field? We were glad to meet Bro. B. Terry there also. He came the same distance to counsel with me in regard to his future work. He was formerly a minister in the Baptist Church, but since receiving the light of truth he has felt he was not fit to preach, and so ceased, laboring only with his hands. He has a burden for his people. He will make preparations to enter the College at Battle Creek next fall, and spend at least one year in study before entering the work. This we are sure is a wise decision.

R. M. KILGORE.

## COLORADO STATE MEETING AND INSTITUTE.

OUR good State meeting and institute at Denver are past, and all who attended felt that it was the best meeting we have ever held in the State. There was a fair attendance from the different churches. Most of the Denver church attended the principal meetings. Never have I been present at a meeting where it seemed that God worked more remarkably. Different ministers had been appointed to give instruction on various Bible subjects, such as the Sabbath-school work, spiritual gifts, justification by faith, church discipline, etc. Each day a devotional meeting was held for the congregation, and another for the ministers and workers. In all these meetings the deepest interest was taken. From the first, there was a deep feeling manifested in the ministers and workers' meetings. The Spirit of God brought to mind the many failures of the past, and sins and faults were confessed with weeping. Burdened souls were thus relieved, and light and peace took the place of estrangement and gloom. The same spirit seemed to pervade most of the congregation. At the afternoon social meeting on the second Sabbath, nearly all in the congregation testified of God's goodness to them, and of their appreciation of the rich blessings received at the meetings.

Elds. W. C. White and O. A. Johnson attended all the meetings, and rendered excellent help. The business meetings were well attended, and plans were laid for carrying on more actively the foreign mission and the Religious Liberty work. Two of our ministers, Brn. Pegg and Palmer, will give all their time for a few months to the latter work, going from one school district to another, and from town to town, lecturing and circulating the literature. Our press agent, Dr. Stearns, has done a great amount of work through correspondence with leading men and teachers all over the State, and finds a large number in all professions who oppose religious legislation. The canvassing work, under the leadership of Bro. States, is prospering, about \$3,000 worth of books having been sold within the last six months. Daily instruction in that branch was given to a fair-sized class. It was decided to begin work at Colorado Springs in the near future.

Eld. J. E. Robinson and wife, of Washington, D. C., were with us, though Bro. R. was not able to do any preaching. We believe the pure air of Colorado will be a help to him healthwise. Sister Nellie Webber, who accompanied them to this place, will enter the work at Colorado Springs in a few weeks.

Elds. Anglebarger and Sharp will follow up the

good work in this city for a week or two. We trust that the good spirit that was in the meeting may be carried to all the churches, and that the work of God may go forward in mighty power.

E. H. GATES.

## ATLANTIC CONFERENCE.

HOLLANDSVILLE, DEL.—Our good meetings in our new church lately dedicated, which have continued five weeks, closed yesterday afternoon. On Sabbath, the 7th inst., we organized a church of fourteen adult members, with four others who arose for prayer, covenanting to obey God, and desiring baptism as soon as convenient. The meeting followed the Sabbath-school, which numbers thirty-seven members. The Lord's Spirit was present, and all hearts were made tender under its influence. I never knew of a small church's starting out under more favorable circumstances. We have many friends in this community, and there are many good souls here who are under deep conviction. We shall now visit Paulsboro, Camden, and Vineland, N. J. We are in good health and of good courage in the truth and work of the Lord.

We learn with sadness of the death of our dear Bro. Pedric, of Paulsboro, a merchant, lately come to the faith. He and his estimable wife were making preparations to enter the training-school for nurses at the Sanitarium at Battle Creek, to qualify themselves for future usefulness in that important branch of the work. Bro. P. will be missed greatly, as he was the superintendent of the Sabbath-school, and the leader of the company there. This is an important field, and we believe it is destined to become one of the most important fields in the conflict preceding the appearing of our Lord Jesus Christ.

March 10.

D. E. LINDSEY.

D. C. BARCOCK.

## Bible Readings.

"Search the Scriptures."—John 5: 39.

## THE LORD OUR RIGHTEOUSNESS.

## 1. WHAT was it the Pharisees lost sight of?

"But woe unto you, Pharisees! for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God." Luke 11: 42.

## 2. What does Paul say Israel could not attain to?

"But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." Rom. 9: 31.

## 3. What mistake did they make?

"Because they sought it not by faith, but as it were by the works of the law." Verse 32.

## 4. Of what were they ignorant? and what did they try to establish?

"For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Chap. 10: 3.

## 5. What proved a stumbling-block to them?

"Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone." Chap. 9: 32.

## 6. How should they have sought righteousness?

"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." Gal. 3: 11.

"For we walk by faith, not by sight." 2 Cor. 5: 7.

## 7. Is that the way the Gentiles were grafted in?

"What then? Israel hath not obtained that which he seeketh for; but the election [Gentiles] hath obtained it, and the rest were blinded." Rom. 11: 7.

"And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them." Verse 17.

"Well; because of unbelief they were broken off, and thou standest by faith." Verse 20.

"What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith." Chap. 9: 30.

## 8. How does God regard man's efforts to keep his law without divine aid?

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. 64: 6.

## 9. What question does Job ask?

"I know it is so of a truth: but how should man be just before God." Job 9: 2, margin.

## 10. How was righteousness imputed to Abraham?

"And he believed in the Lord; and he counted it to him for righteousness." Gen. 15: 6.

## 11. How does Paul say the just shall live?

"The just shall live by faith." Rom. 1:17.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God not of works, lest any man should boast." Eph. 2:8, 9.

## 12. Is righteousness also a gift of God?

"This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. 54:17.

## 13. Through whom do these gifts come?

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

"This is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:5, 6.

"And for their sakes I sanctify myself, that they also might be sanctified through the truth." John 17:19.

"For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4.

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Chap. 8:4.

## 14. Then is man saved through the righteousness of Christ, or through faith in God and his promises?

"But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:6-10.

## 15. Is the gift to man, then, the righteousness of Christ, or the righteousness of God?

"But seek ye first the kingdom of God, and his righteousness." Matt. 6:33.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." Rom. 3:21, 22.

## 16. What, then, is the object of the law?

"For by the law is the knowledge of sin." Verse 20.

## 17. If repentance and confession follow the knowledge (or conviction) of sin, what results?

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

"But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:11.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

"But now we are delivered from the law, that being dead [sin] wherein we were held; that we should serve in newness of spirit [faith], and not in the oldness of the letter." Rom. 7:6.

## 18. How is all this accomplished?

"For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13.

## 19. In what way, then, do God and man cooperate?

"It is good that a man should both hope and quietly wait for the salvation of the Lord." Lam. 3:26.

"He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep." John 21:16.

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ." 2 Cor. 5:18-20.

## 20. And what are the promises of the faithful?

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6.

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:12.

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:17-19.

"For in him [Christ] dwelleth all the fullness of the Godhead bodily." Col. 2:9.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:7.

W. S. CHAPMAN.

## Special Notices.

## WESTERN INSTITUTES.

At the earnest request of Eld. Breed, Eld. A. T. Jones will attend the institute at Milton Junction, Wis., April 2-15. He will also attend the institute at Lincoln, Neb., March 28-31.

O. A. OLSEN.

## NOTICE FOR INDIANA.

THE address of W. A. Young, secretary of the Indiana Conference, is Mechanicsburg, Henry Co., Ind. All who have any business with him should not address him at Crawfordsville, Ind., as heretofore.

## OHIO, NOTICE!

THE spring State meeting of the Ohio Conference will be held at Columbus, April 24-29. Efficient laborers from abroad will be present to give special instruction in the different lines of work. We hope to see all parts of the State represented at the meeting. Special notice will be given in a later issue.

OHIO CONF. COM.

## A REQUEST.

WILL every member of the Granville and Warren church and T. and M. society please send me a report for the present quarter in time to reach me before the first Sabbath in April? I desire to hear from every member. Please inform me how many copies of the *Signs, Sentinel, Instructor, REVIEW, Good Health*, etc., you take. This is all necessary, in order for me to make out an accurate report to the State secretary. Address me at Warren, Washington Co., Vt.

SARAH A. CARDELL.

## WORKERS' INSTITUTE FOR MISSOURI.

A WORKERS' institute for Missouri will be held in Kansas City, April 16-24. All the ministers, licentiates, T. and M. directors, and State Sabbath-school, tract society, and health and temperance officers are especially requested to attend.

MO. CONF. COM.

## WISCONSIN, NOTICE!

WORD has just been received that Eld. A. T. Jones will attend the institute at Milton Junction. We hope to see a large gathering of our brethren at that time. Church elders should make a special effort to be there, as valuable instruction will be given on church government, duties of officers, etc. Do not pass this by, thinking a more favorable time will ever present itself. Begin now to prepare, and come to stay through the entire meeting.

A. J. BREED.

## SPECIAL FOR MINNESOTA.

THE special institute for Minnesota, as announced, begins March 17. An excellent program has been arranged for a two-weeks' course, and, if carried out, will certainly be of great benefit to the work in Minnesota. A very liberal share of the time has been assigned to the canvassing work, and we hope to see a large class, both of old and new canvassers. Matters of deep interest to all interested in the canvassing work, will be considered.

We desire to see in the class, the following: 1. All those who were in the canvassing work last year; 2. All who think of entering that work this season; and 3. As many as possible of the brethren and sisters who are interested in the prosperity of the canvassing work in this Conference. The Lord favored us last year with good crops, and some success in the canvassing work; but we desire to see a greater amount of work done the coming year. We hope that no one who is thinking of entering the canvassing work the coming season, will fail to attend this institute.

F. L. MEAD.

## SOUTH DAKOTA QUARTERLY MEETINGS.

THE time for the April quarterly meetings will soon be here, and we trust that the occasion will be one of profit and encouragement in all our churches. We hope at this time that most of the churches can be visited, and have the assistance of some of the ministering brethren. Perhaps all will remember that at the last camp-meeting at Madison, it was decided that the Conference year hereafter should

close with the April quarterly meeting. This being so, it is greatly desired that full reports be received this quarter from all clerks and treasurers. We trust that all will be prompt in this matter, and spare no pains in getting as full reports as possible. Again we would call the attention of our brethren to the fact that delegates to the State Conference in June should be elected at this quarterly meeting, and furnished with credentials by the church clerks. Each organized church is entitled to one delegate, and to one additional delegate for every fifteen members. We trust that all possible care will be exercised in the selection of delegates, that such men may be chosen as will aid in laying plans for future operations. We believe that generally the men who represent the church at home should represent the church in Conference, as usually such ones recognize the wants of the cause in their respective localities more than those who have less responsibilities.

We hope that our scattered brethren and sisters will make a strong effort to reach the nearest church, and enjoy these meetings with us. If it is impossible to go, cannot each of you write to the church where you belong? A letter from you to your church would be greatly appreciated, and we believe that it is a duty all our scattered brethren and sisters owe their churches, to report by letter each quarter, that all may know of their progress in the divine life; and even though you should belong to no church, a letter from you would be read with interest, as we certainly have an interest in all who love present truth, and would be glad to hear from them. We hope all our brethren and sisters will try to attend the April quarterly meeting, and receive of its benefits.

DAK. CONF. COM.

## The Sabbath-School.

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

## LETTER TO THE HEBREWS.

LESSON 27.—HEBREWS 10:23-29.

(Sabbath, April 5.)

1. To what are we exhorted to hold fast? Heb. 10:23.
2. What incentive have we for holding fast our profession? *Id.*
3. For what must we consider one another? Verse 24.
4. What should we not do? Verse 25, first part.
5. While holding fast and meeting together, what should we do? *Id.*, last part.
6. What promise is given to those who do thus? Mal. 3:16, 17.
7. What hope is there for those who sin willfully in the full light of truth? Heb. 10:26.
8. To what alone can such look forward? Verse 27.
9. Are there any in the world who have not sinned? Rom. 3:9-12, 23.
10. Have they had sufficient light so that they cannot excuse themselves for their sins? Verse 19.
11. Is there then no hope for any who have sinned? 1 John 1:9; 2:1, 2.
12. What does the apostle say of the one who despised Moses's law? Heb. 10:28.
13. Where do we find instruction to this effect? Deut. 17:2-6.
14. What notable instance have we of the carrying out of this rule? Num. 15:32-36.
15. Of what kind of sin was this an example? Verses 30, 31.
16. What led that man to do as he did? Verse 31, first part. His act was the result of contempt for the law and the Lawgiver. It was a deliberate insult to the Lord, a defying of his authority.
17. Why could he not have forgiveness? *Ans.*—Because he despised the law and its Maker, and cut himself off from the source of forgiveness.
18. What is the nature of the willful sin against which the apostle warns? Heb. 10:29.
19. What is the only hope of salvation for men? Acts 4:12.
20. Then how can there be forgiveness for one who deliberately turns from Christ, spurning him with contempt, and counting his precious blood as a common thing?

## NOTES.

"Not forsaking the assembling of ourselves together, . . . but exhorting one another." Here is undoubtedly

reference to church gatherings for mutual encouragement. The prayer and social meeting is a means of grace which no one can neglect except at the loss of spirituality. Since the words of the apostle were inspired by the Holy Spirit, we have here a divine injunction to assemble for exhortation and prayer. To attend the prayer-meeting and to take part in the service, is a duty which every one who joins the church of Christ takes upon himself. The one who neglects this duty is unfaithful to his church vows. It may be noted here, for the encouragement of some and for the instruction of others, that the best exhortation that can be given is a humble, grateful testimony of praise to God for his goodness, and of trust in his mercy.

It seems evident, however, from what follows, that the apostle had more in mind than simply the prayer-meeting, and that his language comprehends the entire church as a body of believers. The exhortation not to forsake the assembling of ourselves together is really an exhortation against apostatizing. To forsake the assembling of ourselves together is a mark of indifference. So closely is the assembling of Christians associated with the profession of Christianity, that one who willfully neglects the one, inevitably gives up the other. The members of the church are members of one body; and when they cease to be as perfectly joined together as are the members of the human body, they cease to live.

"If we sin willfully after that we have received the knowledge of the truth," etc. This language has often been grievously misapplied, and has been the means of discouraging people for whom there was hope. It is a terrible mistake to apply it to those to whom we have been presenting what we see to be truth, and to which they assent, but which they do not give evidence of intending to obey. It is not for us to judge. We cannot know the nature of the soil into which the truth has fallen, and we cannot tell how long it may take for it to take root and bear fruit. Neither should we say that there is no hope for the professed Christian who falls into error. Our God is a God that "pardoneth iniquity, and passeth by the transgression of the remnant of his heritage; he retaineth not his anger forever, because he delighteth in mercy." Micah 7:18.

The twenty-sixth verse should be read in the light of verse twenty-nine. The sin of which the apostle speaks is the sin of one who deliberately turns his back upon the assembly of God's people, and not only sins, but despises the Saviour of sinners, trampling him underfoot, and counting his blood as unholy and worthless. He not only defies God's law, but he spurns his offer of pardon. What greater insult could be offered to God? For such an one there can be no hope, because he rejects the only source of hope.

Note the force of the language of verse twenty-six, as addressed to the Hebrews, in view of what has gone before. The apostle has demonstrated that the sacrifices of the earthly sanctuary never had any virtue to cleanse from sin, but that they typified the one sacrifice of Christ, and that even the shadow has now passed away, since Christ has suffered once for all. He is the only sacrifice for sin; therefore if one rejects him, there is no hope.

## News of the Week.

FOR WEEK ENDING MARCH 22.

### DOMESTIC.

—Scarlet fever, in epidemic form, prevails at Midland City, Ill.

—Our new extradition treaty with England will go into effect April 1.

—General Crook, the famous Indian fighter, died suddenly, Friday morning, in Chicago.

—The Government's steel cruiser "Newark" was launched at Philadelphia, Pa., Tuesday.

—A State conference of Iowa Republicans who favor a modification of the liquor laws will be held April 2 in Des Moines.

—Miss Regina Rothschild, aged twenty, left Port Townsend, Wash., Monday night, to race around the world against George Francis Train.

—Maine will make about \$6,000,000 from her ice crop this season, and will practically supply the East with that necessity of the summer months.

—Five men perished Wednesday in a fire at the Germania mine, near Hurley, Wis. The flames cannot be extinguished, and it is thought the damage will be over \$100,000.

—The unfinished \$18,000,000 capitol at Albany, N. Y., is falling into decay. Last week the arch of one of the windows settled, and broke out a heavy piece of plate glass beneath it.

—A law providing that railway employees who have worked twenty-four consecutive hours shall not resume until they have had eight hours' rest, has been passed by the Ohio Legislature.

—At Laval Station, Wis., early Wednesday morning, two trains on the Northwestern Road were in collision, resulting in injuries to a dozen persons. Two of the victims may not recover.

—The Republican members of the Ways and Means Committee have decided upon a reduction of fifty per cent in the duty on sugar, which will result in a revenue reduction of from \$25,000,000 to \$28,000,000.

—Disappointed boomers are returning in large numbers from the Cherokee Strip to Kansas towns. It is expected that a few will remain until driven out, but the military think they can clear the strip in less than two weeks.

—The Russian-American National League in New York celebrated, March 13, the ninth anniversary of the assassination of Czar Alexander II., of Russia. The Working-men's Educational Club of New Haven sent this dispatch: "We sincerely wish to send Alexander III. to his father."

—It was stated in St. Paul, Minn., Tuesday, that the Minneapolis elevator men have agreed to furnish 800,000 bushels of seed grain at seventy-five cents a bushel for the needy farmers of North Dakota; but to guard against loss, the relief committee of that State will charge the farmers one dollar a bushel.

—The Blair Educational Bill was defeated in the Senate Thursday, on a motion to pass it to its third reading. This is the bill which provides for the appropriation of \$77,000,000 during a series of years, for the benefit especially of the most illiterate States. Senator Blair himself voted in the negative, having first ascertained that the motion could not carry. This was done in order to secure the parliamentary right to move to reconsider, which he did on the announcement of the votes. When the Montana Senators are seated, he will try again.

### FOREIGN.

—Turkey is making warlike preparations.

—Henry M. Stanley has finished his new book.

—Another railway is to be built in the Congo district in Africa.

—A great Stanley African Exhibition will be opened in London, March 24.

—A report is current that Emin Pasha will withdraw from the Egyptian service.

—The Pigott letters have now gone back into the possession of the London Times.

—England proposes to spend \$40,980,000 for war ships during the coming financial year.

—Great Britain is the only secular government in the world that numbers a Roman Catholic bishop among its cabinet officers.

—Members of the Paris Chamber of Commerce are urging united action on the part of the European powers, to prevent any further tinkering of the American tariff.

—The City of Mexico is to have a \$2,000,000 hotel. The bar alone will cost \$80,000. The Diaz Government will provide a subsidy of \$1,000,000.

—Advices have been received at London from Quilliman, East Africa, to the effect that a Portuguese customs official and his escort of 300 natives have been massacred near Lake Nyassa.

—There is a plague of locusts in the province of Gizeh in Egypt. In five days the authorities destroyed six tons of them. In plowing, quantities of their eggs are turned up. Exposure to the sun destroys the eggs.

—The Miners' Federation of England has inaugurated a general strike throughout Great Britain, owing to the master's refusal to reply to the demands for an advance in wages. Over 100,000 men are involved.

—A dispatch from London announces the termination of the strike of the English coal miners, who secure an immediate advance of five per cent in wages, with an equal additional amount at the beginning of next July.

—It is reported from Mozambique that Mr. Buchanan, acting British consul, has hoisted and saluted the British flag in the Shire district. Portugal is much excited over the matter, and has made a formal protest to Lord Salisbury.

—The Russian Government has compiled an official report on the Siberian outrages, which is a mixture of denials, apologies, explanations, and falsifications. The report shows that the government has been driven at last to make some sort of statement concerning the matter.

—In European affairs the event of chief importance during the week is the resignation of Prince Bismarck as chancellor of the German Empire, and the acceptance of the same by Emperor William. The latter has appointed General Von Caprivi as Bismarck's successor. The usual rumors of war are prevalent.

### RELIGIOUS.

—The pope has announced the formation of a hierarchy in Japan.

—The negotiations for union between the Congregationalists and Presbyterians in Japan have entirely failed.

—Mr. Spurgeon's church received 310 new members on their baptism last year. The total membership is now 5,354.

—The German Lutheran congregation of Fort Wayne, Ind., passed resolutions, Sunday, denouncing the Bennett law in Wisconsin.

—About 1,300 converts are reported to have been secured at Decatur, Ill., in revival services, conducted for sixteen days by Rev. B. Fay Mills, of New Jersey, and G. M. Greenwood, a Boston vocalist.

—A delegation left Kansas City Tuesday, to attend the Schweinfurthian religious convention at Rockford, Ill., and there to secure the blessing of George Schweinfurth, known as the "second Christ."

—In a case brought to compel a school board to prohibit the teachers from reading the Bible to their pupils, the Wisconsin supreme court decided unanimously, Tuesday, that as Christians differ on doctrinal points evolved from the Scriptures, the reading of the Bible in the schools must be considered sectarian and repugnant to the constitution.

—An unsuccessful attempt has been made in Denver, Colo., to close all places of business on Sunday. An ordinance to that effect was passed recently by the city council, in harmony with the mandate of the supreme court, closing all the saloons. Last Thursday, however, Mayor Londoner, having given the subject considerable study, vetoed the ordinance on the ground that it would work more injury than good to the city, and was also unconstitutional.

—A native chief of the Congo region, who had been taught to read and write by missionaries, sent the following note to Archbishop Benson of the Church of England: "Great and Good Chief of the Tribe of Christ, Greeting: The humblest of your servants kisses the hem of your garment, and begs you to send to his fellow-servants more gospel and less rum. In the bonds of Christ." "Can it be wondered at," says the *Voice*, "that the savages of Africa are embracing the Mohammedan religion rather than the Christian?"

## Appointments.

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

### CHANGE OF APPOINTMENTS.

I WILL enlarge my list of appointments, as follows:—

Institute, Lincoln, Neb.,	March	29, 30
Weston, Iowa, 11 A. M.,	"	31
Elkhorn, "	April	1, 2
Institute, Minneapolis, Minn.,	"	4, 5
Ruthven, Iowa,	"	7, 8
Oakland, Wis.,	"	10
Poy Sippi, "	"	12, 13
Milton Junction, Wis.,	"	14
State meeting, Flint, Mich.,	"	15-22
O. A. OLSEN.		

THE T. and M. meeting for Dist. No. 4, Me., will be held April 12, 13, at the Robbins school-house in Sumner.  
HENRY DAVIS, *Director*.

GENERAL meeting for Dist. No. 6, Kan., will be held at Wamego, Sabbath and Sunday, April 12, 13. A full attendance is requested.  
E. M. GWIN, *Director*.

THE next quarterly meeting of the Kansas City, Mo., church will be held April 5, in the hall, corner of 18th and Vine Sts. We are anxious to have all members who cannot attend the meeting, send in a report.  
D. T. SHIREMAN, *Elder*.

I WILL attend quarterly meeting with the church in Charlotte, Mich., March 29, 30. Let all the members take notice that this is a week earlier than the usual time. I will be with the church in Leslie, Mich., April 5, 6, to attend their quarterly meeting. Hope all members will be present.  
I. D. VAN HORN.

THE Lord willing, I will meet with the churches in Michigan in their quarterly meetings, as follows:—

Eaton Rapids,	March	29, 30
Leslie, Ingham Co.,	April	5, 6
Mason, "	"	7, 8

Meetings at the first two places will begin Friday evening. Dear brethren and sisters, shall we not seek the Lord that his blessing may rest upon us at these meetings?  
O. F. CAMPBELL.

THE quarterly meeting for Dist. No. 1, will be held at the stone school-house four miles west of Kirwin, Phillips Co., Kan., Sabbath and Sunday, April 12, 13. This new company asks for this meeting, and we are desirous



of a general attendance. Let each local director be present with his books. Brethren, come to this meeting, bringing with you the spirit of the blessed Master. We want this to be one of the best meetings of the season. Bring bedding. Bro. O. S. Ferren is expected to be with us, also the district director and secretary. *Let this be a large meeting.* RILEY KIRK, Director.

THE Lord willing, we will meet with the churches in Dist. No. 11, Mich., as follows:—

Grant, Grand Traverse Co.,	March	26-29
Kingsley (evening),	"	30
Traverse City (evening),	"	31
Cadillac,	April	1, 2
Spencer Creek, Antrim Co.,	"	3-6
Vanderbilt, Otsego Co.,	"	11-14
H. S. LAX.		
R. C. HORTON.		

#### LABOR BUREAU.

WANTED.—A place among Sabbath-keepers, as house-keeper, by a sister with two boys of six and eight years. Only living wages asked. Address Sarah W. Mack, Urbana, Iowa.

WANTED.—A good farm hand for several months, and girl or woman for house-work; or man and wife. Good wages paid both. Address R. B. Barker, 3132 Market St., Denver, Col.

WANTED.—A place on a farm for a young Sabbath-keeper, where church privileges can be had. Address B. F. Stureman, Fremont, Mich.

## Obituary Notices.

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

HANCOCK.—Died March 15, 1890, at Yorkshire, N. Y., of la grippe, Almira Hancock, in the sixty-first year of her age. Words of comfort were spoken by the writer, from Luke 14: 13, 14. D. A. BALL.

WATKINS.—Died March 13, 1890, Libbie Lowel Louetta Pearl, daughter of Mr. and Mrs. Enoch Watkins, faithful members of the S. D. A. church at Nappanee, Ind., aged 4 years, 3 months, and 3 days. Little Libbie was a good little girl. Her last words of comfort were, "Mamma, don't cry." Funeral services were held at the Union church, Rev. George Shively officiating. CHAS. A. WATKINS.

PIFFER.—Harry Dale Pifer, aged 9 years, 7 months, and 1 day, died Feb. 8, 1890, at Dunkirk, O. He was brought up a Sabbath-keeper from birth. He had lived with his grand-parents since he was four years of age, who instructed him in the truth. His death was caused by a train crushing off the toes of the left foot; he lived only a week after the accident. It was a sad blow to his grand parents and mother. Remarks by a Methodist minister. MRS. CLARA LESLIE.

WINNE.—Fell asleep in Jesus, in Alaledon, Mich., Tuesday night, March 11, 1890, Bro. Daniel Winne, aged sixty-one years. He was taken with neuralgia of the heart about four o'clock p. m., and died in about seven hours. He leaves a wife and children who deeply mourn his loss. He has kept the Sabbath for several years. He was greatly beloved by his church, of which he was a worthy member, and was highly esteemed by his neighbors. Sermon by the writer. R. S. WEBBER.

JOHN.—Died at her residence in Ligonier, Ind., Feb. 4, 1890, sister Casander Hathaway John, aged 62 years, 1 month, and 25 days. Sister John had endeavored for many years to live a consistent Christian life, and was a worthy member of the S. D. A. church at Ligonier. Her companion and five children, with other descendants and relatives, remain to mourn their loss, but they believe that she rests in hope. A large concourse of people assembled at the house to attend the funeral. Sermon by the writer. F. D. STARR.

McFARLIN.—Died in Lincoln, Adams Co., Wis., Jan. 31, 1890, of consumption, Stella McFarlin, daughter of Wm. and Pernelia McFarlin, aged 14 years, 2 months, and 16 days. Stella was loved by all. She was always kind and loving at home. We mourn our loss, but not as those who have no hope. We are comforted by the blessed hope in Christ of meeting our darling, if we are faithful. Stella embraced the truth, and was baptized by Eld. I. Sanborn, in October, 1887. Stella's dear face left good evidence that she sleeps in Jesus. Funeral services were held Feb. 3. Remarks by Eld. Pierson (Congregationalist), from Rev. 22: 3. WILLIAM McFARLIN.

WHITE.—Louisa White died in Litchfield, Ohio, Feb. 17, 1890, of pluro-pneumonia, aged 33 years, 10 months, and 3 days. Sister White was baptized by Eld. G. G. Rupert, and united with the Spencer church July 8, 1882, at which time she was elected church clerk, and has held that position acceptably ever since. She leaves a husband, one son, and two daughters, also a father, mother, three brothers, and three sisters to mourn. May the Lord comfort and bless her afflicted family, and teach them to love his precious truth, which was so dear to her. The 14th chapter of John was read, and prayer was offered by Rev. Hall (Baptist). C. L. I.

PAGE.—Died of la grippe, at her home in Du Plain, Clinton Co., Mich., sister Rubie Page, aged 89 years and 16 days. She was a native of Cummington, Mass., but at an early age moved with her parents to New York. There, in 1836, she united in marriage with Ralph W. Page. In 1858 they removed to Clinton County, Mich. To them were born three children, only one of whom is living. Her husband died some ten years since, but she has not lacked for tender care, as her daughter has resided with her till her death. At about the age of twenty she embraced faith in Christ, and joined the Baptist

Church in New York State. In 1859 she heard and accepted the third angel's message, and united with the Greenbush S. D. A. church. In one month two of the oldest and most faithful members of this little church have been taken from them. Sister Page had a kind, loving heart, that won the confidence and esteem of all who met her. After remarks on the resurrection, we laid her to rest till that glad day. I. H. EVANS.

ELLIOTT.—Died of consumption, March 8, 1890, at Mechanicsburgh, Ind., Bro. Elwood Curtis Elliott, aged 25 years, 6 months, and 22 days. Bro. Elliott was brought up in the truth. He was baptized in August, 1879, and has ever since been loyal to God and to his convictions of right. His well-known integrity, energy, and Christian deportment are left to us as a solace in this hour. His last hours were brightened with the conscious assurance that he was accepted of God. He leaves to mourn his loss, a wife and two children, a father, mother, two brothers, and one sister; yet they mourn not as those that have no hope. Words of comfort were spoken by the writer, from 2 Sam. 14: 14, to a very large company of friends. J. M. REES.

TURNER.—Died of consumption, at Peru, Ind., sister Clara E. Turner, wife of Bro. Gideon Turner. Sister Turner was born July 24, 1859, in Cass County, Ind., and died Feb. 26, 1890, aged 30 years, 7 months, and 2 days. She embraced the present truth from reading the word of God, and at once joined the people who keep the commandments of God, being baptized by Bro. B. F. Purdham, in November, 1888, at which time she became a member of the Bunker Hill church. She continued faithful to the truth she had embraced, until the day of her death. A husband and three small children are left to mourn. Thus we lay our dear ones away, to await the sound of the trumpet of God. Words of comfort by the writer. J. M. REES.

POSS.—Died at Roscommon, Mich., March 10, 1890, Harriet C. Poss, aged seventy-two years. Sister Poss was first married at the age of eighteen, to Major Bentley, with whom she lived happily about forty years—until his death. She was a faithful member of the Methodist Church many years, and when the present truth was presented to her at Fowlerville, Mich., by Eld. M. B. Miller, about fourteen years ago, she obeyed and walked out in still greater light. About two years afterward she was married to Bro. Daniel Poss, who is now left the second time without a companion. We believe that the Lord heard her prayer that she might die easily. She had her reasoning faculties to the last, and was laid away in hope. Very many friends followed her to her grave. Words of instruction and comfort were found in John 14: 6. T. S. PARMELEE.

YOUNG.—Carrie I. Young, daughter of Eld. B. F. and H. A. Martindale, was born in Delaware County, Ind., Jan. 20, 1856, and died of consumption, March 10, 1890, in Muncie, Ind. She was united in marriage to E. B. Young, at Hillsboro, Ill., April 7, 1875. She was a noble-minded, true, and loving wife; a tender, patient mother; a meek and devoted follower of the Lord Jesus. She embraced the doctrines of present truth under the labors of Elds. A. G. Daniells and H. P. Holser, in the fall of 1883, at Battle Creek, Iowa, and was baptized and united with the Seventh-day Adventist church at that place the following summer. She loved the precious truths of God's word, and cherished a living faith in his promise of a resurrection to eternal life when Jesus comes. She was faithful to the end, and awaits her reward. A husband and three children are left to mourn, but not as those who have no hope. Words of comfort were spoken by the Presbyterian minister, Rev. G. A. Little, from 1 Thess. 4: 13-18. E. B. Y.

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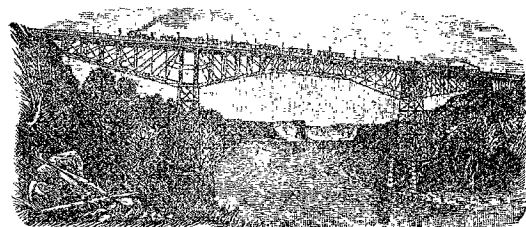
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STATIONS.							
Chicago.....	am 7.55	am 10.35	pm 3.10	pm 10.10	pm 29.25	pm 4.50	
Michigan City.....	10.20	pm 12.50	6.21	am 12.48	11.16	7.55	
Niles.....	11.40	1.45	6.15	2.17	am 1.05	pm 8.55	pm 3.85
Kalamazoo.....	pm 1.25	2.55	7.21	4.01	2.49	pm 10.15	5.25
Battle Creek.....	2.07	3.27	7.55	4.50	3.27	7.55	6.13
Jackson.....	3.45	4.50	9.05	6.30	4.50	9.35	7.55
Ann Arbor.....	5.15	6.55	9.55	7.52	6.00	10.43	
Detroit.....	6.45	8.01	10.58	9.29	7.31	11.50	
Buffalo.....	8.30	am 4.25	am 7.15	pm 5.55	9.05	pm 8.50	
Rochester.....		6.00	9.20	8.00		11.20	
Syracuse.....		8.10	11.35	10.20		am 1.30	
New York.....	pm 4.30	pm 8.50	am 7.20			9.42	
Boston.....	8.30	10.57	9.35			pm 2.50	
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STATIONS.							
Boston.....		am 8.30	pm 8.00	pm 7.00			
New York.....		11.50	6.00	10.00			
Syracuse.....		pm 8.30	am 2.40	am 8.30			
Rochester.....		10.40	4.20	10.45			
Buffalo.....	8.30	am 12.40	6.35	pm 1.20			
Detroit.....	am 9.10	8.01	pm 4.05	am 10.15	pm 28.00	pm 3.50	
Ann Arbor.....	10.25	8.59	2.08	11.22	9.17	5.15	
Jackson.....	11.55	10.05	3.08	am 12.30	10.50	7.10	am 6.25
Battle Creek.....	pm 1.28	11.28	4.10	am 1.45	am 12.28	8.41	7.55
Kalamazoo.....	2.25	12.00	4.43	2.27	1.19	am 5.45	8.40
Niles.....	4.05	pm 1.13	5.58	4.05	2.58	7.23	10.15
Michigan City.....	5.30	2.15	6.52	5.15	4.20	8.43	
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pm 5.00	.....New York.....	11.10 pm 7.40 pm 10.10
pm 6.20	.....Buffalo.....	9.50 pm 8.40 pm 9.00
pm 7.45	.....Niagara Falls.....	8.15 pm 5.37 pm 5.30
pm 8.30	.....Boston.....	9.30 pm 12.10 pm 12.10
pm 8.30	.....Montreal.....	pm 8.00 pm 7.45 pm 7.45
pm 8.30	.....Toronto.....	8.40 pm 7.25 pm 7.25
pm 8.30	.....Detroit.....	9.45 pm 7.45 pm 11.60
pm 8.30	.....Port Huron.....	10.20 pm 1.05 pm 10.00
pm 8.30	.....Lapeer.....	8.40 pm 1.48 pm 9.17
pm 8.30	.....Durand.....	7.55 pm 1.17 pm 6.40
pm 8.30	.....Lansing.....	7.15 pm 10.48 pm 5.08
pm 8.30	.....Charlotte.....	5.35 pm 9.57 pm 6.05
pm 8.30	.....BATTLE CREEK.....	4.57 pm 9.27 pm 5.36
pm 8.30	.....Vicksburg.....	4.05 pm 8.45 pm 4.55
pm 8.30	.....Schoolcraft.....	3.13 pm 8.01 pm 1.38
pm 8.30	.....Cassopolis.....	2.15 pm 7.16 pm 3.25
pm 8.30	.....South Bend.....	1.25 pm 6.40 pm 2.50
pm 8.30	.....Haskell's.....	12.05 pm 5.45 pm 2.50
pm 8.30	.....Valparaiso.....	11.50 pm 5.20 pm 1.30
pm 8.30	.....Chicago.....	9.05 pm 3.15 pm 1.15

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# The Review and Herald.

BATTLE CREEK, MICH., MARCH 25, 1890.

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A very important gathering is expected to be held in Washington April 1, 2, 3, to consider the "Christian principles of civil government." As before announced, it will be under the auspices of the National Reform Association.

A daughter of the late Brigham Young has written an article to the *North American Review* in defense of polygamy as a Mormon institution, depicting in enthusiastic language the beauties of Mormon home life, and the beneficial results to woman of the system of "plural marriages." Such is the power of early training upon the human mind. There is at least one of Brigham's wives who tells a very different story.

We regret to announce the sad intelligence that on Friday morning, March 14, sister Geo. I. Butler suffered a partial stroke of apoplexy, paralyzing the entire right side of the body. News from her has been received to as late a point as the 19th, at which time she was as comfortable as could be expected, with strong hope expressed by the physician that she would in due time rally from this attack. Many hearts, we know, will go out in sympathy to Bro. and sister Butler in their affliction, and we need not bespeak for them an interest in the prayers of all such.

The Cincinnati *Inquirer* of March 16, 1890, contains notice of a new sect which has recently made its appearance at Walnut Hills, Ohio. They call themselves, or at least the paper calls them, "Perfectionists." The chief feature of the movement is the fanatical and blasphemous pretensions of the leader, a Mrs. Martin, who calls herself Jesus Christ. Her sister, Mrs. J. C. Brooke, is reputed by their infatuated followers to be the Holy Ghost. The hallucination is said to be working the ruin of

some prominent business men. Mrs. Martin was formerly an ardent Methodist, and an enthusiast on the subject of sanctification. Later she "went deep," says the report, "into the mysteries of the Christian Scientists, and the faith cure." Counting Mr. Schweinfurth, mentioned in the REVIEW some time ago, we now have two persons claiming to be Christ. The writer at the close of his article raises a very pertinent inquiry. He says: "We are told in the Bible that antichrists and many false prophets shall arise in the last days. Are the Perfectionists indeed one of the signs of the times? Do they herald the approach of the end of the world?"

A work which will be found useful to many workers in the cause of liberty and truth, is the "National Reform Manual," to be issued about April 1 by a committee of the National Reform Association. Price \$1.25. Address *Christian Statesman*, 1520 Chestnut St., Philadelphia.

The church in Battle Creek were privileged again last Sabbath to listen to Eld. A. T. Jones, who is with us during the last week of the ministers' school. As the school is about to close, and the ministers scatter to their different fields of labor throughout the country, he chose for his text the great commission of Christ, Matt. 28:18-20. The points particularly dwelt upon were, "All power is given to me in heaven and in earth;" "Go ye therefore and teach all nations;" and, "Lo, I am with you alway, even unto the end of the world." He showed that the age of the world, the state of Christendom, and the position now reached in the development of the work of the Lord in the earth, all demand that there shall be a revival of the preaching of the gospel in its purity and power. The command to go is imperative; and the promise is sure, "I am with you." It was shown with what faith and courage and assurance the minister may go forth to his labor, knowing that One is with him to whom is given all power in heaven and in earth. With this spirit we trust the members of the class will go out again into the harvest field. Sabbath afternoon and Sunday evening he gave an interesting account of the hearing before the Congressional Committee on the Breckinridge Sunday Rest Bill for the District of Columbia, showing what reason our brethren there have had to praise the Lord for the success he has given to all their undertakings, the friends he has raised up, and the good impression that has been made in behalf of the truth.

According to the *Cleveland Leader* of Feb. 25, 1890, the Baptists of Cleveland have become very much stirred up by the teaching of Seventh-day Adventists that man is unconscious in death. We so judge because at the weekly conference of Baptist ministers, held at the Euclid Avenue Baptist church, a Mr. L. H. Harriman was appointed to read a paper in reply to the assertion of S. D. Adventists named above. His paper was entitled, "Does the Soul Sleep in Life or Death?" The very title of his essay betrays the utter misapprehension under which popular theology is still groping on this question. He will have it that the soul is a separate entity, carrying on an existence independent of the body, and to be treated in every supposable condition apart from the body. Thus our theological teachers make man a dual being instead of a unit as the Bible represents him, and so long as they are handicapped with this misconception, correct conclusions cannot be expected from them. Until they can divest themselves of the old pagan notion of duality, and accept the Bible view that man, as an intelligent morally responsible being, is a unit, their discussions of the subject are vain. Why do they not sometimes consider such a proposition as this: Does a man's head sleep in death? But Mr. H.'s subject ran him, by its very title, into a dilemma from which he did not attempt to extricate himself. The inquiry was, whether the soul ever sleeps in life or death. This obliged him to consider the condition of the soul in natural sleep.

And what did he say?—Simply this: that the Bible was not a book of metaphysics, and did not tell us. Does it need to tell us? Does not every one know that in sound sleep, he is entirely unconscious? What is this separate entity, the popular soul, doing all this time? Again, when a man's eyes are destroyed, he is blind, and never will see again in this world unless his eyes are restored. Has that man at the same time a soul that can see, but won't? What kind of a thing is this soul that cannot see without the eyes of the body, nor hear without its ears, nor talk without its vocal organs, nor feel without its nerves, nor taste without its tongue, nor smell without its nose, nor walk without its legs? Can it think without its brain? And if the impairment of these organs of the body in life, restricts or totally arrests the operations of the soul in these directions, is it conceivable that when these organs are all totally destroyed in death, then the soul immediately springs forth to see and hear and feel, and exercise all the faculties now possessed by the body, and a thousand others, in absolute perfection? Shades of philosophy, where have ye fled!

## UNION COLLEGE.

PREPARATIONS are now being made to proceed with the erection of this College, which has been located at Lincoln, Neb. The grounds are now being surveyed and platted. Work will begin at once. There will be building lots adjacent the College campus, which will be offered for sale in a short time. Any one desiring information in reference to the business affairs of the College, will have their communications attended to by addressing A. R. Henry, 31 & 32 Burr Block, Lincoln, Neb.

## UNION COLLEGE.

THE time has come when work has begun on Union College. The architect and builder is already on the ground. Bro. A. R. Henry, who has been chosen Business Manager by the Board, is also on the ground at Lincoln, Neb.

The first installment of the money to be raised by the different Conferences is due, and we hope that there will be no delay in sending it. We hope that our brethren in the different Conferences that have this in charge, will act with promptness.

The Board has decided to get the buildings ready for the opening of the school by the first of January, 1891. If this shall be carried into effect, we shall have to make all haste, for we have not a moment to lose.

All business in reference to Union College should be directed to A. R. Henry, 31 & 32 Burr Block, Lincoln, Neb. Money raised for the College should also be sent to him. We hope our brethren in those districts will come up nobly to the work.

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

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