

The Advent *WAHennig* BIBLE *28* IS THE FIELD THE WORLD *EUROPE* *AMERICA* *AFRICA* *ASIA* *AUSTRALIA* *ANTARCTICA* *THE* *HERALD* *AND* *Sabbath*

"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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FAITH.

BY ELDER L. D. SANTEE,
(Princeville, Ill.)

"Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

When weary with this sinful world of ours,
Tired of its gloom, its selfishness, and sin,
We feel descending from fair heaven's bowers,
Her gentle presence gliding Christ-like in.

With angel hands she lights the grave's dark prison,
Gilding the shadows of its dismal gloom,
Whisp'ring to aching hearts that "Christ is risen,"
And that he'll call each dear one from the tomb.

She waits in hope with yearning strong desire,
She hears the murmur of life's crystal sea,
She looks beyond earth's table-lands, and higher
She sees the wondrous life so soon to be.

Her angel presence soothes the couch of pain,
She pours her balm in sorrow's throbbing heart,
She cheers the hopeless till they smile again,
She wipes the tears when weeping loved ones part.

O Faith, sweet flower that blossoms in the sky,
Shedding thy fragrance on this world of ours,
Telling of home and gladness by and by,
Leading us up to heaven's eternal bowers!

Sweet is thy ministry, O child of God,
Banishing fears, and lifting thought above,
Shedding thy blessings on the paths we've trod,
And pointing to the home where all is love.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

THE DUTY OF CONFESSION.

BY MRS. E. G. WHITE.

"CONFESS your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." If these words of inspiration were obeyed, they would lead to such results as are set forth by the apostle Peter: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

All are fallible, all make mistakes and fall into sin; but if the wrong-doer is willing to see his errors, as they are made plain by the convicting Spirit of God, and in humility of heart will confess them to God and to the brethren, then he may be restored; then the wound that sin has made will be healed. If this course were pursued, there would be in the church much more child-like simplicity and brotherly love, heart beating in unison with heart.

The ministers of the word, and others who fill

responsible positions, as well as the body of the church, need this spirit of humility and contrition. The apostle Peter writes to those who labor in the gospel: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you."

The prophet Daniel was drawing very near to God when he was seeking him with confession and humiliation of soul. He did not try to excuse himself or his people, but acknowledged the full extent of their transgression. In their behalf he confessed sins of which he himself was not guilty, and besought the mercy of God, that he might bring his brethren to see their sins, and with him to humble their hearts before the Lord.

But I am now speaking of actual mistakes and errors that those who really love God and the truth sometimes commit. There is manifested on the part of men in responsible positions an unwillingness to confess where they have been in the wrong; and their neglect is working disaster, not only to themselves, but to the churches. Our people everywhere have great need of humbling the heart before God, and confessing their sins. But when it is known that their ministers, elders, or other responsible men, have taken wrong positions, and yet excuse themselves and make no confession, the members of the church too often follow the same course. Thus many souls are endangered, and the presence and power of God are shut away from his people.

The apostle Paul exhorts, "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." What harm has been wrought through neglect to heed this admonition! Suppose that one brother misjudges another. He might have had opportunity to learn whether his suspicions were well founded; but instead of waiting to do this, he repeats to others his surmisings. Thus evil thoughts are stirred in them, and the evil becomes wide-spread. And all the time the one pronounced guilty is not told of the matter; there is no investigation, no inquiry is made directly of him, so that he may have an opportunity either to acknowledge his fault or to clear himself from unjust suspicion. A serious wrong has been done him because his brethren had not the moral courage to go directly to him and talk with him freely in the spirit of Christian love. From all who have thus neglected their duty, confession is due; and none will shrink from it who deem it of any importance for them to seek to answer the prayer of Christ: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may

believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

How can this prayer be answered by one who has wronged his brother, and whose heart is not softened by the grace of Christ so that he will make confession? How can his brethren, who know the facts, still have unshaken confidence in him, while he seems to feel no conviction of the Spirit of God? He is doing a wrong to the whole church, and especially if he occupies a position of responsibility; for he is encouraging others to disregard the word of God, to pass along with sins unconfessed. Many a one will say in heart, if not in words, "There is an elder of the church; he does not make confession of his errors, and yet he remains an honored member of the church. If he does not confess, neither will I. If he feels that it is perfectly safe for him not to show any contrition, I, too, will risk it."

This reasoning is all wrong; nevertheless it is common. The church is leavened with the spirit of self-justification, a disposition to confess nothing, to make no signs of humiliation. Who is willing to bear the responsibility of this state of things? Who has turned the lame out of the way?

My brethren, if you have thus placed a stumbling-stone in the path of others, your first duty is to remove it, by doing justice to your brother. You have thought evil of him, you have said things untrue, because you have gathered up hearsay; you worked in blindness of mind, and now, if you would cure the wound, confess your mistake, and seek to be in complete harmony with your brother. This is the only way to correct your errors. Confess to your brother, and bind him close to your heart, so that you can labor together in love and unity. The rules are plainly laid down in God's word. Whether you have been a minister, the president of a Conference, the superintendent of a Sabbath-school, or a teacher in the Sabbath-school, or have held important positions in any branch of the work, there is but one right course for you to pursue.

If you have misjudged your brother, if you have in the least degree weakened his influence, so that the message which God has given him to bear has been made of little or no effect, your sin does not rest merely with the individual, but you have resisted the Spirit of God; your attitude, your words, have been against your Saviour. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." He identifies his interest with that of every human soul, believer or unbeliever. That God who marks the fall of a sparrow, marks your deportment and your feelings; he marks your envy, your prejudice, your attempt to justify your action in the least matter of injustice. When you misconceive the words and acts of another, and your own feelings are stirred, so that you make incorrect statements, and it is known that you are at variance with your brother, you lead others, through their confidence in you, to regard him just as you do; and the root of bitterness springing up, many are defiled. When it is evi-

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dent that your feelings are incorrect, do you try just as diligently to remove the erroneous impressions as you did to make them? In these matters the Spirit of Christ has been grieved. The Saviour accounts these things as done to himself.

Now God requires that you who have thus done the least injustice to another shall confess your fault, not only to the one you have injured, but to those who through your influence have been led to regard their brother in a false light, and to make of none effect the work God has given him to do. If pride and stubbornness close your lips, your sin will stand against you on the heavenly record. By repentance and confession you can have pardon registered against your name; or you can resist the conviction of the Spirit of God, and, during the rest of your life, work to make it appear that your wrong feelings and unjust conclusions could not be helped. But there stands the action, there stands the evil committed, there stands the ruin of those in whose hearts you planted the root of bitterness; there are the feelings and words of envy, of evil-surmising, that grew into jealousy and prejudice. All these testify against you. The Lord declares, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

The question is not whether you see as your brother does on controverted points; but what spirit has characterized your actions? Have you an experience in close self-examination, in humbling the heart before God? Have you made it a practice of your life to confess your errors to God and to your brethren? All are liable to err; therefore the word of God tells us plainly how to correct and heal these mistakes. None can say that he never makes a mistake, that he never sinned at all; but it is important to consider what disposition you make of these wrongs. The apostle Paul made grievous mistakes, all the time thinking that he was doing God service; but when the Spirit of the Lord set the matter before him in its true light, he confessed his wrong-doing, and afterward acknowledged the great mercy of God in forgiving his transgression. You also may have done wrong, thinking you were perfectly right; but when time reveals your error, then it is your duty to humble the heart, and confess your sin. Fall on the Rock and be broken; then Jesus can give you a new heart, a new spirit.

The words of David are the prayer of the repentant soul: "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. . . . Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall show forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Whatever the character of your sin, confess it. If it is against God only, confess only to him. If you have wronged or offended others, confess also to them, and the blessing of the Lord will rest upon you. In this way you die to self, and Christ is formed within. Thus you may establish yourself in the confidence of your brethren, and may be a help and blessing to them.

When, under the temptations of Satan, men fall into error, and their words and deportment

are not Christ-like, they may not realize their condition, because sin is deceptive, and tends to deaden the moral perceptions. But through self-examination, searching of the Scriptures, and humble prayer, they will, by the aid of the Holy Spirit, be enabled to see their mistake. If they then confess their sins and turn from them, the tempter will not appear to them as an angel of light, but as a deceiver, an accuser of those whom God desires to use to his glory. Those who acknowledge reproof and correction as from God, and are thus enabled to see and correct their errors, are learning precious lessons, even from their mistakes. Their apparent defeat is turned into victory. They stand trusting not to their own strength, but to the strength of God. They have earnestness, zeal, and affection, united with humility, and regulated by the precepts of God's word. Thus they bring forth the peaceable fruits of righteousness. The Lord can teach them his will, and they shall know the doctrine, whether it be of God. They walk not stumblingly, but safely, in a path where the light of heaven shines.

There must be with all our laborers a spirit of meekness, of penitence. God requires that those who minister in word and doctrine shall serve him with all the powers of body and mind. Our consecration to God must be unreserved, our love ardent, our faith unwavering. Then the expressions of the lips will testify to the quickened intelligence of the mind and the deep movings of the Spirit of God upon the soul.

Men in the highest positions need to realize that they are as dependent upon God as are the humblest of their brethren. The greater their light and the clearer their knowledge of the truth, the greater is their responsibility. If they are clothed with the righteousness of Christ, they will have a humble estimation of themselves. In the worship of God, and in confession of sin, they will be as the lowliest of his creatures, while at the same time they will take the lead and set the example in everything that is pure and noble. They will be despised by many for their piety, humility, and conscientiousness. They will be a by-word and a hissing to those who, while they profess godliness, are not connected with God. But they will be honored by heaven, and by men whose hearts have not been hardened by rejection of light.

Brethren, I see your peril, and again I ask, Do you who err make any effort to correct the wrong? Souls may be stumbling along, walking in darkness, because you have not made straight paths for your feet. If you are in positions of trust, I appeal the more earnestly to you, for your own souls' sake and for the sake of those who look to you as guides, repent before God for every mistake made, and confess your error.

If you indulge stubbornness of heart, and through pride and self-righteousness do not confess your faults, you will be left subject to Satan's temptations. If when the Lord reveals your errors you do not repent or make confession, his providence will bring you over the ground again and again. You will be left to make mistakes of a similar character, you will continue to lack wisdom, and will call sin righteousness, and righteousness sin. The multitude of deceptions that will prevail in these last days will encircle you, and you will change leaders, and not know that you have done so.

I ask you who are handling sacred things, I ask the individual members of the church, Have you confessed your sins? If not, begin now; for your souls are in great peril. If you die with your mistakes concealed, unconfessed, you die in your sins. The mansions that Jesus has gone to prepare for all who love him, will be peopled by those who are free from sin. But sins that are not confessed will never be forgiven; the name of him who thus rejects the grace of God will be blotted out of the book of life. The time is at hand when every secret thing shall be brought into judgment, and then there will be many confessions made that will astonish the world. The secrets of all hearts will be revealed. The confession of sin will be most public. The sad part

of it is that confession then made will be too late to benefit the wrong-doer or to save others from deception. It only testifies that his condemnation is just. He gained nothing by his pride and self-sufficiency and stubbornness, for his own life was embittered, he ruined his own character so that he was not a fit subject of heaven, and by his influence he led others to ruin.

To your friends you may now so represent your course of action as to make a pretty fair showing for yourselves. To one who does not know the objectionable features of your character, it may be an easy matter for you to present plausible excuses for your indecision, your unwillingness to confess your sins. But how will these excuses stand with Him who judgeth righteously? Will you present the same reasoning when you are brought before the tribunal of God, when the eye of the Lord is fixed upon you, and the angels of heaven are looking on? It is thus that every man's account must be yielded up. What, then, can any of you gain by being untrue to himself, giving to others a representation which you could not in any case lay before God?

The Lord reads every secret of the heart. He knows all things. You may now close the book of your remembrance, in order to escape confessing your sins; but when the judgment shall sit, and the books shall be opened, you cannot close them. The recording angel has testified that which is true. All that you have tried to conceal and forget is registered, and will be read to you when it is too late for wrongs to be righted. Then you will be overwhelmed with despair. O, it is a terrible thing that so many are trifling with eternal interests, closing the heart against any course of action which shall involve confession!

You who have erred and have made crooked paths for your feet, so that others who look to you for an example have been turned out of the way, have you no confession to make? You who have sowed doubts and unbelief in the hearts of others, have you nothing to say to God or to your brethren? Review your course for years in the past, you who have not formed a habit of confessing your sins. Consider your words, your attitude, you whose influence has counteracted the message of the Spirit of God, you that have despised both the message and the messenger. After seeing the fruit borne by the message, what have you to say? Weigh your spirit, your actions, in the balance of eternal justice, the law of God: "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." Unless your sins are canceled, they will testify against you at *that day* when every work shall pass in review before God.

Confession would break up the fallow ground of the heart; it would rid you of your pride and self-complacency. While you neglect this work, wonder not that the Holy Spirit has not softened your heart and led you into all truth. God could not have blessed you without sanctioning sin and confirming you in unbelief. You have been deceiving yourselves and deceiving others, and the Holy Spirit will never by its work or witness make God a liar.

Away with your quibbling and caviling! Say not with a smile, "It is not expected that any man can be perfect;" that you do not claim to be inspired. This is a pitiable mask. What is the need of the Holy Spirit, if it teaches you only what your finite judgment already assents to? In his providence, God has followed up his written word with testimonies of warning to lead you to the truths of his word. He has pitied the ignorance of man, has pitied the proud, rebellious soul, and has presented help to lead you away from unbelief to faith, if you would be led. God has loved you too well to spare your feelings; he has given you warnings and reproofs to save you. But you have made light of the warnings and entreaties, and have refused to heed them.

Will you seek the Lord during this week of prayer? Will you humble the heart before God, confess your sins, and find mercy and forgiveness? I beseech you, "seek ye the Lord while he may be found, call ye upon him while he is near:

let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Look in faith to the Lamb of God that taketh away the sin of the world.

It is not now too late for wrongs to be righted. Christ invites you to come and take of the water of life freely. Let no man deceive you with the sophistry that excuses sin. Tell every man who makes light of the warnings and reproofs of the Spirit of God, that you dare not do this yourself any longer; that although the eyes of your understanding have been blinded, and you have been misled, and have come to wrong decisions, you will not be deceived and blinded longer. Come out of the cave, and stand with God on the mount, and see what the Lord has to say to you. Have implicit faith in God, and do not depend upon self.

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. . . . I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

And to all who seek him with true repentance, God gives the assurance: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." These promises are full of comfort and hope and peace.

A BIBLE READING ON BEHAVIOR IN THE HOUSE OF GOD.

BY A. SMITH.
(Grandville, Mich.)

1. Does the presence of God in any place render it holy? Ex. 3:1-6; Josh. 5:13-15.
2. Is God present by his Spirit with his people when they assemble for worship? and is not such place of meeting, for the time being, therefore holy? Ps. 89:7; Deut. 23:14; Eze. 11:16; Matt. 18:20.
3. Is personal cleanliness required of God's people when they assemble for his worship? Ex. 19:10, 11; Heb. 10:19-22.
4. How should we regard the sanctuary, or place made holy by the presence of the Lord? Lev. 19:30.
5. When gentlemen enter the parlor of an earthly mansion they remove their hats, and refrain from spitting upon the floor, and from other vulgar practices. Should not Christians show equal or greater respect for the place and occasion of God's meeting with his people?
5. How should singing and prayer be conducted in the public assembly? 1 Cor. 14:15.
7. How should all exercises and deportment in meeting and during intermission be conducted? Verses 33, 40.
8. Are rents in garments for want of "a stitch in time," or the scent of long unwashed garments or person proper associations with acceptable public worship of God?

—'Tis the property of all true knowledge, especially spiritual, to enlarge the soul by filling it; to enlarge it without swelling it; to make it more capable and more earnest to know the more it knows.—*Bishop Sprat.*

—Repentance hath a purifying power, and every tear is of a cleansing virtue; but these penitential clouds must be still kept dropping. One shower will not suffice, for repentance is not one single action, but a course.—*South.*

SINCERITY.

BY MRS. M. E. DURKEE,
(Pontiac, Ill.)

THE love of Jesus oft I sing
In hymns of church and school,
But do I sing them in my heart?
Of Christ's love, is it full?
Do heart and soul and eyes and lips
And hands and feet respond
To every impulse good and true
From angel heights beyond?

I read the precious word of God
So full of light and truth,
And books of help to Christian life
For childhood, age, and youth;
But does my life reflect abroad
His wondrous love to me,
Who for my sins bore oft reproach
And bitterest agony?

I sometimes try to speak or teach
That which to me seems plain,
But do the words convey the thought,
And like good seed remain?
Ah! foolish, vain, and faltering heart
That longs to be set free.
Come, Holy Spirit, life divine,
Possess it all for Thee.

I kneel and pray when my full soul
Is pressed with grief and care;
There comes a balm of sweet relief
That only comes through prayer;
But when the skies are bright and clear,
And all is calm within,
Then more than ever shall I pray,
Keep me from secret sin.

"THE FALL OF BABYLON."

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

A SMALL treatise with this heading has lately been published in Stockholm, Sweden. It is signed "N." The author claims, by this treatise, to bring forth new light founded upon the word of God. He says that he is guided by the Spirit of God; but if he is, his new theory will agree with the Holy Scriptures.

The message announcing the fall of Babylon is of great importance. It is, as Mr. N. says, "a principal event in the history of the people of God on earth." And the word of God testifies that it will be proclaimed with a power and glory so great that the whole earth will be lightened thereby.

The message of the fall of Babylon is the second of the three messages presented in Rev. 14:6-12. They are called the three angels' messages, because the three together constitute the last warning message proclaimed before the second coming of Christ. This is seen from the fact that the next event, spoken of in this chain of prophecy, is the coming of the Son of man on a white cloud, with a golden crown on his head, and a sharp sickle in his hand. And immediately after this follows the harvest of the earth, which is the end of the world. Rev. 14:14-16; Matt. 13:39.

Revelation 14 shows plainly that these messages will be proclaimed at the time of the end, before the second coming of Christ; and every one who is acquainted with the work of the Adventists, knows that these messages have been proclaimed for over forty years. And they have preached just as recorded in the word of God. The second message says: "Babylon is fallen, is fallen, that great city." And the cause of the fall of Babylon is stated in the same verse: "Because she made all nations drink of the wine of the wrath of her fornication."

According to the testimony of the Bible, Babylon is the great whore sitting upon the beast with seven heads and ten horns. Rev. 17:1-3. Ravenous beasts are used by the prophets as symbols of kings or kingdoms. Dan. 7:17, 23. The dragon spoken of in Revelation 12, symbolizes pagan Rome, because this power attempted by its representative, Herod, to destroy Christ as soon as he was born. Verses 4, 5. But the dragon gave his seat (or throne) and great authority to the beast with ten horns. Rev. 13:2. And history shows nothing more plainly than

that pagan Rome gave its throne in the city of Rome, and great power to papal Rome.

Little by little the papal church usurped authority over the kings of the earth (Rev. 17:18), and they acknowledged its supremacy and executed its requests. For this reason it is presented like a lady rider, sitting on the beast with ten horns (Rev. 17:3), having power over the beast, and directing it wheresoever she pleases.

The beast is a symbol of Rome in its divided state, because the papal church did not receive power before Rome was divided into ten kingdoms, symbolized by the ten horns. This power was conferred upon the bishops of Rome by the emperor Justinian. Thus Rome became the capital of the Catholic Church, and the place for the papal throne. To confirm this arrangement, the Goths, who were enemies of the pope, were driven away from Rome by Belisarius, the general of Justinian, A. D. 538. The ten kingdoms of Western Europe, which have grown out of the remnants of Rome, are thus symbolized by the scarlet-colored beast, carrying the papal church, represented by a woman arrayed in purple, with a golden cup in her hand, full of abominations. Rev. 17:3, 4.

All these kingdoms, with a few exceptions, were occupied by heathen nations at the downfall of Rome. But the papal church introduced her false doctrine among them. Thus she made all nations drink of the wine of the wrath of her fornication. This is stated in the Scriptures as the cause of the fall of Babylon. Rev. 14:8. It shows that the fall is a *falling off from the truth of God* to the false doctrine called the wine of the wrath of her fornication. (The Danish version reads: "the poisonous wine of her fornication.") This cause has existed for many centuries, and so has the fall caused thereby. Consequently the fall spoken of in this message has more special reference to the daughters than to the mother. Rev. 17:5.

Every church that has rejected the truth of the living God, and has adopted the friendship of the world, is at enmity with God. James 4:4. When a church endeavors to please the world instead of loving God and obeying his holy commandments, it is in the Bible presented by the symbol of harlot. James 4:4; Eze. 16:34-36; Rev. 17:1, 5.

For more than forty years the second angel's message has been proclaimed just as it reads in the Bible—"Babylon is fallen, is fallen, that great city." Rev. 14:8. Of this, Mr. N. says nothing in his treatise. It does not fit his new theory, because he endeavors principally to show that Babylon is *not* fallen, that its fall is something that will take place in the future. He tries to show that the fall of Babylon, and the judgments brought upon her during the seventh plague, are identical. Rev. 18:8-24; 16:19. He cannot see that the fall of Babylon and its judgments are two distinct and different events, although the Scriptures plainly show this, and state that "Babylon is fallen" (Rev. 18:2; 14:8), but that her plagues *shall* come. Rev. 18:8.

The author of the treatise mentioned takes for his starting-point Rev. 18:1-3. This text, as well as the second angel's message, testifies the very opposite of the theory which he tries to bring forth. This difficulty, however, must fall before his inventive talent. He says (page 7):—

When it is said, in the text mentioned, that Babylon is fallen, then this contains a prophecy, and an assurance of the certainty, that this must come to pass. This is God's mode of expression concerning future things. He "callesth those things which be not as though they were." Rom. 4:17. That Babylon is fallen, is twice repeated. This signifies that God will cause it to be done surely and quickly. Gen. 41:32. From this we understand that a time will come when the fallen church no longer shall reign, but is thrown down from her throne (Isa. 47:1), and shall no longer be the queen of kingdoms. Isa. 47:5. Now, since all these things must come to pass, we ought to be able to understand what the Bible signifies by the fall of Babylon. . . . If the fall of Babylon were a moral fall, then it was unreasonable for the merchants of the earth to weep and to mourn over her because no man buys their merchandise any more. Rev. 18:11.

From the paragraph quoted, it is evident that Mr. N. believes and teaches that the fall of Babylon is in the future, and that it embraces two things: 1. That "the fallen church no longer shall reign, but is thrown down from her throne;" 2. That Babylon shall be burned with fire, and her plagues—death and mourning and famine—shall come over her; because then the merchants of the earth weep and mourn over her. Rev. 18: 8-11.

We will now consider the doctrine presented by Mr. N. in the paragraph quoted:—

1. *When the Bible states that Babylon is fallen, the meaning of it is, that Babylon shall fall sometime in the future.*—Thus teaches Mr. N. in his tract with the new light. When a preacher starting out from a certain text in the Bible, immediately endeavors to make his text teach the very opposite of the plain statement of the Bible, it ought certainly to awaken suspicion. How can this author perform so great things? He tells us that when the Bible says, "Babylon is fallen," "then this contains a prophecy, and an assurance of the certainty, that this must come to pass. He says that "this is God's mode of expression concerning future things," and quotes for proof Rom. 4: 17.

It is true that we find a few places in the Bible where the Lord thus speaks of future events, but it is far from being true that this is his common mode of expression when he speaks of the future. That future things in a few places are spoken of in the past tense, can never prove that they are always spoken of in this way, or that future things in this very text are presented as already fulfilled. The only proof for this opinion is that Mr. N.'s theory needs it. The connection in the eighteenth chapter of Revelation shows plainly that the words in the second verse, "Babylon the great is fallen, is fallen," must be understood literally. And this fact is seen just as plainly by comparing Rev. 18: 2 with the second angel's message in Rev. 14: 8: "Babylon is fallen, is fallen, that great city."

Here are a few of the many texts which prove that it is not God's common mode of expression, to speak of future things as already past:—

"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Gen. 49: 10. The Lord says plainly that Shiloh (Christ) shall come, not that he has come. "And the Spirit of the Lord shall rest upon him;" "and righteousness shall be the girdle of his loins." "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid." "They shall not hurt nor destroy in all my holy mountain." "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people." Isa. 11: 2, 5, 6, 9, 11.

Again we read: "How ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." "Behold the day of the Lord cometh, cruel both with wrath and fierce anger." "For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil." "Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." Isa. 13: 6, 9, 10, 11, 13. "Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." Isa. 33: 17. "And the glory of the Lord shall be revealed, and all flesh shall see it together." Isa. 40: 5. Thus we might continue to quote hundreds of texts where the Lord literally says what he means.

Now if we examine a few of the texts which speak of future events as already past, we shall find that there is a good reason for this. The prophet Jeremiah says in the fourth chapter: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light." Verse 23. The earth in its future desolate condition was presented before him in a vision. After the prophet had seen this, he could not very well

express himself in any other way. He would, of course, say that the land he had seen was without form and void. But when he speaks of what the Lord says, we read: "The whole land shall be desolate." Verse 27.

Thus also in Rev. 21: 1. The prophet says: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." When the new heaven and the new earth had been presented before John in holy vision, and he had been caught away to the time when the old earth had passed away, he could not express himself otherwise. But when he speaks further of future events, he says plainly: "And God shall wipe away all tears from their eyes; and there shall be no more death." Verse 4.

So likewise in the New Testament we find future events, with very few exceptions, spoken of as future: "Then shall they deliver you up to be afflicted, and shall kill you." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." Matt. 24: 9, 14, 29. "Then shall the king say unto them on his right hand, Come, ye blessed of my Father." Matt. 25: 34. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 8. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise." 2 Pet. 3: 3, 10.

Thus also in Revelation 18 the Spirit of God has directed the prophet to write "is" where it should be *is*, and "shall" where future events are spoken of. Of the fall of Babylon it is written: "Babylon the great, is fallen, is fallen, and is become the habitation of devils." Verse 2. But of the judgments, or plagues, poured out upon the symbolical city, it is stated: "Therefore shall her plagues come in one day." "And the kings of the earth . . . shall bewail her." And a mighty angel cast a great millstone into the sea, saying, "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Rev. 18: 8, 9, 21.

Thus Mr. N. has greatly erred when he represents the fall and the plagues of Babylon as one and the same event, and says that her fall is in the future, contrary to the plain testimonies of the word of God.

2. *The temporal fall of Babylon is in the future.*—This assertion of Mr. N. is very strange to any one who has observed the course of events during the last thirty years. The throne of the papal power was in Rome. For more than 1,300 years this antichristian church has been seated like a queen on her throne in the seven-hilled city. But where is she sitting now?

The pope possesses no longer any temporal government over sufficient space of the earth to place his feet upon. The king of Italy reigns over Rome. In temporal respect the pope is nothing more or less than an Italian citizen. He receives his bill of taxes like any other citizen, written in the customary way: "To the citizen Joachim Pecci, whose business or office is to be pope, and who carries on his business in the palace of the Vatican in Rome." Thus says the *Baptist Missionary Magazine*. And it says that the tax was paid, and a receipt given for the money. (See "Facts for the Times," p. 48.)

"The laws of Rome, and the spirit of Rome" no longer reign over the (so called) Christian kingdoms, although this is the opinion of Mr. N. (See page 6 in his treatise.) Papal Rome has no more (as he says) "all power in her hands, both spiritual and temporal." Since Sept. 20, 1870, when Cadorna, the general of Victor Emanuel, king

of Italy, conquered Rome, no kingdom is found in Europe, where the pope reigns over the throne or government in spiritual or temporal respect. Even where the individuals of some government are Catholics, yet they only acknowledge the pope as a superior priest; very much as the Protestants in the established Church of England look upon their highest bishop.

The papal church has great influence spiritually, and this will, no doubt, be greatly increased before the end. But the symbolical harlot, Babylon, has certainly ceased to sit on the beast with ten horns, and to direct it wheresoever she pleases. She is fallen from the beast. The papal power is fallen in civil and political respects. So far as that is concerned, the ten kings have hated the whore, and made her naked (Rev. 17: 16), because they have taken away all temporal power from the pope. How the imagination of Mr. N. can carry these events into the future is not easily understood.

The fall spoken of in Rev. 18: 1-3 is, however, neither the political nor the moral fall of the papal power. This fact we will consider afterward.

3. *It is the fall of Babylon over which the merchants of the earth weep and mourn.*—This idea is just as groundless as those already examined. The fall and sins of Babylon are first in order; after that come her plagues. Rev. 18: 8, 9 shows plainly that the kings of the earth bewail Babylon on account of her plagues, not on account of her fall. Verse 10 states that it is for the fear of her torment they stand afar off, saying, "Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come." The fall of Babylon did not come in one hour, but her judgment, or plagues, will.

(Concluded next week.)

A VAIN TRICK.

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

THERE are seven days in the week. This cycle originated at the creation. God put special honor upon the seventh day. Can his blessing and sanctification be transferred to any other day of the seven? Take an illustration: A man has seven sons. In his will he gives a special legacy to his seventh son; and directs that the remainder of his estate be divided equally among them all. The oldest son claims the special legacy on the ground that he is the seventh son mentioned in the will. To convince all that he is right, he numbers his brothers, beginning with the next in age, and thus he makes himself the seventh! Would any judge or jury decide in favor of his claim?—Not at all. Everybody would say that the special legacy belonged to the seventh-born son. And yet learned men—men called doctors of divinity—are attempting to play a game before the Judge of all the earth precisely similar to the *hocus-pocus* game of the oldest son in the illustration. Will they succeed? Will they in this way cover the eyes of the omniscient Judge?

—Right is right, and wrong is wrong. Popular opinion cannot make the right wrong, or the wrong right. Yet many a man or boy, on coming into a new community, finds that popular opinion just there approves that which he knows ought not to have tolerance. Then comes the question whether he is to accept popular opinion as his guide, or is to conform his course to a standard that he knows to be correct. On his answer to that question, there may pivot his character and his destiny.

—Humility is the first lesson we learn from reflection, and self-distrust the first proof we give of having obtained a knowledge of ourselves. —Zimmerman.

—We might as well attempt to bring pleasure out of pain, as to unite indulgence in sin with the enjoyment of happiness. —Hodge.

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.

FOLLIES OF OUR OWN.

WHAT are another's faults to me?
I've not a vulture's bill
To pick at every flaw I see,
And make it wider still.
It is enough for me to know
I've follies of my own,
And on my heart the care bestow,
And let my friends alone.

—Sel.

LIFE'S SUMMER TIME.

"He that gathereth in summer is a wise son." Prov. 10: 5. The circle of the year forms a very suitable analogue to a human life. Spring is the time of birth, the season of youthful vigor, smiling with the sunshine, weeping with the showers. Summer, the time of growth and bloom, the season when full stature is reached, when the corn attains its height, the vine its length, and the promise of fruit appears. Autumn, the time of ripeness and ingathering, when the frosts come, and winter sends his chill messengers ahead. Winter, the time of frosts and snows, when growth has ceased and ripeness past; when life has to be sustained from barn and store-house and cellar, and goes on till the products of spring, summer, and autumn are exhausted.

So human life may be roughly divided into four seasons, of a score of years each; the time from ten to twenty being the spring-time of life, the germinating period; from twenty to forty, the summer of life, the period of large growth, of blossoms and forming fruit; from forty to sixty, the autumn of life, the ripening time, when the wealth of the harvest appears; and, lastly, from sixty to eighty, the winter of life,—gray hairs, failing vision, weakened joints, and for food the accumulated resources of the years that are past.

I say roughly divided, for scarcely one human life as it develops, will fall exactly into these lines; and these periods shade, the one into the other, as imperceptibly as do the seasons of the year; but the ages of ten, thirty, fifty, and seventy do, after all, come pretty near the centers of four grand divisions of human life.

Sermons to young people, to young men and young women, are of frequent occurrence. I propose this evening to bring a few lessons from the seasons to those who have passed into the summer period of life, who are going through their June, July, and August, from twenty to forty.

Summer is to a large extent the time when the character of the fruitage is revealed; whatever will not come to maturity, drops off and disappears during the season. The summer will tell what plants are to be full of seeds and what seedless. You can tell before the summer ends what will be the probable corn crop or potato crop or apple crop. Of course, certainty cannot be predicted; for the contingencies of early autumn may bring to naught the best promises of summer. Yet it remains for the most part true, that the summer determines the value of the year.

To an equal extent, it is true that the period of life under consideration determines the value of the whole career. During these years, each individual will strike his key-note, will rise to his level, will take his rank among men. This is true in every circle of life, and with both sexes, though it is probable that with the gentler sex the maturity of powers is reached at a little earlier date than with men. As a rule, the business man, the professional man, the literary man, or woman either, will strike the level, the degree of achievement above which he will not rise, during this period. Reflection will show you that this is mainly true, but I propose to give you some facts along this line. The names that I shall give, you will recognize as being among the great names of the world, names that would be included in a moderate list of famous men and women.

Robert Burns died at the age of thirty-seven,

Byron at thirty-six, Shelley at thirty, and Keats at twenty-five, all of them having achieved immortal fame. Coleridge wrote the ballad of the "Ancient Mariner" at twenty-four. Mrs. Browning had written some of her greatest poems before her marriage, at the age of thirty-seven. Fredrika Bremer became famous at thirty, having written one of her best tales at that time, and received a gold medal from the Swedish Academy. Bunyan was thirty-two when he was flung into Bedford jail, where he wrote his immortal "Pilgrim's Progress." Dickens published the first installment of "Pickwick Papers" at twenty-eight. George Sand took her rank in literature at the same age. Maria Edgeworth, at thirty-three, produced the novel that gave her a national reputation. Goethe published his "Werther," a book that gave him unbounded fame, at twenty-five. Goldsmith published the "Vicar of Wakefield" at thirty-six. Horace Greeley, at thirty, founded the New York *Tribune*. Longfellow, at forty, wrote "Evangeline." George Eliot wrote "Adam Bede," by many considered her greatest work, at thirty-nine. Harriet Beecher Stowe wrote "Uncle Tom's Cabin," finishing it a few weeks before she was forty years of age. Carlyle wrote "Sartor Resartus," the work that made him famous, at thirty-six. Gail Hamilton reached her greatest popularity as a writer before she was thirty. Edward Eggleston produced the "Hoosier Schoolmaster" at thirty-four. Addison wrote the tragedy of "Cato" when he was twenty-eight, and Francis Bacon wrote his "Essays" at thirty-six.

Looking in the field of art, Canova, one of the great sculptors of modern times, produced the work that laid the foundation of his fame, at twenty-four. Correggio, the painter of the wonderful frescoes in Parma, died at the age of forty. Mendelssohn died at thirty-eight, and Mozart at thirty-five. Michael Angelo completed the frescoes in the Sistine Chapel at Rome, the world's masterpiece in painting, at thirty-seven.

In science, also, we find that Cuvier laid the foundation of modern zoölogy by originating the natural classification of the animal kingdom, at the age of twenty-nine; that Benjamin Franklin was thirty-one when he made his discoveries in electricity; that Galileo, at twenty-six, was the leading scientist of his age; that Laplace, at twenty-four, entered upon a course of study that earned him the title of the Newton of France; that Leverrier, at thirty-five, located the undiscovered planet Neptune, by mathematical calculations based upon the perturbations of the other planets; that Geo. H. Corliss, at the age of thirty-one, had completed and put in operation the engine that is known by his name the world over; that the foundation of Charles Darwin's career as a scientist was laid between the ages of twenty-nine and thirty-four; that Thomas Edison is only forty-three now; that Prof. Dana published his "System of Mineralogy" at twenty-four; and that Agassiz, at thirty-three, had won his distinguished position as one of the greatest leaders of modern scientific research.

In the pulpit and theology, John Calvin published his "Institutes," containing a system of theology of gigantic influence, at the age of twenty-six. The famous Chalmers, at thirty-seven, preached a series of discourses on astronomy and the Christian revelation, of which it is said that never either before or since has the same reception been given to any volume of sermons in our language. Robert Hall, the great English pulpit orator, was at the height of his fame at thirty. Luther, at thirty-three, nailed his theses on the church door at Wittenberg. John Wesley founded the Methodist Church at thirty-six; Whitefield was twenty-six when he made his famous tour in America. John Summerfield, probably the most eloquent minister that ever appeared in America, died at twenty-seven. Henry Ward Beecher began his ministry at Plymouth Church at thirty-four, and Spurgeon became famous when scarcely out of his teens.

In war, Alexander the Great died at thirty-one. Robert Clive, who founded the British Empire in India before he was forty, was recognized at

thirty-two as the first general of his time. Hannibal led his army over the Alps to the invasion of Italy at twenty-nine, and Napoleon, before he was thirty, had conducted one of the most brilliant campaigns that the world had ever seen.

In public life, Edmund Burke established his position as the greatest of English statesmen before he was forty years of age. Lord Chatham, the great English champion of America in the revolutionary times, entered parliament and became one of its prominent members at the age of twenty-seven; and his son, William Pitt, was prime minister of England at twenty-four. Cicero came to the pinnacle of his reputation at the age of thirty-six by the impeachment of Verres. Danton, of French revolutionary fame, was executed at the age of thirty-five, and his contemporary, Mirabeau, one of the greatest statesmen and orators that France every produced, died at the age of forty-two. Demosthenes took his position as an orator at twenty-nine. The English statesman, Charles James Fox, of whom Gibbon, his political opponent, said, "Perhaps no human being was ever so perfectly exempt from the taint of malevolence, vanity, or falsehood," entered the British cabinet at twenty-one. In the public life of America, William Lloyd Garrison established the *Liberator* at twenty-six. Alexander Hamilton, at the age of thirty, the year of the adoption of the Constitution of the United States, was the ablest statesman and jurist in America. Rufus Choate was elected to Congress at thirty-three. Henry Clay was in the United States Senate at twenty-seven, and De Witt Clinton at thirty-two. James G. Blaine was a member of Congress at thirty-two, and Roscoe Conkling at twenty-nine. Anna Dickinson was less than twenty-five when she made her stirring war speeches. Stephen A. Douglas was a judge of the Supreme Court of Illinois at twenty-eight, and was elected to Congress at thirty. Of the Presidents, Thomas Jefferson prepared the draft of the Declaration of Independence at thirty-three. James Madison was in the front rank of American statesmen at thirty. James Monroe was in the Senate at thirty-two. John Quincy Adams was minister at Berlin at thirty-three. Martin Van Buren, at thirty-six, was the leader of his party in New York. Andrew Jackson was a member of Congress at twenty-nine, Tyler at thirty-five, Polk at twenty-nine, Fillmore at thirty-two, Buchanan at twenty-nine, and Lincoln at thirty-seven.

These are but a fraction of the names that might be given in illustration of the rule that between the ages of twenty and forty, men find the level above which they do not go; yet this is a rule with exceptions, as the names of Milton, Dante, Cromwell, Cowper, DeFoe, Grote, Erasmus, Faraday, Flaxman, Gibbon, Guizot, Handel, Hood, Knox, Humboldt, Bismarck, W. M. Evarts, and Grant attest, all of whom would have been comparatively unknown and unfelt if they had died before forty. What I wish to impress upon you is that, addressing a miscellaneous company of men and women, the chances are at least ten to one against your rising to any higher level in your career than you reach before you are forty. Hence I say this is the period that determines one's value in the world as a factor of progress and civilization. These years move by quickly, they are soon gone; looking back over them, they seem but a brief period; but they have carried with them the best of your possibilities and opportunities. There is matter for grave reflection here. These years should not be spent in experiment, in unthrift, in pleasure-seeking, but in honest toil around a serious, controlling purpose; a noble purpose giving inspiration to your work, and the highest tension to your faculties, is what you need for success, and is the only means by which you will find true pleasure.

—Rev. Martin E. Cady.

(Concluded next week.)

—Let us be content in work to do the thing we can, and not presume to fret because it is little.
—Elizabeth Browning.

The Mission Field.

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

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

ONLY.

ONLY a mortal's powers,
Weak at their fullest strength;
Only a few swift-flashing hours,
Short at their fullest length.

Only a page for the eye,
Only a word for the ear,
Only a smile, and by and by
Only a quiet tear.

Only one heart to give,
Only one voice to use;
Only one little life to live,
And only one to lose.

Poor is my best, and small.
How could I dare divide?
Surely my Lord shall have it all;
He shall not be denied!

All! for the last and least
He stoopeth to uplift.
The altar of my great High-priest
Shall sanctify my gift.

—*Leaflet.*

THE CONDITION OF CHILI.

REV. J. M. ALLIS, of Santiago, Chili, recently spoke in Utica, N. Y., on the subject of South American missions, dwelling largely on the condition of Chili. Referring to the work of Presbyterians in that field, the speaker said:—

The Presbyterians have sent missionaries to India, China, and Japan, for there the people do not know of Bible truths. We send missionaries to the Armenian Church, the Nestorian Church, the Coptic Church, to the Greek Church, all co-ordinate churches with that dominant in Chili. We send to these people because they have lost the spiritual meaning of the gospel. In like manner we send missionaries to Italy, France, South America. We do this not to antagonize or demean any church order, but simply to fulfill the Saviour's command, "Go ye into all the world, and preach the gospel to every creature." In Chili, while there are many who are devout adherents to the dominant church, there are vast numbers who have for one reason or another left that church. Some have accepted rationalistic ideas, others are following the infidel teachings of the American author of the "Mistakes of Moses," others are indifferent to any and all scriptural truths. There are also a large number who, while dissatisfied with the church of their fathers, do not want to be without some bond to God, and they are feeling after God, if haply they may find him. They are earnestly inquiring for the truth, and are ready to examine what the missionary is of the cross presents. The business of the missionary is to reach the mind and heart of the people, to free, if possible, the mind from prejudice, and lead to a dispassionate study of the truth as presented in the sacred Scriptures. This would not be so difficult if the people were familiar with the Bible; but having for centuries been denied access to these truths, the work of unfolding the gospel is much more difficult. That the dominant church is not willing to give the word of God to the people, is seen in the fact that to-day in Callao, Peru, an agent of the American Bible Society, a clergyman of the M. E. Church, is in prison for preaching the gospel and circulating the Bible. In Chili the way is open, owing to the broader and more liberal views of the Government. The work of the mission may be divided into two parts: First, preaching, a work much like preaching here, and organizing Sunday-schools. Second, by distributing tracts, by holding conversations and inviting questions.

The large place South America is now beginning to hold in the public mind, and the fact that so many merchants and manufacturers are seeking places there where they may invest capital to good advantage, are an omen of the increasing prosperity of the country. With this, liberality of religious sentiment is sure to follow, which will make it a good country for early occupation in behalf of missionary work.

It cannot be that the revolutions which have recently taken place in that country, bringing about such radical and favorable changes of religious sentiment, have simply been chance occurrences. On the other hand, the design of an all-wise Providence can be plainly seen in every change that has taken place; for whereas before these changes, the governments of that country upheld the intolerance of bigoted Romanists, now all forms of religion are tolerated in several of the South American States.

The way is opening, especially in Chili, to freely circulate a pure literature, that which will tend to the elevation of the people's morals, and cause them to seek an interest in eternal things.

Mr. Allis cited one case where a man, by reading a religious paper, was led to inquire for the Bible and other religious books, and finally was led to Christ. This is but the old story of the result of such efforts, but it goes to show that the same line of work in that country produces the same effect as in this.

But if God is really preparing the various districts of that country for the gospel sickle, and there is anywhere a people commissioned to go to all the world with the story of the cross, and the news of the soon coming King, they certainly ought to be preparing to occupy the field so evidently opened for their special benefit.

J. O. C.

DOES IT MEAN ME?

A LATE writer, speaking of the way some give for the benefit of foreign mission work, says:—

Some, alas! are inert; they do nothing. Others give an occasional, hap-hazard contribution, a stray dime or half-dime, or rarely a quarter. Two thirds of what is given, it is safe to say, is given by one third of the donors, or even a less number. More and more our enterprises of Christian benevolence, which ought to receive unanimous support, are coming to depend on large contributions from the wealthy few. But the Lord's work cannot be thus carried on. It needs not the money only, but the sympathies, the love, the prayers, of the whole body of Christ. It is not alone our gifts, but the faith and earnest desire which the gifts express, on which the cause of missions rests for its support. Where the heart is in the work, it is felt as a privilege to give. The late Dr. B. T. Welch related an incident illustrating this. A poor washerwoman came to him with a dollar for the missionary contribution of the church. He told her she was giving more than she ought, and he thought he ought not to take it of her. "Pastor," she cried with tearful vehemence, "am I not in good standing?"—"Certainly you are." "Then why cannot I be permitted to give, as well as others?" There are some churches which, if the standing of members depended on such a test, would have a large work of discipline before them. But that poor woman's conception of Christian privilege was nearer the true gospel standard than that which some more highly favored Christians recognize.

Possibly some of those whose eyes fall on the above paragraph, may find in the closing part of it, abundant food for reflection. There must be some who profess to love the truth and yet are not guiltless, when our foreign missions are permitted to suffer for lack of a liberal support. Who is at fault in this matter?

J. O. C.

THE ARGENTINE REPUBLIC.

ARGENTINE is far the most enterprising and prosperous of all the South American republics. What the United States is to the Northern Continent, so it is to the Southern. This is evidently due to two main reasons: First, its wonderful natural resources,—its extensive pampas, clothed with luxuriant grass, and dotted with millions of horses, cattle, and sheep; its genial climate; its regular monthly rains; its six feet of black virgin soil, making it a grain-producer that will soon rival its northern sister; its mountain mineral wealth; its vast forests of valuable and unique timber; its groves of wild peaches and other fruits. All these things of necessity give a good foundation to any country. Then its prosperity can be attributed to the enterprise and activity of its better inhabitants. The men of leading native families have traveled largely, and for the most part have received their education in some European college. They have also visited and studied in the leading cities of the Old and the New World. They are thus in a position to keep abreast with the times. Then, again, the population is largely made up of men from all nations. It is essentially cosmopolitan. Thus the adventurous and enterprising of many different countries have a voice in its government, and can hold any office save that of president and vice-president. As a matter of course, such a condition of things has the effect of giving breadth of mind and action.

The chief city, Buenos Ayres (good air), is

justly esteemed as the finest, and as containing a more active and enterprising population than any other city in South America. The immigration is enormous, and mostly Italian. The writer has seen sixty large steamers arrive from Europe in the course of a month. As one walks the streets, he passes people speaking Spanish, Italian, German, French, and English. All of these nationalities are represented by newspapers. There are two published in English. There are also three English churches in that city. Americans are also to be found there in the capacity of dentists and public school teachers. The laboring classes are mostly Italians and Basques. The best clerks are Germans, who generally speak from three to five languages. They are very well paid, and money is plentiful; and one can imagine they will readily buy publications in the different languages.

In such a field as this, containing broad-minded and enterprising men, surely the light of present truth should be shining, not merely for the sake of the country itself, but for the effect it will have on the Old World; for the light that shines there will surely be reflected back into the heart of Old Europe. It can, in a small way, repeat the work of the United States in giving back light to others.

It would seem that the missionary who can work to the best advantage there, is one who has not very strong national prejudices. The more languages with which he is familiar, the more people he could reach. There may also be an opening for American teachers. Such are in demand, and many have been imported, and the public schools are largely controlled by them. Of course, before any one can do very much, the Spanish language must be learned; but it is very simple, and can be acquired in a little over six months. May the time soon come when the truth will be established there.

FRANK HOPE.

BRAZIL.

THE fact that there is a round million of wild Indians on the plains and in the silvas of Brazil, is practically ignored by the Christian world. We who live in the country have been recently surprised by calls from the Paranapanema district for the government to send Jesuit missionaries to catechise, corral, and baptize *pro forma* the Chavantes and Guatos, who were coming into the frontier plantations by fifties and hundreds. Heretofore it has been the fashion to hunt these "buques" and shoot them for sport, like any other wild game; but a few warm-hearted men tried the other plan, that of treating them like human beings, and the result is that they are begging to be taken care of. These tribes are of a peculiarly timid and peaceable disposition, and only attack the white settlers when forced to retaliate. The whole district lying between the Paranapanema and the Tiete is peopled by these tribes.

Here is the finest chance in history for those of our Christian friends who do not believe in missions in papal countries. A million of native American pagans; 20,000 immediately accessible! There is a large class of so-called "tame Indians" scattered throughout the empire, whose condition is wretched almost beyond description, and who know nothing of Christ or his salvation. The condition of the wild Indian of these southern provinces is simply that of a wild animal, naked and unspeakably filthy. Has he a soul? and have Christian people a duty toward him? The work of the government is a farce, so far as any serious attempt to evangelize the Indians is concerned. The frontiersman shoots him without compunction, the Jesuit enslaves him in the most literal sense. Who is interested in the poor Indian? and who believes that Christ died for him?—*Brazilian Missions.*

—Duty is ours, results are God's. We are not responsible for conversion, but we are for contact. We are to go everywhere and preach the gospel. All are to go, and to go to all.

Special Mention.

FOR WORKING ON SUNDAY.

A BROTHER sends us a copy of the *Fayette Banner* of Dec. 3, 1890, published at Fayette, Howard Co., Mo., from which we clip the following concerning our brethren who were there indicted for working on Sunday:—

William Fritz and Robert Gibb, members of the Seventh-day Adventist Church, near Armstrong, this county, were indicted at the August term, 1890, of the Howard county circuit court, for what is called in the indictment Sabbath-breaking. Fritz was accused of plowing in his field, and Gibb with hauling a load of hay on Sunday. The parties were arrested on the indictment, and put under bonds to appear for trial on Dec. 2, 1890, at our circuit court.

On the first day of December, 1890, the parties by their attorney made the following plea to the indictment:—

“State of Missouri Against Wm. Fritz:

“Indictment for Sabbath-breaking.

“In the circuit court of Howard County, November term, 1890.

“Now comes the defendant by his attorney in the above entitled cause, and moves the court to quash the indictment against him for the reasons: Said indictment does not charge any offense or crime against the defendant under the laws of the State of Missouri. Said indictment fails to allege that defendant is not a member of a religious society by whom any other than the first day of the week is observed as a Sabbath, and that defendant does not observe and keep such other day as his Sabbath. Said indictment is based upon section 3852, revised statutes of Missouri, 1889, which section of law is religious legislation, and is, therefore, in conflict with sections five and seven, article two, of the Constitution and Bill of Rights of the State of Missouri, and violates the rights of conscience of defendant and of the people of this State.

“Said section of the statutes of the State of Missouri, and said indictment are in conflict with the Fourteenth, Amendment to the Constitution of the United States, and also with section two, article four, of the Constitution of the United States, which guarantee to all persons the equal protection of the laws. JAMES H. ROBERTSON,

“Attorney for Defendant.”

On Tuesday morning, Dec. 2, when the judge called the criminal docket, the prosecuting attorney arose and dismissed the cases against said Fritz and Gibb, so that they were not brought to trial.

The sections of the Missouri statutes upon which the indictments were based are as follows:—

“SECTION 3852.—Every person who shall either labor himself or compel or permit his apprentice or servant or any other person under his charge or control to labor or perform any work other than the household offices of daily necessity or other works of necessity or charity, on the first day of the week, commonly called Sunday, shall be deemed guilty of a misdemeanor, and fined not exceeding fifty dollars.

“SEC. 3853.—The last section shall not extend to any person who is a member of a religious society by whom any other than the first day of the week is observed as a Sabbath, so that he observes such Sabbath.”

WHEN THE SICK MAN DIES.

WHAT shape will the future of Algiers take? and in what relation will the colonized northwest of Africa stand to Europe? are weighty problems which can hardly fail to present themselves to the thoughtful visitor to the flourishing colony of Algiers. Yet they are only a part of one of the greatest political problems of the future—the Mediterranean problem. The entire reconstruction of modern Europe, and the relative position of its cultured nations, depend on the solution of this weighty “Mediterranean problem,” and the intimately associated “Oriental question.”

Familiar, as long residence and much travel have rendered me, with every section of the Mediterranean coast, I have no hesitation in expressing the profound conviction that the Asiatic and African coasts of the Mediterranean, which 2,000 years ago were centers of a flourishing civilization, will recover their lost glory as soon as Turkey shall be overthrown, and the rule of Islam broken. The especially favorable geographical division of the Mediterranean Coast, its hills and mountains, its islands and peninsulas, its glorious climate, its fertile soil, its fauna and flora, are the same now as they were 2,000 years ago. And what Phenicians and Egyptians, Numidians and Carthaginians, Greeks and Romans, achieved in the

past, under far less favorable conditions, will be much more easy for modern Europe, with the boundless resources at her command.

The rapid strides made by a few isolated cities, as, for example, Smyrna, Beyrout, Alexandria, Tunis, under the influence of contact with Western civilization, and in spite of Turkish misrule, afford indications of what they may become when wholly emancipated from it.

With the downfall of the Turkish Empire, which must occur soon or late, one of the greatest political anxieties must be, to make such a division of the estate as will not upset the balance of power in Europe. This cannot be secured, unless all the leading cultured nations be considered in the partition of the estate, of which the coasts of the Mediterranean constitute an important item.

The gravest point in the Oriental question—the possession of Constantinople—would perhaps be best disposed of by the establishment of a new Grecian Empire. The colonization of Albania and Montenegro would be a suitable work of civilization for Austria, which already appears to have obtained secure possession of Bosnia and Herzegovina.

As regards the south coast of the Mediterranean, and the apportionment of North Africa, it may be taken for granted that England will hold fast to Egypt. In the interest of the European balance of power, it were then desirable that Italy should secure the entire coast between Egypt and Algiers, and that Tunis should fall to Italy. Of course France, which already looks on Tunis as its fourth province, will not be willing to see it pass to Italy; still, Western Morocco, important for its connection with Senegal, ought to be deemed full compensation. But these are questions which will be settled by “blood and iron,” at the close of the great European war, necessary for the solution of the Turkish question. If France should succeed in realizing her dream, and in securing the whole northwest of Africa, New Algiers would consist of five rich and powerful provinces; viz., Morocco, Oran, Algiers, Constantine, and Tunis; and the west Mediterranean basin would, in truth, be a “French sea.” Europe might sanction this occupation on the part of France, but any attempt on her part to extend her power in the East would be opposed by all Europe, and especially by England. Since her expedition to Syria, many patriotic Frenchmen have already begun to regard that country as a French province of the future; others recall Napoleon’s dream of conquest of Egypt and Asia Minor. Should this dream be realized, the whole Mediterranean would be a French sea, and all Europe would be dependent on her good-will. Fortunately, existing political combinations in Europe appear to have made ample provision against that contingency.

The future of the eastern coast of the Mediterranean, the fate of Syria and Asia Minor, constitute a more difficult problem for solution than that of North Africa. Of the representatives of the European nations who are now crowding in, no one plays a predominant rôle. The energetic Greeks are pouring in here, too, and making their influence felt. But they might readily forego their pretensions, if compensated with Constantinople and the greater part of European Turkey. Russia, too, is making energetic efforts to secure a footing at several important points, for example, in Jerusalem and Beyrout; but the settlement of Central Asia is the problem which naturally most concerns her.

When, in 1887, I first set foot on Syrian soil, the flourishing German colony at Joppa, or Jaffa, awoke in me a dream of the grand future in store for this glorious land if it were only brought under German rule. And going thence to Beyrout and Smyrna, and seeing the active part taken by German and Austrian residents in the commerce of the country, I decided that here on the eastern coasts of the Mediterranean is the land in which the fatherland must strive to found its Colonial Empire.

It is impossible to predict certainly what form the present energetic colonial movement will take

in the course of its further development, or how the division of the earth among the great cultured nations of Europe will be effected. So much is clear, that if Germany will preserve her independence, and her rank among the Great Powers, she must push forward her colonial policy with energy. The colonial policy is, for Germany, a vital policy. At present the best strength of our population is being annually drained by emigration. If this stream of emigration were diverted to German colonies, they would serve to strengthen and support the mother country in the struggle for existence with rival nations.

This struggle for existence is the one principle which determines the existence and development of nations, precisely as of plants and animals, and no one can glance at our geographical position and historical development without realizing that Germany’s struggle for existence with the other nations of Europe will be a hard one; while a colony like Algiers would place her in the front rank of the nations.

The pressure of population in Europe, and the feverish development of modern culture render the emigration problem, and its associated colonial policy, the most vital problem of the age.—*Ernst Haeckel, in Algerische Erinnerungen.*

THE TOTAL POPULATION.

THE Census Office has sent out a bulletin giving the particulars and totals of the first count of the population of the United States. The figures show a total of 62,480,540. The total, however, does not include white persons in the Indian Territory, Indians on reservations or in Alaska, or the inhabitants of Alaska. The population in 1880, exclusive of the same classes, was 50,155,783. The increase for the decade was 12,324,757. This is a gain of only 24.57 per cent. for the decade just closed, as against 30.08 per cent. in the decade between 1870 and 1880. We reproduce below the figures for the population of the several States, with the amounts and percentages of increase for each in the decade ending in 1890:—

STATES AND TERRITORIES.	POPULATION, 1890.	INCREASE SINCE 1880.	PERCENTAGE OF INCREASE.
Alabama,	1,508,073	245,568	19.45
Arizona,	59,691	19,251	47.60
Arkansas,	1,125,385	322,860	40.23
California,	1,204,002	339,308	39.24
Colorado,	410,975	216,648	111.48
Connecticut,	745,861	123,161	19.78
Delaware,	167,871	21,263	14.50
Dist. of Columbia,	229,796	52,172	29.57
Florida,	390,435	120,942	44.88
Georgia,	1,834,366	292,180	18.95
Idaho,	84,229	57,619	158.29
Illinois,	3,818,536	740,665	24.06
Indiana,	2,189,030	210,729	10.65
Iowa,	1,906,729	282,114	17.37
Kansas,	1,423,485	427,389	42.91
Kentucky,	1,855,436	206,746	12.54
Louisiana,	1,116,828	176,882	18.82
Maine,	660,251	11,325	1.75
Maryland,	1,040,481	105,448	11.27
Massachusetts,	2,233,407	450,322	25.76
Michigan,	2,089,792	452,855	27.66
Minnesota,	1,300,017	519,204	66.50
Mississippi,	1,284,887	153,290	13.55
Missouri,	2,667,080	508,700	23.46
Montana,	131,769	92,610	256.50
Nebraska,	1,056,793	604,391	
Nevada,	44,327	*19,939	*28.81
New Hampshire,	375,327	28,836	8.31
New Jersey,	1,441,017	309,901	27.40
New Mexico,	144,862	25,297	21.10
New York,	5,981,934	899,063	17.69
North Carolina,	1,617,340	217,590	15.45
North Dakota,	182,425	145,516	394.26
Ohio,	3,666,719	468,677	14.65
Oklahoma,	56,364		
Oregon,	312,490	137,768	78.80
Pennsylvania,	5,248,570	965,683	22.55
Rhode Island,	345,343	68,812	24.88
South Carolina,	1,147,161	151,584	15.23
South Dakota,	327,848	239,580	233.63
Tennessee,	1,763,723	221,364	14.35
Texas,	2,232,220	640,471	40.24
Utah,	206,498	62,535	43.44
Vermont,	332,205	*81	*.02
Virginia,	1,648,911	136,346	9.01
Washington,	349,516	274,400	365.30
West Virginia,	760,448	141,991	22.96
Wisconsin,	1,683,897	368,400	27.99
Wyoming,	60,589	39,800	191.45
Total,	62,480,540		

*Decrease.

—Bradstreet's.

The Review and Herald.

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

BATTLE CREEK, MICH., Dec. 16, 1890.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
EDITORIAL CONTRIBUTORS:
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
L. R. CONRADI, W. A. COLCORD.

ORIGIN AND HISTORY OF THE THIRD ANGEL'S MESSAGE.—NO. 3.

WE have now briefly examined three remarkable prophecies which set forth a mighty work to be accomplished during the last generation that lives before the coming of Christ. And we have called attention to the great Advent movement of the present generation, as answering to these prophecies in every respect, being in nature and extent just such a work as said prophecies call for, the first movement of the kind since the prophecies were given, and therefore demonstrating itself to be the fulfillment of those scriptures. This movement has been in progress over half a century, and can be accounted for only on the ground that the word of God is herein being fulfilled. If this is true, a movement holding so important a place in the work of God, and destined to make itself felt so deeply in the religious world, must have many interesting incidents connected with its development and progress.

William Miller, of Low Hampton, N. Y., was the man who, in the providence of God, was raised up to lead out in this work. And although he began the study of the prophecies in 1818, it was not till 1831 that he made his views public. Having become satisfied that the end of this dispensation was near, his conscience would not permit him to rest till he had made known his conclusions to his fellow-men. To this end he published a series of articles in a paper in Vermont, showing that the second coming of Christ would occur about the year 1843. From this time his course of life was changed. His articles attracted wide-spread attention. Letters came pouring in from all quarters, and urgent calls for him to come and preach in person the new and wonderful things he had learned from the Scriptures. These appeals he could not resist, and from that time he gave himself to the promulgation of these views. The year 1831 may therefore be set down as the year when the first angel's message began to be proclaimed. Many men of earnest piety and rare talent soon joined Mr. Miller in his work, and most blessed spiritual awakenings everywhere followed their earnest efforts. There were many honest souls in the various churches, who were hungering for something that would give them new life in their religious experience. And the idea of the soon coming of their precious Saviour dawned upon them as a blessed truth by which, like Peter, they were "begotten again to a lively hope."

In 1838 an exposition of prophecy was brought out which more particularly attracted the attention of pew and pulpit, press and people. Elder J. Litch made a calculation of the prophetic period of Rev. 9: 15, called "an hour, a day, a month, and a year," amounting in all to 391 years and fifteen days. He applied it to the Ottoman Empire; and finding that the period would end on the eleventh day of August, 1840, he boldly predicted the fall of the Ottoman Empire at that date.

This was at once recognized as a sort of test case; for, said the people, if that event takes place as stated, it will demonstrate the correctness of the principle of interpretation adopted by the Adventists, and show that all their calculations are worthy of attention. As soon as the news could reach this country, in those days of no ocean telegraphs, and slow steamers, lo! it brought word that on that very day that very event did take place!

This unquestionable and striking fulfillment of prophecy gave a mighty impetus to the Advent

movement. The ears of the people were gained, and there were more calls for preaching than could be filled. Elder J. V. Himes began the publishing work, and the years between 1840 and 1844, were years of great activity in the cause. Through the enterprise of Elder Himes, a large tent was procured, seating 4,000 persons, and was moved from place to place, drawing immense crowds. During this time the custom of holding camp-meetings was also inaugurated, and quite a number of meetings of this class were held in different places.

Thus the country became more and more stirred from month to month and from year to year. The fruits were everywhere most excellent. Bibles were studied as never before, and multitudes were led to seek a greater consecration to God.

The close of the year 1843, according to the Roman calendar, that is, reckoning from January to January, was passed without any particular excitement; for the idea was not questioned in any quarter that in Bible prophecy, the years must be reckoned by Bible rules; and the year 1843, according to Bible time, would not end till the first new moon after the vernal equinox in 1844.

But this point was at length passed, and the Lord did not come. This was the first disappointment, and it threw some doubts and confusion into the ranks of believers. But right here, even though by disappointment, we begin to see the special providence of God in this work; for writers and preachers were compelled to look over with new care all the grounds of their faith. Some even suggested that all they had been warranted to expect, had perhaps taken place. Attention was turned to the types as it never would have been if this disappointment had not occurred.

And soon a great light dawned which put at once a new complexion upon the work. The chief pillar in this prophetic temple was the 2,300 days of Dan. 8: 14. "Unto two thousand three hundred days; then shall the sanctuary be cleansed." The place of the sanctuary in the type was considered so far as to inquire in what part of the year the fulfillment might be expected; for as the spring types—the passover, the wave sheaf, and the Pentecost—were fulfilled in the same part of the year, the same month, and day of the month, in which the types were observed, so the fall types—the blowing of trumpets, the atonement or the cleansing of the sanctuary, and the feast of ingathering—might naturally be supposed to occur in the portion of the year corresponding to the type; namely, in the fall.

Then it was also seen that a correct application of the 2,300 days would lead to the same conclusion; for if the 2,300 days are reckoned from the commandment to restore and build Jerusalem, as Dan. 9: 25 states, they must be reckoned, not from the time when the document was issued giving authority to build, but from the commencement of the work of building, as stated in the last part of verse 25 and the beginning of verse 26. And in Ezra 7, where the fulfillment is recorded, we find that those who returned from Persia to build Jerusalem, did not reach the place till the fifth month, and two months more is none too much time to allow for them to get located and ready to commence the work of building the city. This would bring us to the seventh month; and when we look at the type we find that it was on the tenth day of this month that the sanctuary was to be cleansed.

The conclusion, therefore, was that the 2,300 days had not then ended, but that they would end on the tenth day of the seventh month, which in that year (1844) fell on the twenty-second of October. It was only about three months before the date named, that these points were clearly brought out. The time was short. What was to be done must be done quickly. Those who saw the light felt impelled to adopt the words of the parable of Matt. 25: 1-10, to arouse others to the importance of the subject: "Behold, the bridegroom cometh; go ye out to meet him."

A little further consideration of that parable

served to show that it well illustrated the movement in which they were engaged, and doubtless had an application to that movement. In the spring of 1844 began the tarrying time—the night of the parable. A mistake of six months had been made in reference to the ending of days, the true termination being in the fall instead of the spring of that year. And midway between these two points, the light had been discovered that the time extended to the fall, and that the cleansing of the sanctuary pointed to the fall. The thrill of joy that filled the hearts of those who felt that they had found their footing again, and the revived hope of soon seeing their Lord, took verbal form in a mighty cry raised simultaneously in different parts of the land—"Behold, the bridegroom cometh; go ye out to meet him."

This movement, which is called "the midnight cry," took a deeper hold upon the people from the time of the Exeter camp-meeting, in August, 1844. And we refer to this particular gathering to meet the charge that this movement was a burst of blind and wild fanaticism; for here, in the providence of God, his work and the work of fanaticism were placed side by side, so that no candid mind could fail to discern the difference between them.

A company of fanatical spirits had come upon the ground, who made the days wild and the nights hideous with their boisterous and incoherent shoutings and gesticulations. Their work had no scriptural basis, and showed no well-defined object. It was a cyclone of emotional frenzy. But it had a terrible power. It broke down one of the preachers in his sermon, and threatened to secure the balance of influence, and to control and ruin the meeting.

Under these circumstances a minister at one of these services was wading dryly through the usual arguments so much dwelt upon in those days, when a sister calmly rose in the congregation, and said: "Brother, it is too late to be dwelling on those familiar topics; there is new light and truth for this people; and there are those here who are prepared to give it." Then raising her voice in clearness and power, she exclaimed, "Behold, the bridegroom cometh; go ye out to meet him."

The light was called for, and presented, bringing out the points set forth above. Calmly and carefully the people listened, learned, received the truth, and rejoiced. The Spirit of the Lord attended the preaching of the word, and pervaded the camp. The fanatics, taking no part in this work, no longer attracted any attention. They got out of stock and slunk away, being heard of no more. But the truth went forth with new power; for those who received it at the meeting, as they went to their homes, were like flames of fire spreading it through all the land.

A reaction in the popular churches drove from their communion 50,000 believers. And as they left, they gave the second message: "Babylon is fallen, is fallen."

Papers were now published in Canada, Boston, New York, Philadelphia, Washington, Rochester, and Cincinnati. Other men were soon heard of in England, on the continent of Europe, in Asia and Africa, who were giving the same message of the soon coming of Christ in glory.

Probably no religious movement since the days of the apostles ever became, in so short a time, so wide-spread, or was so zealously carried forward, and achieved so substantial results, as the great Advent movement at the time of which we speak.

And thus we come up to that ever memorable epoch, the tenth day of the seventh month, Oct. 22, 1844.

LOOKING FOR HIS COMING.

To watch for the fulfillment of the promise of Christ that he would come again, and of all the prophecies pointing to that event, is the privilege and the duty of the remnant Church. It is their privilege, because that coming has been the "blessed hope" of the Christian Church in every age, and is that to which the remnant Church must look for

deliverance from the final wrath of the dragon. It is their duty, because Christ has commanded it, in view of the unusual dangers and allurements to which they will be exposed.

But what is it to "watch" for this great event? The practice of the Christian world, or that part of it which has professed to be doing this, has not been harmonious in this respect. We find that a large number have concentrated all their attention upon the approach of certain dates, which they had fixed upon as the time for the end of the world. By watching the approach of one of these times, they profess to be watching for the coming of Christ. But this practice finds no warrant in Scripture, and is very dangerous as well; for the faith of many is not strong enough to withstand the shock of the repeated failure of their calculations, and they lose their zeal or drift into unbelief. It is a method analogous to, and equally commendable with, the Catholic method of worshiping Christ by kneeling before his image.

Others set no time for Christ's second coming, but simply believe that that event is very near; and each determines in his own mind, according to the nature of his view, its probable proximity. This is all very well, provided the individual does not look too much to the mere passing of time—provided he does not place too much faith in the value of his speculations. If he does, the danger is, that the end having been delayed (if we may so speak) far beyond his expectations, he may by degrees become careless, and begin to say in his heart, "My Lord delayeth his coming." To many, doubtless, there has been such an appearance of delay, and, in some cases, a corresponding decrease of zeal and watchfulness. This ought not so to be.

There are certain events or signs which prophecy has connected with the second advent of Christ, and it is by noting these in their character as signs, that we are to "watch" for Christ's coming. These events may be divided into five general classes. First may be mentioned those which appear in nature,—the darkening of the sun and moon, the falling of the stars, "the sea and the waves roaring," etc. Matt. 24:29; Luke 21:25; Joel 2:30. Next, those events which are connected with changes in earthly governments, as foretold in prophecy; such as the decay and dissolution of empires, and the birth and development of new powers. Dan. 7:25, 26; 11:40-45; Rev. 13:11-18. Third in number may be placed events showing the fallen condition of society and the declension of spirituality. Rev. 18:2-4; 2 Tim. 3:1-5. Fourth, events in connection with some special movement of the forces of evil, located by prophecy in the last days; as the rise and development of Spiritualism, and the growth of a persecuting power in our own land. Rev. 13:12-18. Last, but not least in interest, the progress of God's special work for the last days, in the proclamation of the everlasting gospel. Matt. 24:14; Rev. 14:6, 7. To events connected with this proclamation, those who profess to be the people of God will naturally give their closest attention, both as seeming to point more definitely to the proximity of the end, and as pertaining to a work in which they are themselves engaged.

But in viewing the progress of the last gospel message as a sign of Christ's second coming, one leading fact should be kept in mind, which is, that a great deal more is being done in this work than comes within any individual's scope of vision. In the first place, he does not see all that is being accomplished in any one branch of gospel work, not even in that with which he is most directly connected. Doubtless he comes far short of this. The light of the third angel's message has penetrated much farther than is indicated by present visible results. And, secondly, this great, last gospel proclamation has not been committed to any one Christian denomination. While the Christian world is being enlightened with respect to vital but long-neglected truths, essential to Christian faith and practice, God is doing a work for other classes, and the heathen, in large and ever larger numbers, are hearing the

voice of the evangelist bringing to them the glad tidings of salvation through Christ. The agencies of God for the spread of his truth are far from being confined, in this closing age of the world, to any one place or people.

Let it also be borne in mind that this gospel which is thus being proclaimed in heathen lands, is the true "gospel of the kingdom." The doctrine of the second coming of Christ, as scripturally set forth, is not one that is confined to the ranks of nominal Adventists. It has obtained a wide hold upon the Christian world, and particularly upon that part of it which is most concerned in the work of foreign missions. Certain it is that the Protestant missionaries who now go forth from Christian to heathen lands, are, in large numbers, believers and teachers of this great truth, and there is good reason to believe that the proportion of such to the whole number is steadily increasing.

As one of those agencies through which God is manifestly working at the present time, outside of denominational limits, we mention an enterprise of which many of our readers have heard, known as the students' volunteer movement in behalf of foreign missions. It is an inter-collegiate movement, supported by the students of leading American colleges and universities, and is not under the leadership of any of the Church mission boards. We had the privilege recently of being at a meeting addressed by the traveling secretary of this association, and as we listened to the earnest, straightforward appeal made by him in behalf of the needy millions in heathen lands, it seemed that the cause of God could show few more sincere, devoted, and active workers. At the close of the appeal, while silent prayer was offered by all present, slips of paper were passed around, on which were written at the top the words, "We are willing and desirous, God permitting, to be foreign missionaries;" which the speaker explained to mean that those signing their names to the slips thereby signified their intention of becoming foreign missionaries, unless Providence hedged up the way. These slips contained the names and addresses of others who had already signed them, and all who wished to add their own signatures had opportunity to do so. Hundreds, if not thousands, of names are thus being enrolled for this work year by year, than which none better could be found in the length and breadth of the land.

When we look, therefore, at what is being done in preparation for Christ's coming, we may safely infer that that coming is nearer than we might be led to conclude from the evidence presented to our view. How much nearer, perhaps it might startle some of us to know, were we made aware of the truth. The work already accomplished has consumed, apparently, a long time; but it is evident that it will move at an almost infinitely more rapid pace in the future. The subject is one upon which it is not safe to speculate, when there is any likelihood that our lives may be influenced thereby. It but remains for all to note with unwearied vigilance the signs which thicken upon us with every passing month, keeping in mind the admonition: "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping."

Ann Arbor, Mich.

L. A. S.

A MONOPOLY OF RELIGION WANTED.

NATIONAL Reformers condemn Roman Catholics for threatening to excommunicate their members if they persist in patronizing certain public institutions which are not conducted in accordance with the ideas of the Roman Catholic Church, and yet the *Christian Nation* of Nov. 26, 1890, prints the following recommendation to the Presbyterian Church, as a proper course for it to pursue in the case of Postmaster-General Wanamaker, who is a Presbyterian elder, and still allows the United States Mail Service to be carried on, on Sunday:—

"Let the Church begin by subjecting this man

to discipline. Let the members of his church or his pastor go to him and tell him that he will either have to withdraw from the church, whose sacramental vows he is clearly breaking, or issue a proclamation putting a stop to work in the Government Mail Service on the Sabbath."

And how much would this lack of being a threat of excommunication? But we do not call attention to it because we think it an improper thing to do. It is the only proper or consistent course for any Sunday-keeping church to pursue toward its members who disregard Sunday. Every church has a right to discipline its members, and, if necessary, to withdraw the hand of fellowship. It would, without doubt, have a very salutary effect on all of them if there were more of it practiced. But here their rightful jurisdiction ends. The trouble with many of the churches now is that they desire laws enacted by which they may discipline to the extent of inflicting civil and even corporal punishment, on those outside of the church, or of some church not to their liking, for not conforming to their ideas on religious matters. Our purpose, however, in referring to the above matter, was to show that National Reformers, while condemning a thing in one church, will advocate practicing the same thing in their own churches, which shows that what they want is not to have religious organizations keep within their proper bounds, but that they may have a monopoly of religion and religious privileges themselves.

W. A. C.

A VISIT TO THE CAUCASUS.

A FIVE days' journey on steamer and railroad brought Bro. Laubhan and myself to our brethren in the Caucasus, the distance traveled from the Volga to this place being about 1,100 miles. Some twenty years ago, ere the railroad was built, the country must have been (judging from what I have been told, and also from what I have read) something similar to the "wild West," only that instead of the Indians, the Tscherkessen and other wild Asiatic Arabs did the killing and plundering. The Cossacks have since brought them under military rule, still considerable, at least, is stolen in their name, especially live stock. As soon as we crossed the river Don, at Rostov, I perceived at once a change, so many were bearing arms. My next neighbor happened to be one of these Asiatic chiefs; his belt contained several daggers, one long one right in front, while his breast was covered on either side with a row of little pockets, each containing a cartridge.

The Caucasus has been used as a place of banishment, and in this manner the Mennonite colonies came here some twenty years ago. We intended to visit them. Some 100 families, who, contrary to the Mennonite faith, accepted immersion, had to leave their old homes in consequence, and they founded two colonies, Alexanderfeld and Wohldemfürst, both named in honor of Emperor Alexander, who granted them the land. The two colonies are close together, and have since grown to large and flourishing villages. Some of these people emigrated to America, and embraced the truth in Kansas. Two years ago one of them, Bro. Neufeld, returned, and labored so diligently that a number began to observe the Sabbath, among them Bro. Isaac, who had been the mayor of the colony for over twelve years, and is now the elder of our church. He met us at the station, and a short drive brought us to Alexanderfeld, which is indeed nicely laid out. The wide street is lined on either side with beautiful white houses surrounded by large gardens, and farther on there are fine vineyards.

We were hardly seated in the house when a quartet greeted us with a song of welcome. The church now numbers over forty members, but besides these a number came from Eigenheim and Stawropol, among them a Russian brother. Our meeting on Sabbath was in the large brick school-house. When I showed them from the maps the missions for which our Sabbath-school donations were being used, they not only concluded to aid, but in a short time over \$4.00 were collected as a beginning. That evening

and Sunday evening the house was crowded with outsiders, and the effect was so telling that our enemies influenced the authorities to refuse the house in case we should ask for it again. The time was crowded with meetings for our own people, in which I set before them the rise of the message, and its needs and wants. All pledged to pay tithes, the church record was started, and a treasurer, a librarian, and a church secretary were appointed. Nine joined the tract society. The brethren here paid about \$36.00 toward the expenses of my journey.

Monday night, we left on the train for Armavir, where a team met us to take us to the Synoche church. On our way there, I caught the first glimpse, and a splendid one, of the whole range of the Caucasian Mountains. Away to the left appeared the snowy heights of the Elbrus, which is over 17,000 feet high; and though it was over 150 miles off, it could be plainly seen. The Synoche church also numbers over forty members, but they are very poor, being only renters. The owner, a Russian, lives near by, and is very friendly to them. The few days of our stay were well filled with meetings, and our early morning meetings proved to be seasons of blessing. Here, also, we fully organized the church. On Thursday, we drove forty miles to Eigenheim, our largest church in Russia. It numbers over sixty members. The brethren here are mostly from the Volga. Some of them began to obey the truth four years ago, through reading-matter sent from America. I met also a number here from Eastern Germany and Bavaria, where we have no Sabbath-keepers as yet.

On our way we first passed through a large Russian village. There and also some forty miles away, are several hundred Sabbotniki, or Russian Sabbath-keepers; but in this place they are more like the Jews. Here we crossed the river Urup, and stopped in a Mohammedan village. We took our lunch in the house of the leading merchant, who is well acquainted with our brethren. They are in considerable trouble, as the Russian Government compels their young men to serve in the army or else to emigrate, and they hardly know what to do. They abhor the use of swine's flesh and wine. In the center of the village is the little tower which the priest must climb each day to say his prayers. It is crowned with a half-moon. The next colony were Esths, from the Baltic provinces. Toward evening we arrived at Eigenheim.

The greater part of this village, which extends about a mile, is composed of our people. There is trouble about the title of the land. Friday, Sabbath, and Sunday were busy days. We fully organized this church, gave instructions, and elected the lacking officers. A tract society was organized, which about thirty joined. They also paid over \$30.00 toward the expenses of my journey. I am sure that as the brethren are instructed in tithing and missionary work, their contributions will soon be doubled. Their Sabbath-school is somewhat crippled, as more room is needed; but they, also, started the Sabbath collection, and paid on the first Sabbath over \$4.00. The elder of this church, and another young brother expect to attend our school in Hamburg, if they can get their passports. One of our brethren intends also to send his son to Hamburg, on his own expense. Here some brethren had come about sixty miles, and they, as well as others, made loud calls for help, and reported good interest in their locality. The field here is indeed ripe; the greatest lack is laborers and instructors.

Could these churches be visited each quarter, and have the privilege of general meetings each year, we would soon find them equal to any of our American churches. The material is here, and also the desire, at least with quite a number. What is lacking are the opportunities. But we can but thank God that here in the Caucasus, which was a part of Asia, there are already over 150 German Sabbath-keepers, and hopes entertained for more. And the Lord who has blessed the message here so richly, will surely see that the work is perfected which has been so promisingly begun. L. R. CONRADI.

Nikolajew, Russia, Nov. 18.

WHERE DID THEY LEARN IT?

In opposing the keeping of the Bible Sabbath, that class of people styling themselves Disciples, more commonly known as Campbellites, have been wont to argue that the fourth precept of the decalogue is not a moral law, fixed in the nature of things, but that it is "positive," requiring the observance of an institution ordained not for all mankind, but simply for the Jews, and is, consequently, "Jewish." Still this people observe a weekly day of rest, and in defending it are sometimes seemingly forced to admit that the observance of the septenary order of days by resting one day in seven, is right in the nature of things. Thus, in giving its arguments in favor of Sunday closing of the World's Fair, the *Christian Oracle* of Nov. 27, 1890, says:—

"All classes of people need rest one day out of seven; the septenary element is a part of the natural order of things, and cannot be ignored without harmful results to the individual and to society."

This is a virtual confession that the weekly Sabbath was designed to be a universal institution; that it was made in the beginning for man, for all mankind. But admitting this, what becomes of the claim so often put forth by this people in opposing the keeping of the seventh day, that the Sabbath did not exist until after the exode? It must be equivalent to saying that that did not exist for over 2,500 years, which is "a part of the natural order of things." What comes of the assertion that the Sabbath was not made for the Gentiles, but simply for the Jews, when it is admitted that "all classes of people need rest one day in seven," and that this septenary rest "cannot be ignored without harmful results to the individual and to society"? And what sort of a reflection must it be upon an all-wise Creator, to say that he gave to only a small portion of mankind that which "all classes of people need," and instituted for a comparatively brief period, and then abolished, that which is "a part of the natural order of things"? Here are some questions worthy of their serious consideration. Either their anti-Sabbath claims are wrong, or else the *Oracle* has fallen into grave error.

But waiving other considerations, and admitting that the *Oracle's* latest utterances on this question are correct, let us inquire from what source it gained its information. Where did it learn that all classes of people need rest one day out of seven? Where did it learn that the septenary element is a part of the natural order of things? And where did it learn that this order of things cannot be ignored without harmful results to the individual and to society? There is but one source from which it could have learned any of these things, and that is the Bible. And what reason does the Bible give why man should rest one day in seven?—It is stated in these words: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." But this reason is found only in the fourth commandment. We must therefore conclude from the *Oracle's* own statements, that the fourth commandment is founded upon the natural order of things, that it enjoins that which all classes of people need, and that which no one can ignore without bringing about harmful results; in other words, that it is as moral and eternal in its nature as the other nine commandments which surround it.

But this commandment which enjoins an institution so needful to mankind, so suited to his physical and spiritual wants, so fixed in the natural order of things, requires the observance of "the seventh day." Here comes the rub. Herein lies the stone of stumbling and rock of offense to this otherwise admitted so just and beneficent command. But the record is there—"The seventh day is the Sabbath." Destroy the reason given for keeping this day, and you have destroyed the only reason there is for dividing time into periods of seven days. In the fourth commandment, the principle of which existed from creation, is found the only true foundation for the weekly cycle among mankind. W. A. C.

Progress of the Cause.

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

THE MASTER'S SERVICE.

I KNELT at the feet of the Master,
Who knew how my heart burned with love,
But I said: "Let me work in thy service,
And so my devotion I'll prove.

And I looked on the far, waving harvest;
Saw the need of more laborers there,
And I said: "Let me haste to the reaping,
And my sheaves shall be golden and fair."

But he said: "Nay, my child; there are others
Far stronger my reapers to be;
Stay thou still in thy place, and be watching
To do some small service for me."

Then I looked on the green sloping hill-sides,
Where the vineyards in terraces lay,
And the sunshine, so calm and so golden,
Made joyous the long harvest day.

And I said: "Let me go to the vineyards,
Where the clusters hang purple and sweet;
I will gather the largest and finest,
And bring all my spoils to thy feet."

But he said: "Nay, my child; there are others
To gather the fruit of the vine;
Stay thou still in thy place, and be quiet,
Nor thus at thy station repine."

Then I looked down the beautiful valley,
Where the lilies grew stately and fair,
And the roses blushed scarlet and crimson,
And scented the earth and the air.

And I said: "Let me gather the flowers—
Those flowers so fair and so sweet;
I will bring them in all their bright beauty,
And lay them with love at thy feet."

But he said: "Nay, my child; let the flowers
Bloom on in their fragrance and grace;
They are not for thy fingers to gather.
Stay, stay thou content in thy place."

'T was a dream! but the meaning remaineth;
And now in the by-ways and lanes
I search for the clover and daisies,
And glean for the scattering grains.

My sheaves will be scanty and humble—
All others more stately and good;
But what joy, if at night-fall the Master
Shall say, "She hath done what she could."
—Lillian Grey.

SOUTH AFRICA.

DIAMOND FIELDS.—A short series of meetings has recently been held at Beaconsfield, in our new chapel. Quite a wide-spread interest has been awakened in the doctrines that we hold. Several ministers were in attendance more or less of the time. After one of the evening services, two ministers remained to talk with me until nearly ten o'clock. The subjects under consideration for a little time in the past, had been the state of the dead and the resurrection. One of these men took a decided stand in favor of the sleep of the dead and the final end of the wicked. If he will only proclaim this point of truth, he may be instrumental in saving some poor souls from the dread abyss of Spiritualism.

Several persons of influence are with us in the theory of the truth, and perhaps some are not working much on the Sabbath who have not faith to step out and take a public stand to live it out. One young lady of an influential English family has taken a decided stand for the truth, and intends going to our college at Battle Creek to fit herself for Bible work, for which she has an earnest desire.

The latter part of September and the first part of October, I was with the Rokeby Park church, spending considerable time visiting among their friends and neighbors.

This is a better farming country than the most of South Africa, and the farmers are mostly descendants of English settlers who came to this country in 1820, in response to a special provision and invitation from the government. They are a kind-hearted, religious, and enterprising class of citizens, and I trust that many of them will yet see the truth, and walk in the light of the third angel's message.

I spent the days of fasting and prayer with the friends at this place. The last day of the meetings, which was the last day of this special season of

prayer, seven willing souls were baptized at the same place where twelve were baptized by Bro. Hankins some five or six months since. This is a beautiful body of water, about four miles from their place of worship. Nearly thirty assembled there, and a short service was conducted before the baptism. The most of us went to the water in a large wagon drawn by ten oxen. We then returned to the house of worship, held the tract society meeting, and celebrated the ordinances of the Lord's house.

A goodly amount of missionary work is being done by the members of this society, and may the Master bless the same to the salvation of many precious souls. I trust that our prayers for laborers will be measurably answered by two young men from this company joining our canvassing force, and giving themselves to the work of the Lord as he shall open the way before them.

In our new chapel here at Beaconsfield, we have a baptistery, in which two souls have recently been buried in the likeness of Christ's death. The services were attended by a goodly number of attentive friends, and we trust that a good impression was made. There are but few Baptists here at the Diamond Fields, and they use a "swimming bath" for baptism. There is much more prejudice against baptism here in Africa than in America. The Dutch Reformed Church seem to have about as much opposition to baptism as to the Sabbath. But there is something in practicing God's truths and ordinances that is far more powerful upon the minds of the people than anything that is simply said in words.

Four of our young men have recently gone to America to attend our college at Battle Creek, to fit themselves for greater usefulness in the fast-ripening vineyard of the Lord.

May the Lord speed onward the message, until it has accomplished that whereunto it is sent. May he hear and answer the prayer of his people, "Even so, come, Lord Jesus." CHAS. L. BOYD.

Beaconsfield, So. Africa.

MINNESOTA.

DUNICR.—By reporting for our good little sheet, the *Minnesota Worker*, I have almost forgotten to report to the REVIEW. I fear this may be the case with others, for it is seldom that we see reports from Minnesota. This must not be so. Come, fellow laborers, let us do our duty by all.

My last was the report of the Sauk Center camp-meeting. From this place I went to Eagle Bend, where the Lord opened the way in a remarkable manner, for me to present the principles of Religious Liberty. Since then I have visited nearly all the societies in the district, holding meetings, and visiting from house to house. The instructions given have been as thoroughly practical as I could make them, including family religion, tract and missionary work, and National Religious Liberty work. I think I can safely say that the instruction has been appreciated by all.

Some trials have been met, but God has also given some victories. We are working in the interests of the National Religious Liberty work, through the mails and by correspondence.

Our State meeting, which I also attended, was very interesting and practical. All went out from that meeting feeling that "we are laborers together with God."

The district meeting, appointed at this place, is just closed. It was quite well attended by the friends of the cause who were within reasonable distance. We were favored with the labors of Elders Grant and Porter. The preaching was practical, and the instruction was well received. I am sure the meeting will prove to be a blessing to the cause in this part of our Conference. The dedication of the church was postponed, as the building was not completed. It will, however, be dedicated in a short time. I next go to the general meeting at Verndale. Pray for the cause in this district.

Dec. 1.

H. F. PHELPS.

GENERAL MEETING AT CLEON, MICH.

The general meeting for Dist. No. 11 convened at Cleon, Manistee Co., Mich., at the time appointed, Nov. 20-23, and was well attended, nearly every church and company of Sabbath-keepers in the district being represented. Three services were held each day, and valuable instruction was given by Elder I. D. Van Horn, in church, missionary, health and temperance, and National Religious Liberty work. Elder I. H. Evans took charge of the Sabbath-school work, and gave useful instruction,

which, if heeded, will assist our brethren much in perfecting the Sabbath-school system, in the northern part of the State. The time and place of the Northern camp-meeting were discussed, and it was decided to hold it at or near the village of Sherman, Wexford Co., Mich., the last week in June. It is expected that the brethren from Dists. Nos. 9, 10, 11, and 12, will arrange to attend this camp-meeting.

The National Religious Liberty work received especial attention the last day of the meeting, and some plans were proposed in regard to a more perfect system of work during the coming winter. Thirteen members were added to the association. The preaching was of a practical nature, six discourses being given by Elder I. D. Van Horn, Elder I. H. Evans, Elder John Covert, and the writer. Two persons were buried with Christ in baptism by Elder Covert. The social meeting on the Sabbath was most excellent, all expressing a deep interest in the cause and its final triumph in the earth. It is well understood that the most of our brethren in this part of the State are poor in this world's goods, but their hearts are warm with the love of God. We have ever found them ready to respond to each and every demand made upon them for means to advance this glorious cause, which, we have reason to believe, they prize far above the treasures of earth. Our hearts were made glad to see some new faces—faces of those who had accepted the truth since we had been removed from this field of labor. The Lord has earnest workers in Northern Michigan, and may their labors be blessed to the salvation of many precious souls.

At our last meeting, on Sunday evening, after listening to a discourse by Elder Van Horn, on "The Transfiguration of Christ," opportunity was given for those to rise who desired to give their hearts to God. Four persons immediately responded. A deep and solemn impression was left upon the minds of all present, and we hope it will be lasting; and may we all be prepared for the coming of the day of God so near at hand. R. C. HORTON.

THE SECOND ANNUAL SESSION OF THE NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

The second annual session of the National Religious Liberty Association convened in the Tabernacle at Battle Creek, Mich., Nov. 3, 1890, at 5 o'clock p. m., with President C. Eldridge in the chair. Prayer was offered by J. O. Corliss, after which the roll was called, showing an attendance of members as follows: Michigan, 13; Missouri, 1; Kansas, 1; Louisiana, 1; Illinois, 2; Minnesota, 2; Virginia, 1; Nebraska, 1; So. Dakota, 1; Oregon, 1; Pennsylvania, 1; District of Columbia, 1. The reading of the minutes of the last annual meeting was waived, after which the Corresponding Secretary read the following report of labor for the past year:—

In reporting the labor of the Association for the past year, we shall say very little of the time immediately following the last annual meeting, as that time was largely consumed in laying plans and making preparations for the campaign of the winter.

In order that the members of the Association everywhere might be aroused to a sense of duty, an eight-page paper was prepared, setting forth the situation of affairs, and recommending plans to be followed during the campaign that was just opening. Copies of this paper were sent to every part of the United States.

On the evening of Dec. 25, the Secretary of the Association (Prof. W. H. McKee) and J. O. Corliss left Battle Creek for Washington, D. C., to begin an active campaign in that city, against religious legislation. They had not long to wait after their arrival, before avenues of labor were presented. On the sixth of January, Mr. Breckinridge, of Kentucky, presented in the House his famous Sunday Bill for the District of Columbia. The representatives of the Association thereupon set on foot plans for a mass-meeting, at which features of the bill could be discussed by both its supporters and its opponents.

In order to produce the greatest possible interest in the meeting, invitation postal cards, 800 in number, were sent to the lawyers and ministers of the city, and to the prominent members of the W. C. T. U. Circulars were also printed and scattered largely, and the efficient force of workers granted for the occasion, made house-to-house visits, and distributed 30,000 copies of the *American Sentinel*, besides a large quantity of appropriate reading-matter. A popular lawyer was asked to preside, which he consented to do, and a most enthusiastic meeting was held. This meeting did very much to introduce the Association to the people of that city, because of the favorable reports of the gathering, which were published in the daily papers.

Immediately following this meeting, the American Sabbath Union held a convention for the purpose of encouraging sentiment in favor of the Breckinridge Sunday

bill. But the representatives of the National Religious Liberty Association were on hand, and did most effective work in the dissemination of truth, which resulted in largely neutralizing the desired effect of the efforts of the supporters of the Sunday bill.

Immediately after this convention, the National Religious Liberty workers made another house-to-house canvass, carrying petitions against Sunday legislation, and secured about 8,000 signatures, which were exhibited, Feb. 18, at a hearing before the committee having charge of the Breckinridge bill. Upon this occasion, a great victory was scored in behalf of the principles of the Association. The Secretary of the Association prepared a very able paper, setting forth the unconstitutionality of religious legislation, and the evil effects which have always followed in its train, which paper was submitted to the committee upon that occasion.

In support of the Breckinridge bill, there appeared Dr. Elliott, of "Abiding Sabbath" fame; another Dr. Elliott, pastor of the Episcopal church of Washington, D. C.; W. F. Crafts, Field Secretary of the American Sabbath Union; and Mrs. Catlin, Secretary of the W. C. T. U. in Washington, D. C. Against the bill appeared A. T. Jones, editor of the *American Sentinel*, and the Secretary and the Corresponding Secretary of this Association. Very strong efforts were made by the supporters of the bill, to belittle the influence of the representatives of this Association, which failed in every instance, and their efforts only seemed to lower themselves and their cause in the estimation of the committee. After the hearing, members of the Congressional Committee grasped the hands of the representatives of this Association, and congratulated them on the strength of their position, while the advocates of the Sunday bill "silently stole away."

In the meantime, a request was sent to the members of the Association throughout the United States, to correspond with the members of Congress sent from their respective districts, and thereby learn their standing upon the Blair Sunday-rest Bill and the Educational Amendment. In this way, it was readily ascertained on whom the Association could depend, in case of attempted religious legislation. Such correspondence also opened the way for the members of the Association to place appropriate reading-matter in the hands of the various members of Congress, whether favorable to religious legislation, or otherwise.

During the time this correspondence was going forward, petitions were being forwarded in large quantities from every part of the United States to Washington, and about the middle of March these, representing 250,000 signatures against religious legislation, were presented in both Houses of Congress.

The efforts thus put forth at the National Capitol were productive of great good. Those who listened to the arguments against the Breckinridge Sunday-rest Bill afterward declared themselves unreservedly against such measures; and, as the result, the bill itself died in the hands of the committee. This bill, meeting with no favor in the Lower House, had the effect of putting a quietus upon the Blair bills at the other end of the Capitol; hence nothing more was done toward pushing these measures during the entire session of Congress, and in a little time all talk concerning them had ceased.

The representatives of the Association attended the convention of the "National Reformers" held in Washington in the beginning of April, but the effective work previously done in that city by the Association, had so satisfied the people upon the subject of religious legislation, that there was not the first ripple of enthusiasm manifested at this convention.

Mr. Corliss, having been engaged to act as Corresponding Secretary of the Association, was then recalled to headquarters, and the Secretary was left in Washington to watch the course of events there, where he has remained until the present time. The Corresponding Secretary visited the States of Ohio and Indiana in the interests of the Association, remaining one week in each State. He then spent one month in the principal cities of New Hampshire, lecturing, in most cases, to good audiences. All of these lectures were favorably reported in the leading papers of the State.

During the year, about fifty different articles have been sent out from the central office, to be published in all the States of the Union. Most of these have appeared in about 500 of the principal papers of the Union, and have been the means of educating, to some extent, a large number of people in the principles of the Association.

One prominent line of work which has occupied the attention of the Association during the entire year, has been in the interest of what is now widely known as the King case, in Tennessee. During the annual meeting of 1889, word was received that Mr. King had been arrested, and was soon to have a trial in the circuit court of his county. The Association therefore appointed R. S. Donnell, of Missouri, and L. A. Smith, of Battle Creek, to go to Tennessee and make arrangements for the defense of Mr. King. Col. T. E. Richardson, an eminent lawyer of Obion County, was engaged, and argued the case, which was decided adversely, subjecting Mr. King to a fine of \$75.00 and costs. The case was then appealed to the supreme court, by order of the Association, and the judges affirmed the decision of the court below.

At this juncture, it was decided, if possible, to take this case to the Supreme Court of the United States, and test the constitutionality of the Sunday law under which

he was convicted. For this purpose, an eminent lawyer of Detroit, Mich., Hon. Don M. Dickinson, Postmaster-General under President Cleveland, was retained as associate counsel in the case. Upon refusal to pay his fine, under advice of counsel, Mr. King was placed in jail. His case was then appealed to the United States District Court, on a writ of *habeas corpus*, which was granted, admitting Mr. King to bail, pending the appeal. The case is to be tried in the month of January coming. This is the present status of the case, but should an adverse decision be rendered, the Association expects to push the matter to a final decision in the Court of last resort. The case has all along excited much comment in the principal papers of the country, and its result is awaited with much interest in every part of the land. One paper (the *Kalamazoo Gazette*, Nov. 21, 1890) in speaking of the case, says: "Our sympathies are with Mr. King, for the reason that there is not a word in the Bible authorizing the first day of the week to be held sacred, while the command is imperative that the seventh day (Saturday) shall be a day of rest." This shows the nature of the work which the Association has been doing, through its defense of this noted case in Tennessee.

During the discussion of the site of the World's Fair in Chicago, the question of opening the Exposition on Sunday has been agitating religious circles throughout the country, but especially the clergy of Chicago. The Association deeming this an excellent opportunity to do good work in behalf of true principles, sent the Assistant Secretary, about the first of October last, to that city to engage in the work there. They also associated with him Mr. Allen Moon, of Minnesota. The work done there, through these representatives of the Association, has been most highly gratifying to the Executive Committee. They succeeded in interesting the editors of a number of the dailies, on the subject, until one of the papers (the *Evening Post*) opened a department in which every one who wished, could vote his preference on the subject of the Sunday closing of the Fair.

A circular letter was then sent to the leading workers of the Association in the various States, urging them to subscribe for that paper for one month, which would give them an opportunity, as readers of the paper, to write short articles in behalf of Religious Liberty. This plan was very successful, and in looking over the articles in that department, it was found that the majority of them were written by members of the National Religious Liberty Association.

Our workers in Chicago also formed acquaintance with some of the ministers of the city, and were granted permission to attend their ministers' meetings, where these questions were discussed; and when one was assigned the duty of preparing a paper for the next meeting, our workers took occasion at different times, to suggest to the essayist that if desired, they would provide him reading-matter upon the subject which would assist him in preparing his essay. These offers were thankfully accepted, and our workers had the privilege of hearing the essayists read papers which were simply reproductions of what they had read from the pages of National Religious Liberty literature.

During the campaign, a mass-meeting was advertised in behalf of Sunday legislation, which was to convene in the "Auditorium" in Chicago, a hall capable of seating 10,000 persons. The Association sent its President and Corresponding Secretary to attend that meeting. The night of the appointment was dark and stormy; at times the rain fell in torrents. An admission fee of twenty-five cents was charged, yet more than 7,000 persons were congregated there on that occasion. The representatives of the Association there saw a new feature in the work of those who favor religious legislation. The meeting was not taken up with dry speeches, but consisted of short, pointed speeches by representative men, interspersed with most excellent music, both vocal and instrumental, recitals by elocutionists, etc. The ministers themselves, who spoke, seemed also to know how to tickle the fancy of the audience; for, while their speeches were very earnest in behalf of Sunday legislation, they had a humorous vein that kept the people in a delightful frame of mind. The exercises, all together, were of such a character that, doubtless, if an expression upon the question of a Sunday law had been taken, there would have been few dissenting votes in that large audience. It was the most gigantic movement in behalf of religious legislation that the country has witnessed during the year's campaign.

Mr. Crafts has been constantly at work in his line, during the year, but so far has failed to make any very great impression in favor of his cause. His work has been largely in the Western States, but the representatives of the Association in those parts, have been constantly on the watch, and he has not been able, in a single instance, so far as we are able to learn, to fill an appointment without having to meet the influence created by the circulation of the literature of the National Religious Liberty Association. In Iowa, especially, a noble work was done in this direction. The example of the members of the Association in that State is worthy of commendation and imitation.

Mr. Crafts also gave out a number of appointments for the State of Arkansas. The members of the Association in that State, though not very numerous, immediately set to work to counteract his influence, and applied to the Executive Committee for literature to circulate. Not having time to order an edition of the *American Sentinel*, and knowing that a paper of some sort pre-

pared especially for the occasion would meet the demands of the case better than literature in tract form, the committee immediately made up a four-page paper, entitled, *Religious Liberty*, which contained the gist of the arguments at the hearing on the Breckinridge Sunday-rest Bill, with some account of the practical workings of the Sunday laws, and in twenty-four hours after the order was received, had 10,000 copies of this paper on the way to Arkansas. Plates of this paper were preserved, and at various times, as they have been needed, copies have been issued to the number of 35,000.

In the early part of November, the Legislature of Vermont convened, and was only fairly organized when a most obnoxious Sunday bill was presented. The Vice-President of that State was on hand, however, and requested the committee having the bill in charge, to grant him the privilege of appearing in opposition to the measure. At the appointed time he went before the committee, and candidly and carefully set before them the principles of Religious Liberty, showing them the evil that would surely follow if such a bill should become a law; and he had the satisfaction of seeing the measure reported adversely to the legislature. This also was a commendable work, and one for which the officers of that State received the hearty commendation of the Executive Committee.

Early in the year, the members of the Association in Battle Creek assumed the responsibility of sending the Association literature into the fields destitute of sufficient force for a vigorous prosecution of the work. They have done nobly in this direction, having sent 700 copies of the *American Sentinel* to the single State of Arkansas, for about six months. They also have written hundreds of letters to those to whom papers have been sent. They have, in addition to this, sent out thousands of pages of leaflets treating upon Religious Liberty.

In the early part of November, the Corresponding Secretary, by a vote of the Executive Committee, attended the Congress of the American Secular Union, which was held in Portsmouth, Ohio, and, on invitation, spoke to them, presenting to them the methods of operation of the National Religious Liberty Association, and showing the work which they are doing in every part of the land. A favorable impression was evidently made at that meeting, as quite a number expressed themselves pleased with the methods of operation set forth, saying that they were far ahead of anything that their "union" had ever conceived. About the same time, A. T. Jones, a member of the Executive Committee, spoke before a branch of the same "union," in Portland, Oregon, with good effect.

During the year, the Association has published a series of leaflets and pamphlets, fifteen in number, aggregating 122 pages, large editions of which have been printed. One leaflet, "Sunday and the World's Fair," had reached 600,000 copies in less than six weeks from its first appearance. Several of the others have had editions of over 100,000 copies, and the greater part of all of them have been put into circulation.

AMOUNT OF LITERATURE CIRCULATED.

No. of pages of tracts and pamphlets,	4,060,646
" <i>American Sentinels</i> ,	40,075
" petition blanks,	29,159
" Manuals,	10,707
" "Reasons for Signing the Petition,"	143,162
" the paper entitled, <i>Religious Liberty</i> ,	35,000

Following this report, the Assistant Secretary gave an account of his work in Chicago, which fully confirmed the report of the Corresponding Secretary concerning the work in that city. Allen Moon, who had been associated with the Assistant Secretary in Chicago, also reported, giving some facts which were not included in the former reports.

The President then made a short address, in which he referred to these reports, stating that they showed the wisdom of the organization of the National Religious Liberty Association, because, under the Association name, its members could do far more in behalf of Religious Liberty, than under any sectarian name. He spoke at some length of the work done in the central office, showing some of the methods by which information was obtained from every part of the country, upon subjects which interest the Association. He then referred to the standing of the Association at large, and said its members have been treated with the greatest respect wherever they have appeared, either on the platforms of other associations, or among the members of legislative bodies. He also took a prospective view of the future, and outlined work which he said should be done by the Association in every State in the nation. The avenues through which this work is to be accomplished, he thought would be lectures, distribution of literature, and writing for the secular press.

The Corresponding Secretary then read the following letter from the Religious Liberty Association of Canada:—

To the National Religious Liberty Association.

D. T. JONES, Secretary.

DEAR BROTHER: Having learned, that your annual meeting takes place on the 3d proximo, we thought it

might be of interest to you to learn that the annual meeting of our society met on the 19th inst., and elected the following officers for the ensuing year: G. W. McCready, *President*; Joseph A. Harris, *First Vice-President*; Wm. McKay, *Treasurer*. Wishing you a very harmonious and profitable meeting, I am,—

Yours very truly,

H. C. DAVIS, Sec.

D. T. Jones then moved that the Chairman appoint four committees; one on nominations, one on resolutions, one on amending the Constitution, and one on plans for future labor. In accordance with this resolution, the President appointed the committees as follows: On Nominations, R. C. Porter, Allen Moon, L. C. Chadwick; on Resolutions, F. D. Starr, L. A. Wing, A. F. Ballenger; on Amending the Constitution, Dan. T. Jones, W. A. Colcord, Allen Moon; on Plans for Future Labor, R. C. Porter, W. A. Colcord, D. T. Jones, W. C. White, L. C. Chadwick.

The Treasurer, W. H. Edwards, then presented the report for the year ending June 30, 1890, as follows:—

CASH RECEIVED.

To cash on memberships,	\$2,223 00
" annual dues,	40 00
" donations,	178 60
" sale of literature,	3 87
" article for New York <i>World</i> ,	3 00
" transfer of old Tennessee persecution relief fund,	267 80
DEFICIT, June 30, 1890,	188 68
Total,	\$2,904 95

CASH PAID OUT.

By cash for publishing and purchasing N. R. L. literature,	\$1,345 04
" postage,	204 83
" stationery,	76 89
" electrotypes,	15 46
" daily papers,	89 00
" miscellaneous (supplies, express, telegraphing, etc.),	84 66
" lawyer in King case,	275 00
" " Conklin "	50 00
" colporteur in Georgia,	76 77
" " Tennessee,	115 00
" manuscript and editing "State Papers,"	75 00
" expenses of D. T. Jones attending King trial,	16 15
" ditto stenographer,	34 98
" expenses L. A. Smith to Cincinnati convention,	23 25
" expenses C. Eldridge to convention at New York,	20 50
" 2 type-writers and 2 mimeographs,	252 42
" expense of Washington, D. C., office,	150 00
Total,	\$2,904 95

The meeting then adjourned.

SECOND MEETING, DEC. 7, AT 4 P. M.—This meeting was opened with a responsive song, entitled, "What Has Papa Done? or, The Prisoner's Daughter," sung by Mrs. L. C. Chadwick and daughter. Prayer was offered by O. A. Olsen. A solo was then rendered by Prof. F. Griggs, entitled, "The Prisoner; or, A Mansion for a Cell." The minutes of the last meeting were read and approved. The roll of States was then called, and sixty-three members responded. New members were also received.

The report of the Committee on Revision of the Constitution being called for, the following recommendations were presented:—

Your Committee on Revision of the Constitution would respectfully submit the following recommendations:—

That Article IV. of the Constitution be so amended as to read,—

SECTION 1.—The officers of this Association shall be, a President, First Vice-President, Secretary, Corresponding Secretary, Treasurer, an Editorial Committee of five, and an Executive Committee of seven, of which the President, First Vice-President, and Secretary shall be members.

SEC. 2.—The Executive Committee shall have power to appoint one or more General Field Secretaries, also to appoint in each State and Territory a Vice-President, District Secretary, and Press-agent, all of whom shall work under the direction of the Executive Committee.

SEC. 3.—The officers of this Association shall be elected by ballot at the annual meetings of the Association, notice of which shall be published at least three weeks before each meeting is held, and the members present shall constitute a quorum.

SEC. 4.—Vacancies occurring in any of the offices of the Association may be filled by the Executive Committee.

The first section was amended by prefixing the word "recording" to the word "secretary," after which the recommendation was adopted.

The same committee reported changes in the By-laws, as follows:—

That a new section be added between sections 8 and 9, defining the duties of the Corresponding Secretary, and that sections 6, 7, 8, 9, and 10 read as follows:—

6. No act or decision involving great expense or change in the work of the Association shall be valid, unless at the time the act is voted upon or the decision made, a majority of the Executive Committee shall be present.

7. The President shall preside at all meetings of the Association and of the Executive Committee, and shall see that the will of the Committee is faithfully executed.

8. The Recording Secretary shall keep a record of all meetings of the Association and of the Executive Committee.

9. The Corresponding Secretary shall maintain a regular correspondence with the Vice-Presidents, District Secretaries, and State Press-agents, and shall carry on all other correspondence ordered by the Executive Committee.

10. It shall be the duty of the Vice-Presidents to enlist the co-operation of ministers, lawyers, school-teachers, and business men, in the work of the Association; to assist, under the direction of the Executive Committee, in the defense of any member of the Society who may be prosecuted for non-compliance with religious enactments; and to take the general supervision of the work in their respective States.

The Committee also recommend that the sections now numbered 10, 11, 12, 13, and 14, be numbered 11, 12, 13, 14, and 15, and that the word "distribution" be substituted for the word "dissemination" in the section to be numbered 11.

D. T. JONES,
ALLEN MOON,
W. A. COLCORD, } Committee.

The recommendations were adopted.

The report of the Committee on Plans for Future Labor was next submitted, in which it was recommended,—

1. That the distribution of literature by the Association be done through the International Tract Society, and that the National Religious Liberty Association keep the society supplied with sufficient quantities of this literature, so that it may fill all orders promptly.

2. That the literature be published and handled without profit to the National Religious Liberty Association or to the International Tract Society.

3. That the members of this Association affiliate with the International Tract Society and all other Christian associations, in distributing literature, in holding monthly meetings, and in all their efforts in behalf of Religious Liberty.

4. That the Vice-President, District Secretary, and Press-agent of each State consult together, and lay plans for some person or persons to visit the various county-seats and principal towns in each county of their State, for the purpose of giving lectures in court-houses, churches, or halls; interviewing lawyers, judges, county superintendents, school-teachers, editors, and members of legislatures, in order to acquaint them with the principles and objects of the Association; and to distribute Religious Liberty literature among these and other leading business men in such places, also to secure the names and addresses of influential persons throughout the various counties.

5. That the executive officers of each State in which a legislature convenes the present winter, provide, from their own number or otherwise, a person to watch the doings of such legislature, to interview the members, distribute literature, and appear before committees when necessary.

6. That all persons assigned to work at State capitols be furnished with a copy of the paper or journal in which is printed a full account of the proceedings of the legislature, and that they be instructed to keep the Executive Committee of the National Association informed regarding any matters touching religion.

7. That the plans for carrying on the work of the Association in Chicago and other large cities, and the matter of furnishing help to State committees and giving instruction in legislative work, be left with the Executive Committee.

8. That the Association, through its Executive Committee, see that the *American Sentinel* is supplied each week with enough interesting and well-edited matter, to fill three columns of that journal.

9. That the plans for local N. R. L. A. work be published in the Religious Liberty department of the *Home Missionary*.

R. C. PORTER,
W. A. COLCORD,
D. T. JONES,
W. C. WHITE,
L. C. CHADWICK, } Committee.

The recommendations were adopted.

The Committee on Resolutions reported the following:—

Whereas, The trial year of the Religious Liberty Association, which has just closed, has fully demonstrated that it was organized in the providence of God; therefore,—

1. Resolved, That we acknowledge the hand of God in its organization, and express our gratitude for his pro-

pering care which has been over the work of the Association thus far in its history.

2. Resolved, That we express our unqualified confidence in the work of the Association, and recognize in it the only existing organization competent, under God, to perfectly disseminate the true principles of Religious Liberty against the increasing demands for religious legislation.

3. Resolved, That we hereby thank the REVIEW AND HERALD Publishing Board, for printing at actual cost the literature of the Association; and also the International Tract Society and its State organizations for circulating the same without profit.

F. D. STARR,
L. A. WING,
A. F. BALLENGER, } Committee.

The resolutions were adopted.

The following resolution was then presented by L. C. Chadwick, and was adopted:—

4. Resolved, That we approve the plan of the author of the two pieces that were sung at the opening of this service, entitled, "What Has Papa Done?" and "The Prisoner," to publish them in sheet-music form, with the imprint of the Association, giving the Association a percentage on each copy sold.

The Committee on Nominations reported, recommending the following-named persons for officers for the ensuing year: President, C. Eldridge; First Vice-President, D. T. Jones; Recording Secretary, W. A. Colcord; Corresponding Secretary, J. O. Corliss; Treasurer, W. H. Edwards; Executive Committee, C. Eldridge, D. T. Jones, W. A. Colcord, A. F. Ballenger, L. McCoy, Allen Moon, L. C. Chadwick; Editorial Committee, E. J. Waggoner, W. H. McKee, A. T. Jones, W. A. Colcord, R. C. Porter; all of whom were unanimously elected.

M. B. Miller offered the following resolution, which was also adopted:—

Whereas, The membership of this Association should be largely increased during the coming year; therefore,—

5. Resolved, That all the officers, members, and friends of the Association be requested to work assiduously for the increase of its membership.

Adjourned *sine die*. C. ELDRIDGE, Pres.
J. O. CORLISS, Sec. pro tem.

LETTER FROM A RUSSIAN.

[BRO. PERK, formerly a Russian colporteur for the British Bible Society, and now at work in Germany, does considerable work for his fellow countrymen in Russia, by correspondence. Recently he received a letter which will give an idea of how some of the Russians have to suffer when they embrace the truth. While all that undertake to leave the State Church find it difficult, those that teach new doctrines, and are the means of leading others from the established faith, are most severely dealt with, as the following letter will show. Brethren in such circumstances certainly deserve the universal sympathy and prayers of God's people. H. P. HOLSER.]

—, Russia, Sept. 29, 1890.

DEAR BROTHER IN THE LORD:—

First of all, I wish you much peace and joy in Christ Jesus our Saviour. Your letter addressed to me at —, Bessarabia, reached me here at —, on the borders of the Caspian Sea, as I was banished from Bender. You already know how it went with me when I was banished from the government of Kiev to Bessarabia, and what experience I had before reaching here—how the priests had, even before my arrival, spread abroad the report that a dangerous antichrist, a false teacher, had been banished from Kiev to their country, but they would take care that he would not long remain.

But I had very little idea of what there awaited me. As I realized it on my arrival, I decided to appeal personally to the czar, and directed to his Majesty's court of chancery a petition praying for liberty, for freedom from police surveillance, for the recovery of my pass, for at least freedom to earn my bread, and to be spared from further banishment or persecution for my faith. I sent this petition the fifth of December, 1889, and the eleventh of May, 1890, I was released by order of the governor of Bessarabia, with the statement that my petition was ineffectual, and that I must leave the place within seven days, during which time I must have selected a place of residence, and placed myself beyond the borders of Bessarabia. I was obliged to choose —, and having no money, I was compelled to make the long, long journey under military escort. On the thirtieth of May, with wife and children, I had to undertake this fearful journey on foot; and on Aug. 1, after two full months, we arrived here. On the journey, we met much poverty, misery, and distress; we were lodged in six large prisons on the way. From the Rostov prison, instead of seven days, thirty-five were required, because all our children were dangerously sick on account of many great efforts and hardships endured. All seven children were afflicted with boils and sores. Two of them died in the prison at Rostov, and a third died in the prison at Georgen.

When we finally arrived, I wrote to a friend in Kiev, asking that my house be sold, and that the money be sent me; but my letter was intercepted, and instead of reaching my friend, it fell into the hands of my enemy, the priest of that place; and because I said in the letter that the officers and priests had caused the death of my family, he wrote me a severe letter, telling me that the loss of my children was a judgment from God because I had drawn so many away from the church, and plunged them into ruin.

I now have everything against me, and am oppressed from all sides by officers and priests. At present, I know not whether I shall finally be allowed to live here, or be sent farther. The resources of life are very meager here; the land is unfruitful and poorly watered. I pray the Lord to strengthen me by his Spirit, that I may set my heart on nothing in this life, but that I may seek first the kingdom of heaven and his righteousness. When we compare passing events with the word of God, we must conclude that the end is at hand, for the existing signs cannot be mistaken; they could not be more nearly like what are given in the Scriptures. If the time was short in the days of the apostles, how much more so now!

On our journey, we met a person claiming to be Christ, and that he had come to chastise the world. . . .

In conclusion, I pray you to speak a good word, that in the papers such cases as mine may be made known among you, and especially among the church of God, that she may know how her members in Russia are made to realize the truth of 2 Tim. 3:12.

Saddest of all, this nation places itself on the highest plane of holiness, and yet on the slightest pretext will shed the blood of the righteous! Herein is again fulfilled Rev. 17:6.

But I must close, trusting that we may meet, if not in this life, in eternity. Many greetings from me and those of my family that are left.

AUSTRALIAN SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE third annual session of the Australian Sabbath-school Association was held in connection with the Conference, in Federal Hall, Best Street, North Fitzroy. The first meeting was held Oct. 12, 1890, the President, W. L. H. Baker, in the chair. After the opening exercises, the minutes of the second annual session were read.

A brief comparative statement was presented by the President, showing the relative standing of the schools for the last quarter of 1889 and the third quarter of 1890. It was seen that during these nine months two schools, those of Parkside and Norwood, were consolidated into one, the Adelaide, and that six new schools had been organized; namely, Broken Hill, Cobden, Mitcham, Frankston, Kangaroo Flat, and Queenscliff. The statement also showed that the present membership is 750, an increase of 143 over that of the last quarter of 1889.

Reports of an encouraging nature were given by Sabbath-school workers. Still it was seen that not all was being done that should be. Bro. Woods spoke of the work of the recruiting committee in bringing new members into the school, and of the necessity of individual effort. It is a mistake to suppose that the officers are to bear the entire burden of the school. Elder Daniels said that if interest is shown by contributions, then there must be an interest in the schools of Australia, as the contributions compare favorably with those of older schools. Elder S. N. Haskell referred to the large field the Sabbath-school must occupy ere long; and if the past is a criterion for the future, it is clearly demonstrated that the Sabbath-school interest must become world-wide. The importance of the Sabbath-schools contributing to the missions was abundantly shown, and that where schools had thus contributed, it has resulted in an increase in the contributions, rather than a decrease, as some at first feared would be the case.

The Chair was empowered to appoint the usual committees, which were as follows: On Nominations, W. D. Curtis, D. Steed, B. Belden; on Resolutions, Geo. Foster, Florence J. Morrison, Annie Pearce.

SECOND MEETING, OCT. 13, AT 10:30 A. M.—The Committee on Nominations presented the following report: For President, W. L. H. Baker; Vice-President, J. H. Woods; Secretary, Annie Pearce; Executive Committee, W. L. H. Baker, J. H. Woods, Annie Pearce, John Large, H. Scott. The report was adopted.

The Committee on Resolutions submitted the following:—

Whereas, We recognize that the blessing of God has attended the Sabbath-school work during the past year, (1) in the addition of six schools, and in the increase of 143 members; (2) in the increase of class contributions, tithes, and donations to missions; and (3) in the spiritual blessings received during the study of the international lessons; therefore,—

1. Resolved, That we express our gratitude to God for the success that has attended our efforts, and that these blessings be received by us only as an incentive and encouragement to greater consecration to the work.

Whereas, It has been demonstrated in the experience of the Association that the Sabbath-school work cannot be successfully carried on without efficient organization; therefore,—

2. Resolved, That we request our ministers, licentiates, Bible workers, and others to make themselves acquainted with the methods of Sabbath-school organization as given in "General Instruction in Sabbath-school Work," published in the *Sabbath School Worker*, in order that in the formation of new schools the work of organization may be properly attended to.

Whereas, Most of the story books of the day are of a senti-

mental character, and are fraught with principles which are damaging to the mental and spiritual development of the young, and are productive of distaste for the reading of God's word; therefore,—

3. *Resolved*, That this Association recommend each school to appoint a committee to carefully revise its library.

4. *Resolved*, That we request the officers of the various schools of this Association to supply their schools with suitable reading-matter, and that preference be given to those books which deal with missionary work and the lives of missionaries in foreign fields, and that those be obtained which have been indorsed by the Executive Committee of the International Association.

The resolutions were considered and adopted. Elders Haskell and Tenney, and others spoke to the second resolution, emphasizing the importance of all public laborers being thoroughly prepared to aid in the organization of new schools. The formation of these rests largely in the hands of the ministers, and the instruction given at the time of organization has much to do in shaping their future course. The third and fourth resolutions were discussed with much enthusiasm.

The following resolution was submitted by the committee, which completed their report:—

Whereas, The schools of this Association have been privileged to donate toward the building of the missionary ship "Pitcairn"; and,—

Whereas, The said missionary ship has been built mainly by contributions from Sabbath-schools; therefore,—

5. *Resolved*, That we recognize the power of the Sabbath-schools as a factor in missionary enterprise, and that we will urge all our schools to increased liberality in the missionary cause; and further,—

6. *Resolved*, That to this end we recommend that the officers of the Sabbath-schools take special pains to make the pupils in their respective schools acquainted with the circumstances and history of the missions to which they are contributing.

This was spoken to by the President, who gave a brief account of the missionary ship, an extract being read from a letter just received from sister E. J. Waggoner, about the launching of the ship, which was listened to with deep interest. He also gave a brief outline, illustrated on the blackboard, of the missions that have been established by the aid of the Sabbath-schools: 1885, Australia; 1886, foreign mission work; 1887, Africa; 1888, London; 1889, first quarter, missionary ship; second, Russia; third and fourth, Hamburg; 1890, first and second, missionary ship; third and fourth, South America.

Bro. Davis, who was born at Georgetown, British Guiana, South America, gave a brief description of that grand division as a mission field—how in the past the government, ruled by priests, had shut the doors against missionaries; but through the revolutions that have taken place in Brazil and Chili, the field is now opened up to missionaries. He said the Spaniards, who form a large portion of the population, are a generous and warm-hearted people. Of the 20,000,000 inhabitants in South America, there is a large white population that have never looked into a Bible, having been led by the dogmas of the priesthood.

The introduction of the child's paper, *Our Little Friend*, into the schools was discussed both *pro* and *con*. The motion that prevailed was to the effect that we suggest such changes in the *Youth's Instructor* as will make it a help in teaching the primary lessons.

Sister Annie Pearce tendered her resignation as Secretary of the Association, in view of the fact that she did not have the needed time to devote to the work. The resignation was accepted, and the name of sister Bessie Scott was substituted.

The meeting was then adjourned *sine die*.

W. L. H. BAKER, Pres.

FLORENCE J. MORRISON, Sec.

Special Notices.

SOUTH DAKOTA, NOTICE!

ANOTHER week of prayer will soon be here, and we feel anxious that it should be a time of great profit to all our people in South Dakota, and it may be if it is rightly improved; or the occasion may pass by as only an ordinary one, and no special blessings be received. We trust all the churches have received the readings for the week, which seem to be of special interest this year. And now let every church and company of Sabbath-keepers in the Conference assemble each day, and earnestly seek God for a new experience in Christian life.

Brethren, there is something better for us than we ever yet have experienced, and shall we not reach out by faith, and make a strong effort to obtain it? Do any of us feel satisfied with our present spiritual condition? If so, then how earnestly we should seek God, for our danger is great. Do we feel disinclined to pray and repent? Now is the time when we need to do so the most. Are any discouraged or disheartened, and feel there is no use of their striving longer? If so, attend the meetings during the week of prayer, seek God anew, confess and forsake every sin, believe that God will receive you and not cast you off, and light

will come again to the soul. Much of our darkness and discouragement comes because of unbelief and neglect of duty. When we feel conscious that we are not walking in the light, perhaps appropriating to ourselves that which God claims as his own, neglecting secret prayer and other duties, we feel a sense of condemnation, our strength leaves us, and we become weak.

Now, brethren and sisters, if we want light, let us turn to the paths of light, and walk in the way the Lord has marked out, and we shall find darkness and discouragement leaving us, and joy and peace taking their place. In view of this week of prayer, and that it may be a time of great refreshing in our Conference, we feel that a solemn responsibility rests upon all, and especially upon the church elders, leaders, and public laborers who will visit the churches at this time. If any are careless in this time, and fail to plan for the work, and to do all that is possible to make this occasion a success, God will hold them responsible for it. We trust all will realize the value of this special occasion. And not only should we desire the blessing ourselves, but we should labor to the end that this occasion may be a blessing to others as well. Let us invite our friends to the meetings, and labor for their salvation.

And again we can remember the many precious souls in foreign lands who have not the truth. Shall we not give as liberally as possible on this occasion, that the light may be carried to them? Arrangements have been made for most of the churches to receive help at this time. Immediately following the week of prayer, and in connection with the canvassers' institute at Bridgewater, which commences Dec. 26, there will be a meeting of the laborers of the Conference, for consultation. F. L. Mead, district canvassing agent, and Elder O. A. Johnson will be present at this meeting, and we trust it will be one of great profit to all the Conference laborers, who should try to be present as early as Monday evening, Dec. 29. At this time, plans will be laid for future work. The writer will be present at this meeting, and will also spend the week of prayer in South Dakota. May all come to these meetings bringing the blessing of God with them.

W. B. WHITE.

A CORRECTION.

IN last week's REVIEW, in the report of the South Dakota Tract Society, it was stated that sixteen societies failed to report. I would say on this point, that at ten of the places mentioned, either no tract society ever was organized, or because of removals, or for other unavoidable circumstances, have not for a number of years been able to sustain a society. Isolated Sabbath-keepers live at all these places, but have no organized society. For the others, however, we have no apology to offer. I make this correction, as perhaps the secretary was not knowing to all the facts in the case.

W. B. WHITE, Pres. So. Dak. T. & M. Soc.

MISSOURI, NOTICE!

LET all the health and temperance workers, if possible, be at the canvassers' institute at Kansas City, Dec. 30; also all who think of entering the work in the future.

J. B. BECKNER, Ass't State Ag't.

NOTICE!

THE time-table of the Oceanic Steamship Company for 1891 is as follows:—

Leave San Francisco, Cal., for Australia, New Zealand, and Hawaiian Isles, Jan. 10, Feb. 7, March 7, April 4, May 2, May 30, June 27, July 25, Aug. 22, Sept. 19, Oct. 17.

Returning, arrive at San Francisco Jan. 17, Feb. 14, March 14, April 11, May 9, June 6, July 4, Aug. 1, Aug. 29, Sept. 26, Oct. 24, Nov. 21.

To have your mail reach San Francisco in time to catch the outward bound vessels, allow six days to send across the Continent. Cut this out for future reference.

W. H. EDWARDS.

NOTICE OF MEETING.

THE Indiana State quarterly meeting will be held at Indianapolis from Dec. 31, 1890, to Jan. 5, 1891. Elder O. A. Olsen, President of the General Conference, and perhaps other help from abroad, will be with us. We cordially invite all who can, to attend this meeting. Bring bed-ticks and bedding, and where convenient to do so, bring provisions

also. Arrangements will be made so that all can obtain warm meals at the mission buildings. Holiday excursion tickets for one and one-third fare for the round trip, will be sold on all railroads Dec. 31 and Jan. 1, good to return until Jan. 5. This will obviate the necessity of procuring certificates, and makes it quite convenient for us to hold the meeting at this time.

We trust there will be a good attendance of church elders and other church officers, and also of tract society officers, as we hope to give instruction to such in regard to their duties. Where necessary to do so, the church quarterly meetings can be held a week earlier than the regular time, or a week later. Let church treasurers bring in the tithes they may be able to collect, and let those who have unpaid pledges to the mission, make special efforts to pay them at this time.

We expect our ministers and other laborers to attend, as far as possible to do so, and we trust all will come with a mind to seek God in earnest for his help and blessing.

IND. CONF. COM.

The Sabbath-School.

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

OLD TESTAMENT HISTORY.

LESSON 13.—A MAN AFTER GOD'S HEART. (Sabbath, Dec. 27.)

1. When Saul was rejected from being king, to whom did Samuel say the kingdom was given? 1 Sam. 15:28.

2. What further testimony was given concerning David? Acts 13:21, 22.

3. Was David called a man after God's own heart because he had no sin? Rom. 3:9, 10, 23.

4. How only can men be free from sin. 1 John 5:4; Heb. 11:6.

5. What did David find? Acts 7:46.

6. What is accomplished by the grace, or favor, of God? Titus 3:4-7.

7. What fruits are the result of the grace of God? Gal. 5:22.

8. What is characteristic of the heart of God? Micah 7:18; Ps. 103:8.

9. Then what must characterize a man who is after, or according to, God's heart? Ans.—A forgiving disposition.

10. When David knew that Saul was seeking his life, how did he treat Saul when he had him in his power? 1 Sam. 23:9, 14; 24:1-7.

11. What did David say that he would not do to Saul? 1 Sam. 24:10-12.

12. What acknowledgment did Saul make concerning David? Verses 17, 18.

13. Notwithstanding Saul's persistent attempts to kill David, how did David feel when Saul died? 2 Sam. 1:17-24.

14. When, in the height of his power, David was reproved for sin, how did he accept it? 2 Sam. 12:13; Ps. 51:1-3.

15. What are the sacrifices of God? Ps. 51:17.

16. With whom does the Lord dwell? Isa. 57:15.

17. When God dwells with a man, what does that show? Amos 3:3.

18. Name, then, two characteristics that make a man according to God's heart. Ans.—A tender, compassionate disposition, long-suffering, and slowness to retaliate; and a willingness to acknowledge a fault.

News of the Week.

FOR WEEK ENDING DEC. 13.

DOMESTIC.

—The first State legislature of Idaho convened Monday, at Boise City.

—The U. S. House of Representatives passed the pension appropriation bill.

—The corn crop of Illinois is estimated at 160,000,000 bushels, against 248,000,000 last year.

—On Monday the National Treasury purchased 685,000 ounces of silver and \$3,891,000 four per cent. bonds.

—Scalpers at St. Paul, who own 5,000 tickets, have made a rate of \$9.50—\$2.00 below the regular rate—to Chicago, via the Kansas City Route. The affair has caused a commotion in railway circles.

—There are about 75,000 persons in prison in the United States.

—It is reported that the Lucas Cattle Company of Colorado have offered \$30,000,000 for the Cherokee Strip.

—A gang of robbers, which infested Hen and Chickens Island, near Memphis, has been finally captured.

—A dynamite bomb was found, Sunday, in the Union Depot at Kansas City, Mo., and was at once thrown into the river.

—Business failures for the week number 374, compared with 312 last week, and 290 in the corresponding week of 1889.

—Senator Cullom recently introduced a bill in the Senate, favorable to one cent postage, and the prospects are that it will be passed.

—Three shocks of earthquake were felt at Lockwood, Mo., between 2 and 3 o'clock, Friday morning. The last shock was a violent one.

—The bed of the Feather River in California, which has been laid bare, is found to be rich in gold. It is thought that \$10,000,000 to \$15,000,000 worth may be taken out.

—Colonel Bee, the Chinese Vice-Consul at San Francisco, declared before the Congressional Committee on Immigration, Monday, that there were 1,200 Chinese high-binders in this country, without visible means of support.

—A collection of the effects of General George Washington, the property of the late Lorenzo Lewis, grand-nephew of Washington, was sold at Philadelphia, Thursday. The highest price paid was \$760 for the last memorandum book of Washington, the last entry therein being dated Dec. 3, 1799. One hundred and fifty articles brought \$8,841.

—In Chicago, the Women's Christian Temperance Union has a foundlings' home that owns \$125,000 worth of property; day nurseries and kindergartens that have cared for 15,929 children during the past year; an Anchorage Mission for homeless women, that sheltered 4,000 girls last year; a Bethesda Inn, a cheap lodging-house for men, that accommodated 52,540 men last year; free medical dispensaries, etc.

FOREIGN.

—A tunnel between Scotland and Ireland is discussed, to be thirty miles long, and to cost \$40,000,000.

—In Buenos Ayres the police alone have the right of whistling on the streets. Any other person whistling is at once arrested.

—The German authorities have forbidden the sale of intoxicants, except wine, beer, and vermouth, along the coast-line of Zanzibar.

—The largest room in the world under one roof, and unbroken by pillars, is at St. Petersburg. It is 620 feet long by 120 in breadth.

—His Royal Highness the Prince of Wales is a direct descendant of King Alfred, being the thirty-third great-grandson. Thus the English throne has remained in the same family for over 1,000 years.

—A plot was discovered to kill the King of Corea and his family during the obsequies of the queen. Sixteen suspected persons have been arrested, including the brother of the king, who was the leader of the would-be assassins.

—The Bermuda legislature has protested against the action of the British Government in refusing to allow aliens and naturalized subjects to hold real estate in the Bermuda Islands. The people are said to be greatly excited over the matter.

—The Bulgarian Treasury is somewhat embarrassed just now by having in its possession 260,000,000 pounds of agricultural produce, turned over to it by farmers unable to pay their taxes. How to turn this produce into money is now the treasurer's daily query.

—Underground London has 3,000 miles of sewers, 34,000 miles of telegraph wires, 4,500 miles of water-mains, 3,200 miles of gas-pipes, all definitely fixed. Yet not even these compare with the vast cellarage area beneath the feet of the pedestrian. In Oxford and Regent streets alone, the capacity is said to exceed 140 acres.

RELIGIOUS.

—Two hundred Jewish students of Odessa have renounced their faith and become Christians.

—The Portuguese hauled down the British flag in a South African town without authority from the home government.

—The Farmers' Alliance at Ocala, Fla., passed resolutions in favor of the World's Fair being closed on Sundays.

—The "Henry Reed," the Baptist mission steamer on the Upper Congo, ran 6,000 miles last year in its missionary work. The American Baptists also have a mission steamer on the Lower Congo, called "The Evangel."

—Native Christians in Japan, most of them with average wages of less than twenty-five cents a day, contributed last year \$27,000 to mission work.

—At Chambersburgh, Pa., Wednesday, Polk Wilson was sent to jail for eighty days under the "Blue Laws" act of 1794, for swearing eighty profane oaths.

—The Church Missionary Society has received a donation of \$5,000 from an anonymous benefactor, for mission work in the Soudan and the Upper Niger district.

Appointments.

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

No providence preventing, I will meet with the church at No. Dartmouth, Mass., to hold meetings as the brethren may arrange for, beginning Friday evening, Dec. 19, and continuing till Wednesday, the 24th. I hope to see all our people present, and as many others as can be persuaded to attend.

I will be with the church at New Bedford, Mass., to hold meetings as the brethren may arrange for, beginning Wednesday evening, Dec. 24, and continuing over the following Sabbath and Sunday. I hope all will do their best to make this meeting a success.

H. J. FARMAN.

BUSINESS NOTICES.

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

WANTED.—An experienced pharmacist. A person who has also had a thorough chemical training preferred. Applications should be addressed to this Office.

LABOR BUREAU.

WANTED.—A place on a farm among Sabbath-keepers. Address C. W. Keister, Carbondale, Ind.

WANTED.—A place to work on farm by Sabbath-keeper. Address Byron E. Garvey, Vergennes, Vt.

NEW BOOKS! NEW BOOKS!

We have received from the Good Health Publishing Co., of this city, a work entitled, "Christian Temperance and Bible Hygiene." The first division of the book, "Christian Temperance," is from the pen of Mrs. E. G. White. This is made up, in part, of extracts from what has been issued in former "Testimonies." But very many to whom this notice will come, have never read the matter in this form; and if they have, it will be just as good as new to have it all thus collected and classified. But there are several new chapters added which have never before been in print. The second part, "Bible Hygiene," is from the valuable writings of the late Elder James White. The authorship of the work, and the indorsement of such a company as that which now issues it, is a double pledge of its excellence. We cannot glorify God in our bodies and spirits, which are his, as we are commanded to do (1 Cor. 6: 20), without caring for our physical nature as well as our moral; and the moral nature never can become angelic, if the physical is kept in a low and debased condition. Many have friends to whom they are perhaps intending to make a New Year's present. But what better present could you make them than to place in their hands instruction which in many cases will, if followed, make them new men and women? For this purpose, as well as for self-instruction, we recommend a copy of this book. Nicely bound in muslin, with gilt side-title. 268 pages. The publishers desire to secure a local agent in every church, to introduce the work. Address Good Health Publishing Co., Battle Creek, Mich.

ANOTHER GOOD BOOK.

"SAVANAROLA" is the title of the latest number of "The Youth's Library," issued by the Pacific Press, Oakland, Cal. It is a history of this prominent character of the latter half of the fifteenth century, with its instructive lessons and its timely warnings. There are oceans of instructive historical facts all around us, covering all the ages, and happy they who cultivate a desire for acquaintance

with them, and a taste for that kind of knowledge. The old adage reads, "Truth is stranger than fiction." A more important one, we think, might be framed, to read, "Facts are more instructive than fiction." We welcome anything which will not only impart important and practical information respecting the experiences of mankind in their struggles, progress, and victories in the past, but which will turn the mind in that too-much-neglected direction. So we welcome this book to the series of volumes now in preparation for the young. Neatly bound in muslin, embossed in black and gold. Price, 50 cents. Address Pacific Press, Oakland, Cal.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route." Corrected Nov. 30, 1890.

Table with columns for EAST, WEST, Stations, Mail, Express, Limited, N. Shore, N. Y., Chicago, Pacific, and Acc'n't. Lists routes and times for various stations including Chicago, Detroit, and Buffalo.

*Daily. †Daily except Sunday. ‡Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 p. m., arriving at Jackson at 7.55 p. m., daily except Sunday.

CHICAGO GRAND TRUNK R. R. Chicago & Grand Trunk R. R.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Lists routes and times for stations including Boston, New York, Buffalo, Niagara Falls, Montreal, Toronto, and Detroit.

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

HOLIDAY EXCURSION RATES.

The Chicago & Grand Trunk R. R., Cincinnati, Saginaw, & Mackinaw R. R., and the Michigan Air Line and Detroit Division G. T. R. R. have arranged to sell special holiday excursion tickets at one and one third fare between stations on their lines, and also to points on Detroit, Grand Haven & Milwaukee R. R., and Toledo, Saginaw, & Muskegon R. R., under the following arrangement:

The Review and Herald.

BATTLE CREEK, MICH., DEC. 16, 1890.

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Some important Book Notices are crowded back to the preceding page, which see.

Our next week's issue closes this volume of the REVIEW, and then the paper will be omitted one week. Let those who have special notices or appointments to give, of meetings to be held earlier than Jan. 10, 1891, make a note of this. All notices for next paper should reach this Office as early as Dec. 20.

Just as we go to press, we receive the sad news of the death of Elder E. E. Marvin, of Tennessee. He died of typhoid fever, Dec. 10. More particulars will be given hereafter. We commend his bereaved family to the sympathy and prayers of all our people.

We are indebted to W. D. Chapman, Hull, England, for papers containing voluminous reports of the Church Congress of the Church of England, recently held in that place. Some paragraphs showing the growth of ritualism and the tendency toward Rome, manifested in many English churches, we will give in the REVIEW soon.

The length of the articles in Our Contributors' department this week, prevents the usual variety, but not the value of the matter. The articles are all timely, and could not well be delayed. The reader may find them so entertaining that he will wish they were longer.

The two articles from sister White given in last week's REVIEW, and the article from her pen in this number, have been prepared with special reference to the coming week of prayer, Dec. 20-27. We trust it will not be necessary to call the attention of any to these articles, to secure the careful reading of them by all. They are sent out thus early so that they may reach the great majority of the readers of the REVIEW, before we enter upon that special season.

The late experience of those Christian denominations of Chicago, who affected to compromise with the Jews in their recent conference, by omitting the use of the name of Christ, especially in prayer, and as a result brought upon themselves a just reproof from the very ones whom they sought

to win, we trust will serve them a profitable lesson. In any cause, strict adherence to principle brings the best results.

The report of the late meeting of the National Religious Liberty Association, given in this paper, is somewhat lengthy; but let no one be deterred from reading it on that account. It is full of interest from beginning to end. What this association has already done in its brief existence of one year, is a ringing prophecy of what it may do, and will do, in the conflict through which we are destined to pass in the near future.

The *Christian Statesman* of Nov. 26, 1890, prints the following from Mr. Crafts:—

"The first session of the new Congress was not a favorable time for securing action even in the District of Columbia 'Sunday-rest Bill'; but now that the Tariff Bill and other party bills are mostly disposed of, I believe that this bill at least can be passed in the approaching session of this Congress, if the petitions pour in with resistless torrent from the people."

The paper entitled the *Southern Sentinel*, published by our brethren at Dallas, Texas, devoted to the defense of the principles of Religious Liberty, comes to our table this week with a new engraved heading, which gives it a greatly improved appearance. We congratulate the *Sentinel* on the evidences it shows of its prosperity, and trust it will do as good work in the future as it has in the past, in behalf of the noble cause in which it is engaged.

A writer in a certain Baptist paper, writing from the State of New Jersey, says:—

"The Baptists of the State have for twenty years, perhaps, been more conservative than aggressive, more cautious than enterprising, and more contented with things as they were than filled with any overmastering desires or purposes to reach forward to the accomplishment of greater things."

We trust that such is not the case with Seventh-day Adventists of any State.

In our Home department, this week, we give the first part of an article which contains an important lesson for the young, calculated to be an incentive to make the very most of their precious hours and peculiar opportunities. A company of workers at one of our city missions read it aloud in one of their gatherings for mutual benefit, and were so pleased with it that they wished all the readers of the REVIEW might also have the privilege of reading it. To this end we are happy to present it. The conclusion will follow next week.

We give in another column, a letter from a Russian Sabbath-keeper, translated by Bro. Perk, and forwarded to us by Bro. Holser, of Basel, Switzerland. The pathetic narrative shows us that the iron-hearted persecutor, masquerading under the false garb of religion, is still in the world, as vigorous as ever; and obedience to the truth of God to-day requires the spirit of the martyr as much as ever. The Lord bless the brother in his trying circumstances, and hasten the day when he, and all who are "found written in the book," shall be delivered, as promised in his word.

A religious exchange in New York says: "In more than one State of our own glorious Union, honest, industrious, and God-fearing men have, within the present year, been imprisoned, not for selling Bibles, but for reading the Bible and obeying it just as it reads, rather than as expounded by the dormant religious sects." Now it strikes us that the use of the term "dormant" in this connection is peculiarly infelicitous, for the very trouble in the cases referred to was that the religious sects were not dormant. They are the wide-awake and active element behind all these persecutions. If our contemporary had said "dominant," would it not have fitted the facts better?

"THE FALL AND REDEMPTION."

SUCH is the title of an allegorical picture, which has just been shown us by the designer, Bro. M. G. Kellogg. It is a pictorial illustration by which, as its name implies, the great story of the fall and redemption of man is told to the eye. The progress of the work can be traced from the beginning. The sacrifices pointing to Christ, the counterwork of idolatry by Satan, the law and the cross, the course of the world, and the highway of truth, till one ends in the city of destruction and the other in the city of God, are clearly shown. The worldly characteristics of the present age, and the work of the gospel in the three messages of Revelation 14, are shown in fine contrast. Every square inch of the picture is instructive. It is nicely lithographed, size 22 x 28 inches, suitable for framing. A Key containing a full explanation accompanies the picture. Price, with Key, 50 cts. The profits are dedicated to the Rural Health Retreat, St. Helena, Cal. Those who buy the picture will, therefore, not only get what we think they will consider good value for their money, but will also be helping our worthy health institution on the Pacific Coast. Address Pacific Press, Oakland, Cal.

"ZION'S WATCHMAN."

In a recent REVIEW was a little notice of the new Danish paper, the *Gospel Messenger*. In this notice reference was also made to the new Swedish paper, which, though unintentionally, of course, may give a wrong impression concerning it. To correct the misapprehension, we wish to say that though the two papers are identical in size, shape, and price, they are not identical in matter and the exact number of pages for each department. In the Swedish paper the different departments will vary more or less in capacity, as the matter may demand. The next to the last page is to be wholly devoted to news and items of general interest, and the last page to be made up of editorial comments and other small articles of a timely nature. The two papers are differently edited, but they are both pioneer periodicals designed to spread the truth among Scandinavians, to promote the Religious Liberty work and the cause of health, temperance, and social purity.

So far the *Zion's Watchman* has been well spoken of by the Swedish press in this country. Our Religious Liberty department, which is aptly called "The Watch Tower," has been liberally and favorably noticed by many of our contemporaries, which give *Zion's Watchman* a hearty welcome, and wish it a speedy and abundant success.

Commencing with the new year, the *Härold* will be enlarged to twenty-four pages, similar in size and form to the *Home Missionary*. It will, from that time, be our church paper for Sabbath-keeping Swedes. Besides general matter suited to such a paper, it will contain selections from the *Home Missionary*, and also the Sabbath-school lessons for the Senior classes. The subscription price will remain the same as before—\$1.00 per annum.

We trust our brethren everywhere, American as well as Scandinavian, will interest themselves for the circulation of these new papers.

A. SWEDBERG.

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

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

(Previously reported, \$1,458.)

Margaret L. Lenker - - - - - \$10 00

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