

# ADVENTIST REVIEW

OUR FIELD

## AND SABBATH HERALD.

"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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#### THE WATER-MILL.

LISTEN to the water-mill through the livelong day.  
How the clanking of the wheels wear the hours away!  
Languidly the autumn wind stirs the greenwood leaves;  
From the fields the reapers slug, binding up the sheaves.  
And a proverb haunts my mind, like a spell is cast:  
"The mill will never grind with the water that has passed."

Take the lesson to thyself, loving heart and true!  
Golden years are floating by, youth is passing, too.  
Learn to make the most of life, lose no happy day,  
Time will never bring thee back chances swept away.  
Leave no tender word unsaid; love while life shall last:  
"The mill will never grind with the water that has passed."

Work while yet the daylight shines, man of strength and will!

Never does the streamlet glide useless by the mill.  
Wait not till to-morrow's sun beams upon the way;  
All that thou canst call thine own lies in thy to-day.  
Power, intellect, and wealth may not always last:  
"The mill will never grind with the water that has passed."

Oh, the wasted hours of life that have drifted by!  
Oh, the good we might have done, lost without a sigh!  
Love that once we might have saved by a single word;  
Thoughts conceived, but never penned, perishing unheard!  
Then take the proverb to thy heart, take and hold it fast:  
"The mill will never grind with the water that has passed."  
—C. P. Adams.

### The Tabernacle Pulpit.

"I charge thee therefore before God, and the Lord Jesus Christ,  
who shall judge the quick and the dead at his appearing and his king-  
dom, PREACH THE WORD."—2 Tim. 4:1, 2.

#### THE USE AND ABUSE OF THIS WORLD.\*

BY W. W. PRESCOTT.

TEXT.—1 Cor. 7:31: "And they that use this world, as  
not abusing it; for the fashion of this world passeth away."

To those who read all there is in the text, a beautiful thought is brought out, and especially in the last clause: "for the fashion of this world passeth away." The phrase is borrowed, as it were, from the expression used in the theater,— "The scene passes off from view." Just as different scenes and different scenery are set for different plays, and at the close of a play the scene is removed and passes out of sight, so the apostle says by the use of this word, "the fashion," the appearance, of this world passes from our sight. It is as though he said, "This world is but a vain show." It is filled with illusions like the painted ship upon a painted ocean; you view it for a short time, soon the scenery is withdrawn, it passes from your sight, and you pass on to the real. "This world is but a vain show." We are accustomed to that phrase; we hardly give it a thought. It is brought out here in the text under that likeness. It is as though our attention were drawn to the scenes before us, to a short play before our eyes; the

\*Sermon delivered at Battle Creek, Mich., Sabbath, Jan. 7, 1888,  
Phonographically reported for the Review, by J. H. Haughey.

scenery is withdrawn, the illusion passes away, and then we come to the real.

This change and this passing away are brought to view in other scriptures. 1 John. 2:17: "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." That is, when the scene changes, and this world passes from our sight just as the scene is withdrawn from the stage, he that doeth the will of God then abideth. A view of things after this change, is brought to view in Rev. 21:1: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." In view of this fact, the apostle says that this is but a representation, and the reality is yet in the future; and in view of the fact that these things are merely to continue for a short time and then pass away, "use this world as not abusing it." He does not refrain from the use of it. He does not say, Go and shut yourself up in some cave, and act the part of an ascetic. He says, "Use the world." How?—"As not abusing it,"—not using it to excess, overusing it, but still using it. Then there are proper uses of the things of this world, of the good things that it brings to us. I inquire, What are some of the particular uses of the world?

First, we should be diligent in doing what God gives us to do. "Whosoever thy hand findeth to do, do it with thy might." "Not slothful in business; fervent in spirit; serving the Lord." We are not to be slothful servants; we are not to be unwise stewards of that which God has given us; but we are to care for it as those who must render an account, that when our Lord cometh and reckoneth with his servants, we may be able to render to him his own with usury. We are to use the means God gives us, in the advancement of his work in the earth. God might create money to carry on his work. He might send angels from heaven to proclaim his truth in the earth, and might leave us out of the question entirely; but he has so ordered it in his providence that we are to use our means and our talents in doing his work in the earth. And that is a proper use of this world.

We should use our means and our abilities in properly caring for those who may be dependent upon us. The Scripture speaks with great plainness upon this point. Paul, in writing to Timothy (1 Tim. 5:8), says: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Then we are properly to provide for those of our kindred who may be dependent upon us. This is a proper use of the things of this world. But no one will dispute this. It only needs the statement to receive your entire assent. The point is, when do we abuse the things of this world? There is no particular danger but that we will use them. The great danger comes in our abusing them, misusing them.

We abuse the things of this world when we suffer them to take the place in our hearts which belongs to God. God is first and foremost; these things are secondary, subsidiary, incidental merely. If we reverse the order, and place those things of time and sense first and God second, we are abusing the things of this world. Those who do this are brought to view in Luke 8:14: "And that which fell among thorns are they, which when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and

bring no fruit to perfection." The proof of our discipleship is in bringing forth fruit: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." But this class of hearers who go forth, and are choked with cares and riches and pleasures, bring no fruit to perfection. They may have the unripe or imperfect fruit; they may have indications of fruit, as we sometimes see, in the blossoms; it may be little, inferior, worthless fruit; but they bring forth no fruit to perfection. When we allow these things to banish the other world from our minds; when our eyes are blinded by the god of this world, so that we see only the things about us; when the things afar off, which we cannot behold with the natural eye, but only by the eye of faith, have no power to elevate and purify us; when these truths fall upon leaden ears, and our hearts are never stirred by them, and our eyes never moved to tears of repentance, this is when we are abusing the things of this world.

When our efforts, our time, our thoughts, our purposes are all for the present,—for present gain and advancement, for honor, for fame, for friendship, for anything and everything except the glory of God and the advancement of his cause, it is plain enough that we are abusing the things of this world. And we are doing this when we are overcome by the things of this world. The man of strong passions is stronger than the man of weak passions, if he controls them. A man of large animal life and full physical development, with great vigor and force, is a more powerful man in any work he may undertake, provided he holds his forces, his powers, under his control; but if he permits his thoughts and passions, his appetite, his desire for riches and pleasures, to control him, he loses his power, his strength, and becomes the slave and not the master. And when we allow those things which are for our use, for our pleasure and advancement, to seize us and control us, so as to take our affections from God, we become slaves instead of masters; and we are abusing, or perhaps being abused by, the things of this world.

We are abusing the things of this world when we carry the lawful use of proper things to an excess. It is necessary and lawful that we should eat, and God has so ordered it in our physical make-up, that eating properly gives pleasure; but when we eat for pleasure rather than to satisfy the needs and demands of our physical nature, we are carrying a lawful use to excess. When we overload the other organs of the body simply to gratify the taste, we are carrying to excess a lawful use that is permitted. When we go beyond the proper limits in dressing our bodies, we carry a lawful use to excess, and so abuse the things of this world. When we pay more attention to the outer adornment than to the inner adornment; when we are more particular as to our outward appearance, and what people say of it, than we are of the heart and soul, and what God thinks of us, we are then carrying this lawful thing to an excess. When we use means designed of God to carry forward his work in the earth, merely to gratify our own selfish desire for show and for appearance, we are carrying the lawful use of a permitted thing to an excess.

It is our privilege, nay, it is our right, to engage in recreations; but when we carry these so far that they take our minds and our strength from better things—from the duties of this life and the duties of the future life, we are carrying lawful and permitted things to an excess; we are

abusing the things of this world. God intended that his creatures should enjoy themselves. He is spoken of as the "living God, who giveth us richly all things to enjoy." It is his design that his creatures should be happy; that they should enjoy themselves in the fullest and the highest sense. He has provided ways and means for this enjoyment; but he never intended that seeking pleasure should be the one great object of life, or that it should take time and means and strength designed of him for higher uses. Writing of the last days, the apostle Peter says, in 1 Pet. 4:7: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." The apostle Paul, writing to Timothy (2 Tim. 3), presenting the state of things in the last days, enumerates eight sins that would be prevalent at that time, and among them we find this: "Lovers of pleasures more than lovers of God;" or as the revised version translates it, "Lovers of pleasures rather than lovers of God." He says such have the form of godliness, but they deny the power thereof.

Two classes are here brought to view. The apostle Peter says: "The end of all things is at hand: be ye therefore sober, and watch unto prayer." The apostle Paul says: "In the last days perilous times shall come," and men shall be "lovers of pleasures rather than lovers of God." Pleasure-seeking is given as a characteristic of this age. It is plain enough; there is abundant evidence that we have reached the time spoken of by the apostle, when men should be "lovers of pleasures more than lovers of God."

There were enough forms of pleasure—recreations—known before; but there are invented now attractions of every kind and nature, some good enough in themselves, if not carried to excess; some of an indifferent character, and some of a positively evil character. These are about us on every hand. People of the world are exercising all their ingenuity to invent some new form of pleasure; and people of the church are following in the same line, and thinking that the only hold upon people, and especially young people, is by having some form of amusement in the church. So they say, "We must have some form of recreation, or we cannot hold our young people." And, as a man said to me a few days ago, "I suppose you must have a great deal of singing in your meetings or your young people would not come"—as though it were the amusement, the entertainment, in all these things, even in our religious life, that is the essential thing.

We have outside of the church, forms of entertainment about which we have no question. We have the theater, the circus, the horse race, the saloon, the house of ill repute, all being forms of pleasure in which all good people know they cannot engage, and that their only safety is in shunning them. We have in the church various kinds of amusement and recreation: the church social, which is more attractive than the prayer-meeting; the church tea, the pink tea, the milk-maid's tea, dramatical associations of various kinds, and soap-bubble parties,—all recommended by the church; and all kinds of amusements are devised to cater to this idea that we must be entertained all the time—that we must be amused or we cannot live.

The question becomes, then, a very serious and a very practical one with Christians. What ought the attitude of one who professes to be a follower of Christ to be toward these various amusements? There are some things in regard to which we have no question. You would think it unnecessary for me to declaim against horse-racing, against card-playing, although it might be necessary in some other places; against going to the theater, against indulging in sinful pleasures; we do not differ on these points. To say that they are contrary to a Christian experience, that they tend to drag us down rather than to elevate, is to receive your immediate assent. But there are some debatable things; there are some things on the border line between the world and the Christian's life; and I am sorry to say that there are some people who are content to live right on that border line. It is our privilege to get a great distance from this border line, where we shall not be debating these things from day to day, and from week to week; where we shall not be part of the time on one side of the line, and part of the time on the other. We are taught to walk worthy of the vocation wherewith we have been

called. We have been called to walk worthy of the summons which has been given us to lead to a higher and a better life. We are taught to make straight paths for our feet, not the winding, crooked path, part of the time in the world, and part of the time in the service of Christ. The man who is half worldly and half Christian, as the "Testimonies" say, is usually one hundredth part Christian, and the other ninety-nine hundredths worldly. While some who have dwelt here are constantly going farther away from this debatable ground, this border line, some are living right there all the time; and when these amusements come up, they are all the time questioning in their own minds, and balancing the matter as to how far they may go.

There are some tests which I think we can apply to amusements. One of the lowest considerations, or tests, which we can apply is this: Can I afford it? I say this is a consideration; but I regard it as one of the lowest tests to be applied. Can I afford it? Are my circumstances such that I can use means in this direction without doing injury to those who are dependent upon me, or without withdrawing means which would otherwise go into the treasury of God? Can I afford to do this, if there is no other reason why I should not do it? That is one question we ought to consider. I was told two or three years ago, when the skating-rink mania was at its height, that the proprietor of a skating-rink had on hand a large quantity of clothing and jewelry, articles that had been pledged to him, and had never been redeemed. Young men would pledge their overcoats or watches, and never be able to redeem them. The excitement ran to such a height that if they could not afford it, in order to engage in it they were influenced to deprive themselves of useful articles. And those who were owed money could not collect it because it had been paid into the skating-rink. It is not the highest, but it is a reasonable, test to ask, Can I afford it?

Another question to be asked is, Will it lead into bad company? If the thing in itself is proper, and can be afforded, will the indulgence in it lead into bad company? A man is known by the company he keeps. It is impossible to rub against sin without becoming smutty ourselves. We are to inquire what kind of company our amusement or recreation will lead us into. If it will lead us into company where the name of God is taken in vain, where religious things are spoken of lightly, where the vulgar story is told, it is an amusement or recreation that should be shunned.

Another question we should ask is, Will it lead me into improper places? If it is in itself harmless, and I can afford it, will it lead me into improper places? Circumstances alter cases to such an extent that things in themselves harmless become harmful because of the surroundings, because of the places where they are carried on. So we should question whether the place of amusement is a proper one. What was it that led the members even of other churches to condemn the skating-rink? Is it not as healthful exercise to skate on rollers as to skate on steel? Was it not because of the associations largely? Even those who held that the exercise was proper, and that they could afford it, frowned upon it because of the associations connected with it; because of the company found there; because they found that it was not safe to trust their children among such associations. Does it make any difference whether such associations are on the hard, wooden floor, or on the glare ice?

Again, Will it influence any one else to do wrong? That is, if it does not harm me; if so far as I am personally concerned, I can engage in it, can afford it, and it does not lead me into improper associations or places, yet will it influence any one else to do wrong? For instance, I may hold that it is not harmful to me to sit down with the family at home and play a game of cards. But there is more than this to consider. Will it lead others into improper places or bad company? Will it beget in others a desire or an appetite for those things which will lead them into improper associations and places, in order to gratify that desire? Will it influence others to do wrong? The principle of the question is brought out by the apostle when he says that if by eating of meat he should cause one to offend, he would eat no meat so long as the world should stand. So in our amusements: if they lead others to sin, we should let them alone.

But especially should we inquire, Can I take

Christ with me? Can I ask the presence of the Saviour as I go to this or that place of amusement? Can I reasonably expect that holy angels will accompany me to such a place as that? If we knowingly and willfully put ourselves on the Devil's ground, and leave our strongest armor of defense behind, is it any wonder that we are overcome of him? Is it any wonder that we are wounded, even unto death, when we expose ourselves, naked, and without armor, to the shafts of the enemy? When we go to such places or into such associations as necessarily shut out from us angels of light and the presence of Christ himself, what wonder is it if we fall into temptations and sin?

(Concluded next week.)

## 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 DEFINITE SEVENTH DAY VS. ONE DAY IN SEVEN.

BY D. M. SHULL.

Those who believe that the fourth commandment requires us simply to keep one day in seven, no matter which, are making a great ado over the fact that a person traveling westward around the earth will lose a day, while those traveling in the opposite direction will gain a day. To Seventh-day Adventists this is no perplexity, as they know that the Sabbath never has commenced and never can commence at the same time all over the earth as long as the sun is the ruler of the day. They believe it to be their duty to keep that which is the seventh day to the part of the earth on which they live or travel, and thus when crossing the day line they drop or add a day, as circumstances may require.

But how will this work for the one day-in-seven theory? Let us see: A, B, and C believe in keeping one day in seven. They all keep Sunday. A and B start on a journey around the earth. A goes eastward and B westward. Both are strict Sunday-keepers, and travel only six days and rest the seventh. After having circumnavigated the globe, they both meet at Mr. C's, who has remained at home. When arriving there they find that he is keeping Sunday one day earlier than Mr. A, and one day later than Mr. B. Thus these three persons are keeping three different days, although they were all keeping the same day when they separated, and they have all been careful to keep one day in seven. Here they are in a perplexity. How are they to get out of it? Shall they continue to keep different days, and thus have three Sabbaths every week in one family? You say A and B must change and keep the day C keeps. But how can they do this and still keep one day in seven? If B must go over to C's Sunday, he must either keep two days in succession or else work seven days and rest the eighth. If A must change, he will have to work only five days and rest the sixth. But this will not be keeping one day in seven. Every one can see that the seventh-part-of-time theory is an absurdity.

## THE RESURRECTION OF MOSES.

BY G. W. A.

In Jude 9 it is stated that "Michael the archangel, when contending with the Devil, disputed about the body of Moses." It should be noted that the dispute was not about the grave of Moses, but Moses' body. It has long been the view of the S. D. A. people that here is presumptive proof, at least, that Moses was resurrected. The following paragraph from the commentary of Jamieson, Fausset, and Brown, British authors, decidedly favors such an interpretation. These annotators say:—

[The body of Moses.] His literal body. Satan, as having the power of death, opposed the raising of it again, on the ground of Moses' sin at Meribah, and his murder of the Egyptian. That Moses' body was raised, appears from his presence with Elijah and Jesus (who were in the body) at the transfiguration; the sample and earnest of the coming resurrection-kingdom, to be ushered in by Michael's standing up for God's people. Thus in each dispensation a

sample and pledge of the future resurrection were given: Enoch in the patriarchal dispensation, Moses in the Levitical, Elijah in the prophetic.

These ideas have the merit of being plain, reasonable, scriptural.

TRUSTING.

BY J. M. HOPKINS.

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

I'm trusting alone in thy mercy,  
No merit or worth can I bring:  
My life is too broken with failures  
To bring as a gift to the King.

Unworthy the least of thy goodness,  
To have with thy people a place;  
I only can mourn my transgressions,  
And trust in thy pardoning grace.

Low down at the cross I am kneeling;  
'Tis meet that I oft should be there,  
A suppliant pleading for mercy,  
In humble and penitent prayer.

Low down at the cross—blessed refuge!  
Where weak ones like me can retreat,  
There 's no spot on earth half so precious,  
No joys that are half so complete.

As those at the cross of our Saviour,  
Where weakness with strength may unite,  
Where sorrow is turned into gladness,  
And darkness transformed into light.

Chaffeld, Minn.

BE YE RECONCILED TO GOD.

BY FANNIE BOLTON.

There is a subtle recognition between kindred natures. As one musical instrument will vibrate to another, note to note, string to string, chord to chord, harmony to harmony, so, occasionally, between natures we have seen sympathy answer sympathy, thought meet thought, purpose respond to purpose. Finer than the mists of the evening, there is a subtle influence that blends in unison the hearts of congenial persons, and cements their friendship; and, looking into the histories and experiences of men, we have seen that the powers of the intellect and heart have been developed by the interchanges of thought and sympathy that made a chord of harmony in the mind, and responded to the law of the organism.

Our souls have been refreshed, revived by such communion, as though there had been a pouring in of a new tide of light and life through the fibers of our being. Fields of thought that had lain like dusty deserts, suddenly sprang into fresh activity, like meadows after the showers of spring. Flowers of thought, as sweet as new buds of anemones and violets, opened in our hearts. Like the summer's sunshine and the harvest's glory and the breezes of spring, so there fell over our minds the charm of things undiscovered in ourselves and others—things that seemed to be existent only because of the magic of appreciative sympathy and concord that developed under the power of loving thought. The common round of life took an unwonted glory, and we who had gone bound and unknown, came into the delights of fellowship, in finding one who knew us as a soul of like purposes and pursuits. Perhaps the interview was only for a season, and then, "like ships that meet one another and greet one another in passing," and then voyage to unknown seas, so we passed, like the stars from perihelion to the widest aphelion, to meet again—we know not; but ever after, the dream of the society of the blessed seemed more tangible and possible. From being an isolated atom in a disunited universe, we had been linked into the chain of the whole, and seemed more a part of the Creator's care and the universal good.

Aspiration lifted its drooped wing. For some moments, self had been lost in a theme of absorbing and lofty thought. The mysteries of life, that had jarred in discordance, struck a sublime chord. As though the mists had risen from a landscape of beauty, so we had looked into undiscovered fields of thought and action. The eye had kindled, the cheek glowed, the transfiguration of thought played over the face, till we seemed almost transformed. Our feet trod the mountains of pure delight. It seemed that a great and holy power had lifted us into an atmosphere of beauty

celestial. The providences of God opened as we rehearsed his mercies. The beauty of holiness beckoned us to ever-widening progress of life and attainment. We had met in the name of Christ, and he was with us in heavenly places. We tasted of the joys that immortal and spiritual beings drink, in all their blissful fullness, and we blessed God for the fellowship of kindred minds. The reconciliation between our natures seemed complete, and the law of our being responded.

But there is more commonly an opposite experience. We have met others, but, alas! there was no congenial feeling. Coarse, harsh, it seemed that every word pained and wounded. They excited no pity and anxiety. We could weep for them, pray for them, but communion was an utter impossibility, except in a very limited and commonplace degree. "Can two walk together except they be agreed?" There was no reconciliation of nature. One was diametrically opposed to the other. It was not a fault in the refined nature that it could not come into fellowship with the coarse. It would be degradation to do so. It would necessitate the violation of the moral law, so far as it was inwrought as the law of its being; and refinement, in its truest sense, is only the result of the working of the law of God. These two could not understand each other, and oh how cruel is this blighting power of misunderstanding!

"Much that we would do,  
Much that we could do  
Dies in the soul that is misunderstood so."

But heaven's gentle sympathy will bring all its own seeds to flower and fruit. The meek of the earth go unknown, and pass as pilgrims and strangers on the earth.

He who was most misconceived and uncomprehended, was he who had made the earth. "He came unto his own, and his own received him not." This bitter experience of walking alone, misconceived, misjudged, uncomprehended, was, to an infinitely greater degree than mortals can know, the experience of the Son of God. Majesty and love were enrobed in meekness. Ah! the world did not penetrate this disguise, and never can. "The darkness comprehended it not." Who can portray the pathos of his suffering? "The world was made by him and the world knew him not." Skies and mountain and flower had some fellowship with their Maker; but man, who was made in his image, did not recognize the relationship of the Son of man to him. "He is despised and rejected of men; a man of sorrows, and acquainted with grief;" for "he came unto his own, and his own received him not."

Oh what sorrow! Infinitely more bitter than the mother's woe whose child rejects her love and spurns her counsels, was the anguish that wrung the heart of the Creator and Redeemer of mankind. "He knew what was in man." A mother, even, may misunderstand her child, may not fathom its needs or discern its purposes; but the pitying Christ knew that man, the creature of his hand, made in his image, had need of him, sore need. Defiled, defaced by sin, with every faculty out of its relation to every other, what greater need was there than that the Great Designer should adjust the mechanism and organism of the child he had formed? What pain must have riven his heart as he cried, "How often would I have gathered thy children, . . . and ye would not! Behold, your house is left unto you desolate."

Man's soul was withering for the need of the Saviour's sympathy and power and cleansing; and to meet the need of his rebellious son, the Lord suffered even till his soul burst in agony, till his heart was broken with reproach, till his quivering flesh was wrenched in anguish. He bore the infinite pain and cost of Calvary, and its greatest cost was the hiding of the Father's face. That moment of supreme pain that heard the cry, "My God, my God, why hast thou forsaken me?" overwhelmed his soul with woe unutterable, incomprehensible. The great and tragic cry of Him who tasted death for every man, who can understand? What does it mean? What heights and depths of woe and love! And all this that we might be reconciled to God! "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The reconciliation, or rather the affiliation and sympathy, between the Father and the Son was

complete. "I and my Father are one," said Jesus. In all the plans of creation, from the poising of the greatest world to the forming of the most minute organism, they were one in wisdom and sympathy. Moons and stars and unnumbered suns; constellations, systems, universes, flower and blade and gem; bird and bee and the wonders of earth, and sky, and sea were devised and wrought together. What the rapture of such love, and what the love resulting from such intercourse, earth and heaven can never know. Angels may adore and wonder, but even they can but prove inadequate, though eternities of advancement and development add to their powers of comprehension.

The law of infinite space and substance, the secret of life and sound and color, the mysteries of thought are all unfathomable. Newton, whose depth of philosophy has set the world in wonder, declared that he felt like a child on the shore of an infinite ocean casting pebbles into its waves; but in all the unknown depths of divine wisdom, the Son was with the Father in mighty counsels, the only being capable of comprehending and executing the full measure of his will. Christ says, "When he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him."

He was the "well beloved" of the Father, the one in whom the fullness of the Godhead dwelt, the perfect and express image of the Father in mind and person. Here was love infinite, sympathy unfathomable, intercourse sublime, which even the most exalted angels could not share, shut out by their own inadequacy to comprehend the infinite wisdom of the Eternal One. The Son alone could come into the unutterable heights and depths of that Majesty, whose name is Love, whose nature is love, vast as the undiscoverable boundaries of space, unapproachable, dwelling in the light which no man can comprehend, before whom cherubim and seraphim cover their faces of celestial loveliness, and cry, "Holy!"

The law of the nature of God is love. "He that loveth not, knoweth not God; for God is love"—love that seeketh not her own, that rejoiceth in the truth, that suffereth long and is kind, that thinketh no evil—love that so loved the world, that he gave the delight of his soul, his only begotten Son, to save a rebellious world. The nature of God is love. The law of God is love; for "love is the fulfilling of the law." The law of God is righteousness, the nature of God is righteousness; therefore the precepts of the commandments unfold the requirements and prohibitions of his nature. "Thou shalt not," reveals what is distasteful and out of harmony with the wisdom and sympathies of God, and the depths of what is well pleasing to him are made manifest in the commandment of his law.

Truly his law is "exceeding broad." It is spiritual, and none but the spiritual can comprehend and discern the glory of his statutes. His commandments are sweeter than honey, more precious than gold and gem. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." This is reconciliation to God. There can be no reconciliation between God and man, save through the agency of Christ and the law. For "God was in Christ, reconciling the world unto himself," "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Since the fall there has been no natural harmony between man and God; for the flesh warroth against the Spirit. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." This grieved the heart of infinite love, and "God so loved the world, that he gave his only begotten Son," that we might be reconciled to him. The Father draws us, woos us with compassionate entreaties to repentance. The Son stands ready with his own heart's blood to cleanse us, the Holy Spirit helps our infirmities, and the righteousness of the law is fulfilled in us who walk after the Spirit; so we come into harmony with the nature of God. We are reconciled to him, not he to us. The law is the expression of his nature, and we must behold its beauty, practice its precepts, before we can comprehend the nature of infinite, unselfish love.

It can be seen that it is impossible to abolish the law. God must abolish himself, if the law is



abolished. His own nature must be changed, if one precept is changed. Nay; the law is immutable, everlasting, existent as the eternal God. And He who is the express image of his Father, who is in perfect sympathy and conciliation, could only abolish himself and his Father, if he could change one statute of the law; but he declares, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." If he fulfilled it,—and he did; for he said, "I have kept my Father's commandments, and abide in his love,"—then he was in harmony with the nature of God; and as he came to "magnify the law, and make it honorable," even to the death of the cross, he glorified the character of his Father. He solemnly affirms, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." But the eternal counsels of God will be fulfilling, fulfilling, through centuries and eternities, till the mind grows faint in contemplation. As long as God exists, the principles of his government will exist and his nature remain, with no "variableness, neither shadow of turning."

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Can we esteem a person whose character is at variance with our true sensibilities, our inwrought nature? Can a refined, sensitive, beauty-loving nature find delight in coarse, morbid, beauty-like propensities? It is impossible. There is an impassable gulf fixed between such natures by the intrinsic law of being. The separation is seen even here.

Said Jesus, "Marvel not if the world hate you;" "If ye were of the world, the world would love its own." That which is born of the Spirit is spirit; that which is born of the flesh is flesh; and there is no concord between Christ and Belial. And can God be reconciled to a man out of harmony with the law of his nature? "Whosoever shall do and teach them [the commandments], the same shall be called great in the kingdom of heaven." They shall be "kings and priests unto God." "As many as received him, to them gave he power to become the sons of God." "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Touch not the unclean; for "sin is the transgression of the law." "Be ye reconciled to God." Oh blessed reconciliation! Even here, where we "see through a glass darkly." What depths and heights of delight those experience who have fellowship with God!

"Rejoice in the Lord, O ye righteous!" "In the Lord." We have rejoiced in one another. We have counted sweet the moments of communion with our friends; but those who are led by the Spirit, the sons of God, catch a glimpse of the beauty of the character of the Creator and Redeemer. "In him" "is fullness of joy." In the dearest of earthly friends we have found clay and dross; "in him," only unsearchable riches. In them, coldness for trust, sometimes, misunderstanding, imperfection, disappointment; but "in him"—who loves him most finds most of love. His banner over you shall be love, and his apples sweet to your taste. "The secret of the Lord is with them that fear him,"—a sweeter secret than all the loves of earth can whisper. Those who abide under his shadow, will grow as the lily, revive as the corn.

Jesus says, "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him, and we will come unto him, and make our abode with him." What condescension for our God! What a privilege for us! Oh! that every faculty of our being may come into harmony with the nature of God, that he may manifest himself to us, open the secrets of his will, and show us wonderful things out of his law. Oh! that we may be fully reconciled to God, that no one may be a lonely, dark, exiled heart, unlinked from the sympathies of the universe of good; but be connected by the Holy Spirit to the infinite Heart, and know the only true God and Jesus Christ his Son, that we may magnify his law, glorify his character, and by beholding become changed until the beauty of our God is upon us, and we are arrayed in the comeliness of Christ—until we can say with confident

and humble gladness, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know, that, when he shall appear, we shall be like him; for we shall see him as he is." And as Jesus presents us spotless before the throne of his glory, saying, "Behold I and the children which thou hast given me," we may respond from reconciled and reverent hearts, "Abba, Father," feeling the thrill of his love, filled with the knowledge of his will, realizing the blessedness of life eternal, joy indescribable, peace that passeth understanding.

### LIVING BY FAITH.

BY EUGENE LELAND.

THERE is a significance in this expression which one fails to grasp without a close study of the different passages in which it occurs. Spiritually considered, faith in the word of God is the food by which the newborn spiritual babe lives, grows, and becomes strong. When Satan tempted the Saviour to change a stone into bread, he was answered by a quotation from the word of God: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." But how many there are who are doubting, and fearing, trying to live by vain reasonings and a "larger hope." They express thoughts like this: "Somebody was a great and good man. He did not keep all the commandments, yet we have evidence to believe that he will be saved. Isn't my chance as good as his? Here is a person who, apparently, is a very devoted Christian, and he has such faith that he can raise the sick to health, yet he does not observe the fourth commandment. Isn't his work of the Lord?"

Those are the husks of unbelief that Satan would have us live upon, or rather, die upon. The Bible says, "The just shall live by faith." And again, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." But people will not believe the word of God. It is *distasteful* to them. It is so much more palatable to feed the carnal heart with the fables of unbelief; and so they halt and stumble, are snared and taken.

One of the signs which the Saviour gave of his second coming was the appearance of false Christs and false prophets who should show great signs and wonders, inasmuch that, if it were possible, they should deceive the very elect. What kind of a sign or wonder will it be that will deceive, if possible, the very elect? It certainly could be nothing short of a work which so nearly resembles the genuine work of the gospel that the counterfeit can be detected only by a reference to the sure word of God. There are instances on record in which the work of Satan very closely resembles the work of God. Aaron cast his rod on the ground before Pharaoh, and it became a serpent. The magicians—servants of the Devil—did the same with their rods. Moses stretched his rod over the waters of Egypt, and they became blood. The Devil did the same thing through his servants. Moses brought frogs upon the land. The Egyptians did the same.

In the days of the prophet Elijah, God distinguished himself from Baal by bringing fire from heaven upon the earth, in the sight of men. See 1 Kings 18: 21, 38. In the last great conflict between truth and error, just before the Lord comes, this very sign will be wrought by the power of Satan, to bring about his crowning deception whereby the whole world will be deceived and lost: "And he doth great wonders, so that he maketh fire come down from heaven upon the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13: 13, 14.

Is there any means by which the people of God may be kept from the deceptions of Satan at such a time as this?—There is: "The just shall live by faith." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." And we have an example in which a man actually escaped death—literally *lived* by faith: "By faith Enoch was

translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Heb. 11: 5. We expect a company to be translated from the earth at the second coming of Christ. Will any less faith than Enoch had enable them to escape death, and live? When the Saviour comes, the just will live, *literally* live, by faith.

Millington, Mich.

### TWO OF A KIND.

BY LOYD CALDWELL.

FROM Baptist sources comes an argument against the fourth commandment, about as follows: "God never intended the seventh day to be kept all over the earth, since nature makes it impossible by giving us six months day and six months night at the poles. Days and weeks they cannot measure, and so they cannot tell when the seventh day comes. Their missionaries find this a real obstacle," etc.

In 1856, the noted "Parson Brownlow," of Nashville, Tenn., published "The great Iron Wheel Examined," a Methodist book, replying to a Baptist book by Eld. Graves. The books are full of ridicule and charges of "fanaticism," "bigotry," "proselyting," etc., etc., similar to the tactics these very bodies unite in using against Adventism. On pages 238-9 we find the following:—

In these (polar) regions, we ask in all candor, how could immersion be performed? Not by melting snow or ice. Not by baths, for they would freeze up. And yet in these cold regions dwell millions of human beings as good by nature as we are; and if this mode of baptism be essential to salvation, they must be lost. This objection to immersion, arising from climate, has always kept Baptist missionaries within warm climates. . . . No Baptist missionaries ever yet attempted to organize a society in the frozen regions of Lapland, Siberia, Labrador, or Central Russia, and for this very good reason, too, that nature has rendered the ordinance of baptism by immersion wholly impracticable.

Now, while there may be often difficulty in obeying God, in Sodom as well as in Siberia, there is no real hinderance in either of the above cases, as experience and reason prove. We will not here argue the point. Does God ask of man impossibilities? Yet all confess that he has asked a weekly Sabbath. But, granting all the objectors claim, it would be simply the old question of Mohammed and the mountain. Mohammed commanded a mountain to come to him, but said that if it would not come to him, he *would go to it!* If it is a *fact*, which we deny, that men live where they cannot keep the seventh day, let them *move to where they can!*

But isn't it strange that nature is so orthodox as not to interfere with keeping the first day? People say the "day line" is a "settler" to seventh-day keeping in the islands of the Pacific, and that Seventh-day Adventists confess it. And yet they are now arranging for a missionary ship to re-enforce and enlarge their work among those very islands!

### HOW MANY YEARS IS A GENERATION?

BY ELD. R. F. COTTRELL.

THE question is often asked, "How long is a generation?" We believe that we are living in the last generation; because the signs in the sun, moon, and stars, have appeared, concerning which the Saviour said, "When ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." These signs having appeared, we have reached the last generation; and, as it has been many years since they appeared, we must be near the time when Christ will come. We cannot say how near. The time cannot be set.

A generation is not made up of years, but of the people inhabiting the earth at the given time. The average length of human life has nothing to do in determining its length. The Lord simply assures us, and this with the most solemn asseveration, as it were an oath, that the people living upon the earth when all these signs have been fulfilled, shall not all pass away by death, till he shall come in his glory. There are some still living who witnessed the last of these signs, the falling of the stars; and there will be, until the Lord shall fulfill his promise.

## 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.

### HYMN OF FORBEARANCE.

Oh! living were a bitter thing,  
A riddle without reasons,  
If each sat lonely, gathering  
Within his own heart's narrow ring  
The hopes and fears encumbering  
The flight of earthly seasons.

Thank God that in life's little day,  
Between our dawn and setting,  
We have kind words to give away,  
Sad hearts for which our own may pray,  
And strength, when we are wronged, to stay,  
Forgiving and forgetting.

Thank God for other feet that be  
By ours in life's wayfaring;  
For blessed Christian charity,  
Believing when she cannot see,  
Suffering her friend's infirmity,  
Enduring and forbearing.

We are all travelers who through  
A thorny way together;  
And if some pilgrim net so strong  
As I, but foot-sore, does me wrong,  
I'll make excuse, the road 's so long,  
And stormy is the weather.

What comfort will it yield, the day  
Whose light shall find us dying,  
To know that once we had our way  
Against a child of weaker clay,  
And bought our triumph in the fray  
With purchase of his sighing?

Most like our Lord are they who bear,  
Like him, long with the sinning;  
The music of long-suffering prayer  
Brings angels down God's golden stair,  
Like those through Olivet's darkened air  
Who saw our first beginning.

—Fitzhugh Ludlow.

### WHAT CAME OF DISCONTENT.

THERE once was a boy who had been spoiled by an over fond mother. When he cried for the bigger jam tart, he used to have it. When he kicked at bed time, he got his own way, and remained down-stairs, a pest to his elders, who had counted on a little quiet after Bobby's disappearance. So he grew up, petted and spoiled, into a self-willed, fretful man. His will was like a mountain torrent, which, meeting with obstacles, chafes and rages, and gets white with passion.

And Bobby was in time Mister Robert, with stubble on his chin, and a silver mounted cane in his hand when he went a-walking. But his nose turned up at plain living—he disdained cold boiled beef and potatoes, the viands by which his father kept up his internal fires. He was always repining because the Richmonds, who lived in the same street, could keep a better table, and flitted to the sea-side every sunny August; and the young Richmonds had gilt knobs on their canes.

In fact, Robert, unlike St Paul, had not learned to be content; and he was to be taught that valuable bit of knowledge in a strange fashion. For, one day, as he was moaning over his hard fate of having no nectarines for dessert like those lucky Richmonds, he suddenly found himself in rags and tatters, and as ravenous as a dog who has been kept two days without a bone. He glanced around and saw an ill-looking man with a tallowy face mending some old shoes. Was that man his father? A miserable looking woman, smoking a short, black pipe, stood at a wash tub, the steam from which filled the room and dimmed the two or three panes that were left in the window. A dirty infant squalled on the floor, and two or three children of various ages, with matted hair, pinched cheeks, and skinny arms, stood or squatted about.

And this was Robert's home! A shrill voice roused him from his sad thoughts. "Now, Peter, are you never going after them sprats?" Robert gazed at one of the boys whom he thought looked most like a Peter, when he found every eye except the baby's fixed on himself. The idea seized him that he must be the Peter who had to fetch the sprats; and this seemed all the more likely when the woman at the wash-tub took her pipe out of her mouth and began to swear at him—at least,

he thought it was swearing, it sounded so badly. As he still lingered, the ill-looking mender of shoes picked up an old boot and hurled it at him. It struck him on the knuckles of the hand which he held up as a shield, and caused him great pain.

"After them sprats?" he asked. "Where am I to go? And what are sprats?"

"Anywhere, anywhere, out of this horrid den!" said Robert, as he turned to find the door. "I hope I shall not meet Joe Richmond," thought he, as he groped his way down the dark stair. It was not very likely; Joe would never venture to carry his gold-headed stick along the filthy lanes Robert had to traverse for the sprats.

The fresh air had a peculiar power. It turned Peter into Robert again; it stripped off the rags and tatters, and dressed him in the good warm suit which he had despised. It carried him from the slums of the great city into a snug street in the suburbs, where a policeman seems "more for ornament than use." Robert was himself again; and that night, when the curtains were drawn, and the lamp lit, and his grandfather stared as usual at nobody, over the old fashioned sideboard out of his tarnished frame, Robert did not think the picture a "horrid daub," as he often had done, nor was he inclined to be ill-tempered because there were no buttered muffins on the tea-table.

But man is like a wild ass's colt—he takes some taming. The remembrance of the vixen's tongue, and the shoemaker's red-handed wrath kept Robert within bounds for some time. But, as "the sow that was washed [returned] to her wallowing in the mire," so did Robert go back to his old ways.

He was very displeased because Tom Richmond had a knack of running up great scores at cricket, and otherwise taking the shine out of him, Bob, in many sports. He even dared to blame Providence for making his arms short, and his figure squat. "Why cannot I be as good, or better, than that Tom Richmond?" asked he.

He had hardly spoken the words ere he lay in the dirt of Piccadilly, the victim of a street accident. His leg was broken, his body covered with bruises, his clothes torn and mired. But he knew nothing till a chemist in a white apron got him into his shop, and forced a cordial down his throat. And yet all was dim and dreary for hours to come. When he could reflect, he found himself one of a sad row of restless sufferers in the ward of a great London hospital. Three grave doctors and two neat handed nurses were gathered together round his broken limb; and, oh, how the examination did probe him to the quick! One word he caught, or fancied he caught, from their muttered whisperings. It was the word "amputation."

Oh the horror of that moment! To suffer maiming by the surgeon's knife, and to go on crutches ever after! It was too horrible, and as he thought thereon he wept. That flood of tears somehow washed out the three doctors and the two nurses as the briny waves wash out writings on the shore, and the long rows of narrow white beds, where every one was either sick or dying, faded out of sight. Robert stamped with his leg four times on one of the roses in the parlor carpet, to make sure it was not really broken, and, oh! how he leaped for joy that night, though he heard his father say, "Tom Richmond had been batting splendidly."

Robert, after this, was in a fairly good humor for about a calendar month. But he still cast discontented looks on a nobleman, who lived shut up behind a high wall and a lodge adorned with stone griffins. "How happy it must be to be a lord!" So sighed plain Mister Robert. No sooner said than done. He immediately felt an intense pain in his right toe, and looking down at it he found it as big as a small pillow, and propped up on a kind of stool.

He had got the gout! And, looking at his hands, he saw that they were wonderfully old and wrinkled. A gentleman in black clothes was gliding noiselessly about the room. While Robert was thinking he had never seen such knobby, misshapen old hands as his own had become, the gentleman in black drew near and said, "My lord, it is time to take your medicine." Robert always had hated physic, and, to put off the evil hour, he ventured to ask the sleek valet for a looking-glass. "If my hands look like that," thought he, "how ugly will my face appear!—a face I used to think rather handsome."

A glass, with a gilded coronet upon it, was brought, and that faithful witness showed Robert the likeness of a little, old, pinched face, with two piercing dark eyes lit with pride, self-will, and impatience; the whole surmounted by a black velvet cap. "I must be nearly a hundred," said Robert to himself. "And how long have I to live? I wish I was a young man again. I could be very happy, though I had no servant to call me lord, and hand me my glass of medicine." And then Robert cried out, "Oh!" for his big toe seemed to be an immense fire-work.

And he awoke to find neither dapper valet, nor gouty foot, nor wrinkled old hands, but himself in the prime of youth and health; and so happy was he to be himself again, that he danced three times round the table, and uttered such a war-whoop that the policeman outside, who never had a job, thought that some one was being murdered at last, and stood stock-still to listen.—Chatterbox.

### IN THE BEGINNING.

AFTER being told in the Scriptures that in the beginning God created the heaven and the earth, we are soon told that in viewing his work God pronounced it "good." As God is infinite in goodness, wisdom, and power, all that he does must be good. Yet the whole plan of creation, from the formation of a stone up to the noblest work of all,—the man who was created in the image of God,—must have been right at the beginning, or the entire plan and structure would have been faulty and imperfect.

A child in building a toy house will often fail to lay the foundation layer of blocks quite evenly. How soon the shaky pile totters and falls, we all know. The work must all be done over again from the placing of the first little cube. A needle-woman makes a slight mistake in beginning a piece of work, but believing that little by little the effects of the blunder can be rectified as the garment grows, she deceives herself into thinking all will come right at last. Vain hope; the worker, be she ever so skillful, becomes convinced at last that only by picking out stitch by stitch, and making a right beginning, will the work become at all "good."

But few thinking people ever begin a new year without making certain wise and desirable resolves. These resolutions are generally made in good faith and with all sincere desire to carry them out. But habit is so much stronger than a mere resolve, that it is constantly falling out that people who have started with the best intentions at the beginning of the year are surprised into finding themselves committing the same errors, and becoming guilty of the same faults they had determined to break away from for good and all. But just at this very time is the greatest amount of will and resolution necessary. Far too many persons betrayed into sinning despite the wish and purpose to overcome their sins, will become discouraged at once, and argue with themselves: "Ah, well! so long as I've fallen into the old snare and begun after all in the old way, I might as well keep on now for perhaps another year." Oh no, my friend! do not yield to this argument thrust into your mind by your worst enemy. Begin again! If the year is to be marked as one of successive trial and failure, be determined to be a victor at last. Doubtless long before the year closes you will have taught your sin, subservience to a stronger will than its own. Don't give up because in the beginning of the new year you fail at first in your fair resolves. Keep making fresh beginnings in the right direction. These boundaries of time to which men attach importance are merely recognized by the Almighty as dates fixed by which his grand system for the revolving seasons shall be marked, and such things as pertain simply to time shall be regulated. But a thousand years are but as a day with the eternal God, and a day as a thousand years. Every day in the year is a suitable one in his sight in which to make a strong endeavor to begin aright. Human nature is much the same everywhere. Like history, it repeats itself continually. And it is because we have experienced and understood this struggle of resolve and defeat, this sincere desire in the right direction baffled by the old failings and tendencies, that a strong word of encouragement is sent forth to the disheartened beginner, to

begin again. It was the all-wise Creator who in the beginning made his work good. It is only natural that man should err.

But remember! there absolutely must be a beginning which is "good," before a true, noble, and worthy life can be built up. And the help of the great Master Builder is freely offered to all who truly wish to make a true and solid beginning.—*Christian at Work.*

## Special Attention.

### COMPULSORY CHRISTIANITY.

ARTICLE 7.—THE CHRISTIAN SABBATH AS A CIVIL INSTITUTION. "We had the Sabbath protected by law in almost all the States; the civil Sunday could not stand a decade without its Christian sanction."—*Rev. Dr. J. M. King, Member Evangelical Alliance.*

"And place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land."—*Hon. Mr. Felix Bryant, Pres. National Reform Association.*

"We may be subjected to some rebuffs in our first proffers, and the time has not yet come when the Roman Church will consent to strike hands with the other churches, as such; but the time has come to make repeated advances, and to gladly accept co-operation in any form in which they (the Catholic Church) may be willing to exhibit it. It is one of the necessities of the situation."—*Christian Statesman, Aug. 31, 1881.*

Facewell, boasted freedom,  
Sad, oh! sad is thy fate,  
When the Church is untied  
In foul marriage to State!  
For against those who differ  
She will seek for a law,  
When her creed, or her dogma,  
Is defended by law!

Justice falls in the streets;  
For the evil and great  
Then will flock to the churches,  
For the smiles of the State.  
All the evidence brought  
Will avail not a straw,  
'Less the creed of the culprit  
Shall conform to the law!

Then the hypocrites, all,  
Will bend low to the gate,  
For a bid to the altars  
Of the Church and the State!  
Then the pews will be crowded,—  
Here an inference draw,—  
With each convert(?) constructed  
In accordance with law!

Then beware, O ye zealots,  
Ere, alas! 't is too late,  
How you urge on this union  
Of the Church and the State!  
'Neath kindly pretensions  
There is lurking the claw  
Of Tradition and Error,  
Nursed and coddled by law!

Then the pure word of God  
Men will jeer and berate,  
When the Church is polluted  
By alliance with State;  
Then such acts will be witnessed  
As you never yet saw,  
When the conscience is throttled  
By the grip of the law!

Her brow 'gainst opposors,  
Then will wrinkle with hate,  
As she calls to sustain her  
All the might of the State;  
Then the rake and the knave  
She will hold in respect,  
And receive, yea, baptize them,  
As the law may direct.

—*M. B. Duffie, in Chicago Times, Jan. 1, 1888.*

### WHAT MACAULAY THOUGHT OF A GOVERNMENT RELIGION.

A PERTINENT and timely word from a writer like Macaulay may, perhaps, be heeded by the wrong-headed men who think they are going to help the cause of religion forward wonderfully by incorporating the accepted shibboleth of the Christian profession in the Constitution of the United States. Macaulay was one who ought to be able to state the effects of mixing up civil and religious things as explicitly and authoritatively as anybody. His remarks in one of his essays:—

The real security of Christianity is to be found in its benevolent morality; in its exquisite adaptation to the human heart; in the facility with which its scheme accommodates itself to the capacity of every human intellect; in the consolation which it bears to the house of mourning; in the light which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength, that it is part and parcel of the common law. It is not now for the first time left to rely on the force of its own evidences and the attractions of its own beauty.

Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Caesars found their arms and their policy unavailing, when opposed to the weapons that were not carnal, and the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain is not, to all appearance, reserved for any of those who have in this age directed their attacks against the last restraint of the powerful and the last hope of the wretched. The whole history of the Christian religion shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition. Those who thrust temporal sovereignty upon her, treat her as their prototypes treated her author. They bow the knee, and spit upon her; they cry Hail and smite her on the cheek; they put a scepter into her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain.

In the above passage the sure result of all attempts to marry religion to civil law is most effectively and eloquently sketched. If those who are blindly and blunderingly engaged in that mistaken work in this country are half as wise as they would be thought, they will give these words serious heed in due season.—*Banner of Light.*

### FACT VS. THEORY.

FACT and theory are two very different things, and the lesson time roads to us on the subject, every now and then, ought to make us extremely cautious about accepting the one for the other. Fact stands unscathed during the lapse of years, but theory, as a general rule, sooner or later crumbles at the foundation, and either drops away piecemeal or topples to the ground with a sudden crash. The crumbling process has long been doing its work upon two of the most magnificent and revered conceptions of modern science,—the evolutionary theory of Darwin and the nebular hypothesis of Laplace; and the calamity, in one form or the other, appears not far distant, if indeed it has not already overtaken them. Darwinism is staggering under the terrific blows dealt it by the later discoveries of science, and numbers its greatest enemies in the ranks of the most eminent scientists; and the once famous and awe-inspiring nebular hypothesis is even now reeling under what appears to be its death blow. The last number of the *New York Observer* has the following testimony:—

The nebular hypothesis of Laplace seems now to be questioned and even rejected by eminent astronomers. The *Christian Intelligencer*, whose senior editor, the Rev. Dr. J. M. Ferris, is a student of the skies, thinks it received its death blow last summer. Some of its parts may be saved, but it will receive extensive reconstruction. Miss A. M. Clark, a distinguished astronomer, is quoted as saying: "The nebular hypothesis as fashioned by Laplace, no longer fits in with all the facts. The reiterated blows of objectors may fairly be said to have shattered the symmetrical mold in which Laplace cast his ideas. What remains of it is summed up in the statement that the solar system did originate, somehow, by the condensation of a primitive nebula. The rest is irrevocably gone, and the field lies open for ingenious theorizing." It is a good thing that we have not to discern our way to heaven through the astronomer's telescope.

In sublime contrast with these great dissolving fog-banks of theory stands the eternal, tangible verity of Revelation, which has never been questioned or rejected by men of eminence in the moral world, has never needed reconstruction, and which the fiercest blows of all its enemies have never been able to shatter.

### THE RUSSO-GERMAN SITUATION.

THE position of affairs on the frontier between Russia and Germany is a grim reply to the efforts of the societies that are seeking to settle all international disputes by arbitration. It is an equally grim satire upon the sentiment of peace and goodwill that belongs to the present season. Evidently the millennium is a good way off yet, when the three most powerful nations on earth are arming themselves to the teeth, increasing their forces, and hurrying their armies to the boundary line for no other reason than some miserable charges of underhanded plotting in distant Bulgaria or scandals set afloat in forged letters.

The article inspired by the czar, in the *St. Petersburg Military Gazette*, is of itself a threat of war. It charges Germany and Austria with menacing the frontier and endangering the peace of Europe. It sets forth that during the last five years Germany has greatly increased her effective, re-inforced her forces on the frontier, and built rail-

roads and fortresses for no other purpose than to threaten Russia. It charges that Austria has been engaged in the same kind of business and for the same purpose, and that both these Powers have been increasing their peace-footing armies while Russia was reducing hers. In view of this situation, the *Gazette* says:—

German and Austrian military authorities understand the defensive character of this measure. They can calmly calculate how many corps Russia will have to send to the frontier while peace is undisturbed, so that after concentrating at any given point the forces and means at her disposal might suffice to place Russia on a footing of equality with her opponents. They can also calculate the strength of the forces with which, in the event of war, Russia could be rapidly invaded. They can still hope, by sudden action, to win comparatively cheap laurels; but high Russian military officers, who do not fear the ultimate issue of a conflict, even if the whole forces of the peace league moved out against Russia, nevertheless openly recognize that the defense of Russian territory is not yet assured, and if the peace league considers itself justified in developing its defensive measures so far as to bring certain Russian districts under the range of the guns of its most advanced forts, Russia has an undoubted right to provide for her defense, and to take every measure to uphold her honor and maintain the inviolability of her territory.

While Russia persistently declares that she wants peace, but that war may be precipitated if Germany and Austria continue in their present course, the last-named Powers are equally emphatic in their declarations that they want peace also, but that they must be ready for war if Russia does not discontinue her present policy. Under such circumstances it would seem to be a very simple settlement of the trouble for all three Powers to withdraw their troops and thus secure the peace they want. Instead of that, they are massing their forces in huge encampments, strengthening their fortresses, hurrying forward large bodies of troops with the utmost secrecy and silence, accumulating stores and ordnance, and neither party seems disposed to take the first step toward a peaceful solution of the question, or to admit responsibility for these continuous re-inforcements in a time of peace. It is evident enough that this state of things cannot last much longer without an explanation, and that, as Russia is the principal aggressor and has been the most active in crowding her troops through to the frontier, and the most menacing in her actions and language, an ultimatum must be sent demanding the cause of her hostile attitude. Should the answer prove unsatisfactory, there will probably be a rapid march of the Austrian and German forces in that direction. Thus it is within the power of either the emperor or czar to give the signal for slaughter all the time that they are professing to want peace, in mockery of the Christmas sentiment of "Peace on earth, good-will toward men;" and that, too, without even a decent pretext for the national murder of their subjects.—*Chicago Tribune.*

### INFERNAL MACHINE CRIMES.

A NEW species of crime has come into prominence in recent years, which in its fiendishness and general atrocity equals anything ever devised by the wickedness and malignancy of the heart of man. In some respects it is worse than the crimes committed in ancient times by the assassination societies, by means of poisoned daggers and fearful instruments of torture. It is more cowardly than any of these, and therefore even more atrocious. The invention of this new crime dates back to about the time of the invention of dynamite. This composition offers the advantages of being quickly and cheaply made, of being easily exploded in various ways, and of producing large results with a small outlay of material. All that is necessary to blow up a building or scatter death and destruction among a crowd of people, is to conceal a little of this dynamite in a package of any hard material, like iron or lead, so arranged as to explode when thrown or struck against. A still more common method, and the one to which we have particular reference here, is the use of what is known as the infernal machine. These machines are either fitted up with clock-work which may be set to produce an explosion at any given time, or are made to bear the semblance of harmless-looking packages, so arranged as to explode in the hands of the person who undertakes to open them. These instruments of death were first brought into use by the Fenians, the Anarchists, and other persons and organizations akin to these. The explosion in the Tower of London in 1885, and the Haymar-



ket massacre at Chicago in 1886, are two of the worst crimes which have been committed through the instrumentality of dynamite.

More recently, the infernal machine seems to have come into use as a means of executing private vengeance for real or supposed grievances. It was only a few weeks ago that the wife of a prominent merchant in the city of Brooklyn was painfully injured by the explosion of one of these machines, which was addressed to her husband, it is supposed, by some one who had a personal grudge against him. The machine was concealed in the form of a package, which exploded when opened. It was only by a fortunate circumstance that it did not produce more serious results than it did. Within the past few days an attempt has been made in this city to put one of these fiendish contrivances into operation. In this case, the package containing the machine was sent to an officer of a local militia regiment. Owing to its suspicious appearance, the package was sent to a chemical expert for examination. It proved to be a box containing a bottle of nitric acid embedded in a mass of powder. It was evidently designed that the powder should explode when the box was opened, bursting the bottle and scattering the nitric acid over the person opening it. The terrible consequences of such an explosion can easily be imagined. Its least effect would be to destroy the eyesight of the person handling the package. It is not easy to speak in moderate terms of the character of such crimes as these, or of the proper punishment of the persons who may be found guilty of perpetrating them. It seems as if our present laws make no adequate provision for punishing this crime. All crime is savage and barbarous in its nature, but this offense of the infernal machine is a degree lower in its savageness and barbarity than almost any now known among men. It may be found necessary yet to recognize it by a special statute, with a penalty affixed commensurate with its enormity.—*New York Observer.*

## The Mission Field.

"Flow ye now ye that now beside all waters."—Isa. 32:20.

### VIRGINIA TRACT SOCIETY.

#### Report for Quarter Ending Sept. 30, 1887.

No of members.....	37
" reports returned.....	16
" members dismissed.....	5
" missionary visits.....	61
" letters written.....	18
" subscriptions obtained for periodicals.....	34
" pp. tracts and pamphlets distributed.....	12,199
" periodicals distributed.....	207

Cash received on membership and donations, \$1.11; on sales, \$1.20; on periodicals, \$12.75; on T. and M. reserve fund, \$22.32. AMY A. NEFF, Sec.

### THE PACIFIC ISLANDS AS A MISSION FIELD.

(Continued.)

#### THE WANDERINGS OF THE MUTINEERS.

FINDING himself freed from the presence of Captain Bligh, Mr. Christian had time to reflect on his course. After his passion had cooled, he clearly saw that his rash act would sentence him to an ignominious death, at the hands of his countrymen. He therefore had but one alternative, which was to select some secluded retreat, and there spend the remainder of his life in exile. The prospect was not a pleasant one, but he was forced to accept it.

The command of the "Bounty" naturally devolving upon Christian, he turned the vessel's prow toward the Island Toobonai, one of the Society Group, designing to locate there. But on approaching its shores, the natives made such savage demonstrations that it was thought best not to force a landing at that time. The vessel's course was then changed to Tahiti. On the way there, the cargo of bread fruit trees was thrown overboard, and all the articles of barter were distributed among the men.

Arriving again in Matavai Bay, the Tahitians flocked on board, glad to see their old friends. But upon their inquiry as to what had become of the cargo and the other part of the crew, Christian told them that on the ocean they had met Captain Cook (whom the islanders well knew), and that he had de-

sired to have the cargo and missing people to help settle an island he had lately discovered; but that they themselves had been sent back to Tahiti to procure live stock and provisions for the same purpose.

Believing the story of Christian, the natives let him have what he desired, after which he again set sail for Toobonai. This time they were permitted to land, and commenced the work of colonizing. But some of Christian's men feeling their superiority over the dark-skinned islanders, which showed itself in various ways, hand to hand conflicts took place between the races, in one of which Christian came near losing his life.

The party was then determined to leave the island. Sixteen of them were desirous to return to Tahiti, and there remain, while Christian and the other eight preferred to find some secluded place, where the king's officers would not find them in the event of the mutiny's being discovered. It was therefore agreed that those who wished it should be taken to Tahiti, and receive their share of every article of barter on the "Bounty." But Christian, and those who remained with him, were to have the vessel in which to seek another place better suited to their inclinations.

Taking along with them enough native men and women to swell their number to twenty-five, those who retained the vessel left Tahiti for the last time, Sept. 23, 1789. We will, however, leave these for awhile, and follow the fortunes of those who remained on the island. Two of the sixteen were killed in a quarrel between themselves. The other fourteen were arrested, eighteen months after being left there, by Captain Edwards, who had been sent by the English government, to apprehend the mutineers and return them to England for trial.

They were taken on board the ship "Pandora," heavily ironed, and thrust into a large strong box, built on the deck for a prison. The place of their confinement was only eleven feet wide and eighteen feet long, with a hole at the top eighteen inches square. There were also two others at the sides, for the admission of air, each nine inches square, but securely fastened by iron gratings. In this contracted space, these fourteen men were kept heavily manacled, and chained to iron bars, for several months. They were also constantly guarded by two sentries, and forbidden to converse together under the penalty of being shot. Once a week the filth of the place was washed out by throwing plenty of salt water over the prisoners.

Chained down in this manner, every lurch of the ship throw them against the sides of their prison, and against each other, until they were bruised and bleeding. No matter how cramped their position, how stifling the heat, or how drenching the rain that beat upon them, they were not permitted to move, or talk to each other of their situation. One would hardly believe how valiant-hearted his fellow-man is capable of becoming, without reading the journal written by one of these unfortunates after reaching England.

After cruising about three months among the islands in a fruitless search for Christian and his companions, the "Pandora's" head was turned toward England. Reaching the northeast coast of Australia, the ship was driven upon the reefs, and filled with water. As the ship was about going down, the captain with his men prepared to save themselves by taking to the boats. But what provision was made to save the prisoners?—None whatever. On the other hand, when the poor unfortunates begged not to be left, the scuttle in the top of their box was actually put on and fastened down by the master-at-arms! But another man, more merciful than the others, ran and took out the bolts which held down the scuttle, and threw them overboard. Just then the ship gave a lurch, and went down, while the prison box floated. Some of the prisoners succeeded in breaking their irons, which allowed them to swim.

Four of the company who could not get released from their irons were drowned. The other ten escaped, and reached a small island, about 150 yards in circuit, where the captain and a part of his crew had found refuge from the waves. But even here the unheard-of cruelty of the captain was manifested. It would seem that a fellow-feeling would have softened his heart. But not so. His was not that kind. His was of that callous nature that is impervious to all generous, or even human impulses. For himself and men, he had tents

erected on the island to protect themselves from the tropical sun by day, and the chilly dampness by night. But the prisoners were not allowed to approach them. During the day they covered themselves with damp sand, to guard against the rays of the sun, and at night lay down behind banks of the same material, to get a shelter from the cold winds.

Here, living on two musket-balls' weight of bread a day, and a sip of wine, the prisoners waited nine days, till the boats could be fitted and they could resume their journey. There were yet 1,000 miles between them and the Island of Timor, where the Dutch settlement was located. This distance must be made under a scorching sun, in open boats, and with only the amount of provisions above stated. Fourteen days were consumed in the voyage, during which time the brutality of Edwards was more manifest than ever.

Arriving at Coupang, the men were immediately imprisoned, where they remained for twenty days. They were then placed on board a Dutch vessel, "Remhang," by name, and taken to Batavia. Here three small vessels were hired to take the entire company to the Cape of Good Hope. At that point they were transferred to the English ship "Gorgon," in which vessel the prisoners were better treated, being chained by only one leg, and having the luxury of an old sail to lie on.

On June 19, 1792, the prisoners arrived at Spithead, England, the port from which they had sailed four years and four months previous, in the "Bounty." In the land of their nativity, but without friends who dared openly to intercede for them, these men were now to stand their trial for the mutiny on board the "Bounty."

It would be too tedious to follow the strange proceedings of the court-martial by which these men were tried, but suffice it to say that after five weeks of torturing suspense and anxiety, four of the prisoners were acquitted. The others were sentenced to be hanged, but three of these, one of whom was the boy Heywood, were pardoned. Two days after the pardon of these, the three remaining ones were executed on board the ship "Brunswick," in Portsmouth harbor.

Captain Bligh, after rising to the post of vice-admiral in the English navy, died in London, in 1817. Edwards became an admiral very soon after his achievements in capturing and bringing to justice the mutineers of the "Bounty." Young Heywood, after his pardon, served in the navy until 1816, and rose to be a post captain. He died in 1831.

In our next we will trace the course of Christian and his comrades in the "Bounty" as they were on the point of leaving Tahiti to seek a secluded retreat from justice. J. O. COLLINS.

### THE MISSIONARY SPIRIT.

IN the *Missionary Review* of January, 1888, we find a passage so well calculated to inspire a missionary spirit in every heart, that we are constrained to transfer it to our columns, with the hope that it may help to kindle in the heart of the reader a divine ardor and fervor for the salvation of souls and a zeal for the glory of God, which shall displace selfishness, worldliness, avarice, and ambition:—

Facts are the fingers of God. There is no logic like the logic of events; no demonstration like the demonstration of the Spirit. Apathy, and even antipathy, toward the work of missions, are turned into positive and powerful sympathy, when a true disciple learns how mightily God has wrought and is working with the little missionary band. Men like James Hauntington, who once were indifferent to foreign missions because they were ignorant of them, have, like the martyr bishop of Africa, found that a simple knowledge of the wonderful work of God's providence and Spirit, even among the most depraved and degraded tribes, has lit a flame in their souls that could neither be quenched nor confined,—a flame that has grown into a fire, a conflagration, consuming selfishness and worldliness; displacing the carnal lusts—appetite, avarice, and ambition, by a divine ardor and fervor, passion for souls, and zeal for the glory of God.

—A missionary spirit is the test of a standing or falling church. Where you have a living church you will have a missionary spirit, and where you find a missionary spirit you may rest assured there is a living church behind.—*Lord Cairns.*

# The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 17, 1888

URIAH SMITH, Editor.  
L. A. SMITH, Assistant Editor.  
GEO. I. BUTLER, Corresponding Editors.  
S. N. HASKELL, Corresponding Editors.

## SERIOUS FACTS.

SOME statements are coming out from time to time, in current publications, calculated to arouse anxious reflection on the part of those who have committed themselves to the doctrine of the temporal millennium, or who care anything for the consummation involved in that doctrine.

In the January number of the *Missionary Review of the World*, we find an elaborate article on the "Statistics of the World's Missions." In this it is shown that while from 1850 to 1880 there was a large increase of membership in the churches which claim to be committed to the work of converting the world, there has been a great decrease of interest in the matter of sending the gospel to the heathen, as shown by a decreased percentage of the property held by the church, now contributed to that end.

Thus in 1850 contributions in behalf of missions amounted to one and one tenth mills on each dollar of property possessed. In 1880 this percentage had run down to six and a half tenths of one mill, a falling off of nearly one half. But certainly a contribution of only six and one half hundredths of one cent, on every dollar of property possessed, does not indicate a very encouraging degree of interest, considering the fact that they have on their hands a growing multitude of heathen, which has now reached the aggregate of over one thousand millions.

But in addition to this there is a more startling fact to be considered, and one which is still more discouraging to the view of the world's speedy conversion. This is not concerning the question whether, notwithstanding all that is being done to bring the heathen to the light of the gospel, they are not increasing in numbers year by year, so that Christianity has each year a greater work before it; this we know to be the case; but it is concerning the question whether or not paganism is not winning as extensive conquests right here in the United States, the most enlightened and most Christianized land on the globe, as Christianity is winning in pagan lands. This is not a suggestion of our own, but comes from a minister of one of the popular denominations of our time. J. G. Townsend, D. D., of Jamestown, N. Y., in a recent daily of that city, says:—

In Africa, China, India, Japan, Christian missions are making but little advance. Many missions are struggling to hold the places they have conquered. It is no doubt true that for every convert gained in China, Japan, or India, by United States missionaries, a convert is gained in the United States to esoteric Buddhism, or theosophy.

Such is the confession one is obliged to make whose every circumstance would lead him to paint the picture in a light as favorable to the popular view as possible. It should have a tendency to open all eyes in regard to the "peace and safety" cry of the last days—the modern fable of the world's conversion, 1 Thess. 5:1-5.

## SIGNS AND WONDERS.

Every fulfillment of prophecy is a sign; and every wonder is a fulfillment of prophecy. A remarkable catalogue of signs and wonders was to mark the last days. These may consist of strange appearances in the heavens; strange occurrences on the earth; strange conditions of society, political, social, and religious; fulfillments of prophecy in the rise and progress of nations; and remarkable discoveries and achievements of science. In a single issue of a scientific paper, not long since, we found the following points touched upon, which are worthy of mention in this connection:—

### 1. AMERICAN WEALTH.

The growing wealth of the United States is one of the most amazing features in the progress of this nation. So many marvelous things have already taken place in connection with the development of our country, that it is now hardly possible to say anything under this head, which will attract any attention. But what we see is no less significant, though it has ceased to excite wonder. It is all a constant

accumulation of evidence that we are right in the application of the prophecy of Rev. 18:11-17 to the United States, and consequently that the last nations to appear in the drama of time are now on the stage of action. Under the heading, "Our Growing Wealth," we find the following:—

Mr. Mulhall, the English statistician, published as the result of his investigations some years ago, that this country was adding to its wealth yearly about as much as Great Britain, France, and Germany combined, as follows: Germany, \$200,000,000 yearly; France, \$375,000,000 yearly; Great Britain, \$325,000,000 yearly; and the United States, \$875,000,000.

The figures deduced from the census report do not entirely agree with this, but, as that excellent authority, Mr. Carroll D. Wright, of the Bureau of Labor, has recently made evident, the conclusions deduced from the census statistics on property, etc., are only more or less reliable. Yet, on whatsoever basis we draw our conclusions, it is evident that the sum total is enormous. There has been a progressive increase also, larger in the later years than in the earlier period. It should be larger now, seven years later, than it was in 1880. Hence it would not be unreasonable, but for the extraordinary and luxurious waste of prosperous years, to estimate that \$500,000,000 might be applied from the profits or accumulations of a single half year to permanent forms of improvement. It startles one to consider that, in spite of all the luxury that is witnessed, and in spite of the slow and slender gains of the people in many parts of the country, the nation may nevertheless be adding yearly a thousand millions to its wealth. But while waste and luxury have increased, it may be some reason be doubted whether these have grown about the productive industries by which they are supported.

### 2. THE SHIP RAILWAY.

A wonderful achievement of American genius, or that which will be wonderful when it is achieved, is now under consideration, and bids fair soon to become an accomplished fact. It is the much-talked-of ship railway across the Isthmus of Tehuantepec, between the Atlantic and Pacific oceans, designed to take up in its arms the world's commerce, and lift it in bulk from one ocean to the other. Mr. Eads, the projector of this undertaking, had finished the plans and designs for the same before his death. Of the company since formed to carry it through, we find this notice:—

The Eads Tehuantepec Ship Railway Company intend to take out a charter under the laws of the State of New York, and as soon as this shall have been accomplished, and the final arrangements made, work will be commenced. The plans and designs for the undertaking were finished before Captain Eads' death. The time required to complete the undertaking was estimated by Captain Eads at from three to four years.

### 3. RAPID COMMUNICATION.

The wonderful strides which have been made in the matter of telegraphic communication, since the invention of the electric telegraph, a little over half a century ago, is set forth in the following:—

When the first electric telegraph was established, according to the British Postmaster General, the speed of transmission was from four to five words a minute on the five needle instruments. In 1849 the average rate for a number of newspaper messages was seventeen words a minute. The present pace of the electric telegraph between London and Dublin, where the Wheatstone automatic instrument is employed, reaches 492 words a minute; and thus what was regarded as miraculous sixty years ago, has multiplied a hundred-fold in half a century.

### 4. A MARVELOUS PRINTING-PRESS.

Progress in improved machinery for printing has been no less wonderful than in any other line of invention. Two hundred and fifty impressions an hour on the old hand press, was the marvel of the age a few years ago. One thousand an hour on the first power presses, was quite an advance. Then came the perfecting presses, with their 30,000 to 35,000 impressions per hour, which was looked upon as the limit. But now another vast stride gives us 75,000 impressions per hour. What next? On this point the following item appears:—

An immense press, built by R. Hoe & Co., for the New York *Telegram*, is the largest and most intricate press ever made. It weighs fifty tons, and has a capacity of 75,000 *Telegrams* an hour, or 144,000 single sheets in the same time. Over 11,000 separate pieces enter into its construction. Three separate plates rest upon its cylinder, and type or stereotype plates can be used indiscriminately.

### 5. ACHIEVEMENTS OF ELECTRICITY.

On this point the following paragraph will speak for itself:—

At a recent annual meeting of the American Institute of Electrical Engineers, Mr. T. C. Martin delivered an address, whose merit may be judged from the following interesting extract:—

"The electric statistics of to-day are nothing short of colossal. To go no farther than our own country, we find an investment and capitalization in simply the leading electrical industries,—telegraphy, telephony, electric lighting, and electric power,—of a sum of at least \$350,000,000. There are in America at least 700,000 miles of telegraph wire. Last year 320,000,000 telephonic conversations were

held. Over 150,000 arc lamps, and incandescents verging on 1,000,000, now instruct the public eye that the electric light is the light before which all others must pale their ineffectual fires. At least 10,000 electric motors are employed in the most varied industries; and while the electric railways here are carrying passengers at the rate of 3,500,000 annually, the extraordinary increase now going on in that branch promises that the figures will be doubled within the year, with at least from forty to seventy-five electric roads in operation. When to these figures we add the thousands of dynamos and vats used in electro-plating, the countless electrical appliances used in medicine, surgery, and the miscellaneous arts, and endless variety of electric apparatuses for convenience, safety, protection, and comfort in the house, office, train, or hotel, we arrive at sum totals dealing with which a statistician needs all his ability to mass and classify. It is no exaggeration to say, moreover, that in the electric industries hundreds of thousands of our most intelligent citizens of both sexes find remunerative and agreeable occupation; nor is it exaggeration to affirm that at a time when all great departments of manufacture must depend for success on the degree of technical culture and skill displayed in them, none rest on a more strictly scientific basis than ours."

## THE PRESENT ECCLIASTICAL DRIFT.

RICHARD WHEATLEY, in *Harpers Weekly* of Jan. 7, 1888, speaks of the "General Conference of the Evangelical Alliance for the United States of America," recently held in Washington, D. C., as "a memorable fact in the religious history of the country, and an indication of the drift of the churches."

Of the material of which the Conference was composed, he says:—

Ministers and laymen of all the principal and most of the minor denominations composed it. Bishops of several Episcopal churches, leaders of Presbyterian and Congregational bodies, justices of the Supreme Court of the United States, and senators prominent in the national Legislature took active part in its proceedings.

Of its work, he continues:—

The deliberations of this convocation were of a singularly harmonious and almost unanimous character. Cranks were few and summarily suppressed. The drift of the Protestant churches is evidently toward co-operation and organic unity. [Italics ours.]

Particular mention is made of the plea for unity presented by Prof. Geo. E. Post, of Beirut, Syria, who closed his remarks with this exclamation: "Brethren, go home to your Conferences, Presbyteries, and Associations, and tell the bigots and fanatics to stand aside."

The report states that "all such pleadings for a co-operation that logically ends in organic union," were received with "loud and prolonged applause," and that this plainly "foretells modification of the church visible. But what form that modification will take, none may safely predict. The good sense of the American people will reject all claims to apostolical succession that are not sustained by apostolic spirit and life."

This last sentence is a confession of the possibilities which they may be obliged to consider before they reach the destination toward which they have turned their faces. We would that we could feel the assurance that the American people would reject all that is here indicated; but the last clause contains a fatal proviso. It intimates that if what purports to be apostolic spirit and life are manifested, in that line claims to apostolical succession may be acknowledged. But if we may judge from present indications, it will not be a great while before so-called Protestant churches generally will acknowledge that as much of "apostolic spirit and life" is seen in the Catholic Church, as in any other. The movement is one of the striking signs of the times.

## COLOSSIANS 2:14-17.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. . . . Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ."

Unless Moses has given us an incorrect record, there was a law consisting of just ten commandments, spoken by the voice of God from the summit of Sinai. This law and no more God wrote with his own finger upon the tables of stone. This he caused to be deposited by itself in the ark prepared expressly for its reception. This code of ten commandments, he himself calls "a law." He said to Moses (Ex. 24:12), "Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest



teach them." God wrote nothing but the ten commandments. These were alone written upon the tables; to these the terms "law" and "commandments" are both applied. By these circumstances and peculiarities they are sharply distinguished and set apart from all other injunctions and obligations. By these they are shown to belong, in a degree and a sense not common to any other requirements, to the Most High. They are pre-eminently "the law of God," and "the commandments of God." These constitute that New Testament law by which is "the knowledge of sin" (Rom. 3:20), without which "there is no transgression" nor imputation of sin (Rom. 4:15; 5:13), and the transgression of which is sin. 1 John 3:4. These constitute "his [God's] commandments," the keeping of which is "the whole duty of man," and by which every work shall be tested in the Judgment (Eccl. 12:13, 14); and they compose the "royal law" and the "law of liberty" by which James declares that we shall be judged at last. James 2:8, 12. They are the "commandments of God" to which the third message of Revelation 14 brings us, in connection with "the faith of Jesus," which includes all the teaching and precepts of Christ and his apostles in the New Testament. Rev. 14:12. They constitute that law which God declared that his Son would "magnify" and make "honorable" (Isa. 42:21), which he speaks of as "my law," and declared that he would write it under the new covenant in the hearts of his people (Jer. 31:33; Heb. 8:10)—the "his [God's] commandments," which those will be found keeping who will be summoned at last to enter through the gates into the city of the New Jerusalem. Rev. 22:14.

There was another law communicated privately to Moses, and written by him in a book, called "the book of the law," which consisted of instructions in regard to meats, drinks, feast-days, divers washings, and carnal ordinances, and which was deposited, not in the ark, but by its side. The difference between them in this respect was this: the ten commandments lay in unapproachable majesty inside the golden ark, deep graved by the finger of Deity himself in the imperishable agate of the mountains; the law of types and ceremonies lay outside the ark, written with ink, by human hands, on the perishable parchment.

We call the one "the moral law," because it related to moral duties alone; the other we call "the ceremonial law," because it related wholly to ceremonial observances. It is not claimed that the terms "moral law" and "ceremonial law" are found in the Scriptures; but they are convenient terms to express distinctions which the Scriptures clearly teach. The Scriptures do not use the words "probation," "prophetic," "millennial," "moral," "mental," "physical," and a host of other terms which are exceedingly convenient to express distinctions recognized in the Bible, and to which no one objects.

We say that Col. 2:14-17 refers exclusively to the ceremonial law, having to the moral law, not the remotest allusion whatever. And he who endeavors to hide behind this scripture as his defense for the neglect or violation of any moral duties, will stand at last in the Judgment ashamed of his folly and speechless in his condemnation.

In studying Col. 2:14-17, we ought to pay some regard to the consistency of the figures which the apostle uses, lest we make him a simpleton in spite of his inspiration. It is first to be noticed that the subject of the apostle's remark, is the "handwriting of ordinances." This expression will not apply in any sense to the ten commandments; for no abuse of language can be carried far enough to allow us to call them a "handwriting"; and they contained not a single "ordinance," or ceremony. The "handwriting of ordinances" is not the ten commandments.

The apostle further says that this "handwriting" was "blotted out." That only can be blotted out with the ink and pen of the scribe, which has been written by the hand of the scribe. That which is engraved in stone might be brushed over and discolored with ink; but the engraving would be there in all its distinctness still; it could not in any sense be "blotted out," and it would be utterly inconsistent to apply that term to it.

The apostle continues that this handwriting was "nailed to the cross." If we attempt to apply this to the ten commandments, we involve the astute and logical Paul in the absurdity of talking about nailing up tables of stone. Against this there are two reasons: 1. That which was designed ever to be annulled by being nailed up after the ancient manner of parch-

ment laws, would not have been put upon such material as stone, in the first place; and, 2. Having been engraved on stone, the proper way to annul them, if they had to be annulled, would be to break the stone tablets, not try the absurd and impossible feat of nailing them up.

A further inconsistency is involved in the idea of nailing up the tables, when we consider the fact that they were placed beyond human reach. Only certain ones consecrated to that service, could even carry the ark in which they were placed; but no man could look upon the tables of stone within the ark, and live. The handwriting of Moses was given into their hands, from which to read and teach the people, and copies were multiplied for every synagogue in the land. Acts 15:21.

The figure of blotting out and nailing up the laws written by men upon parchment as applied to what Christ accomplished by his death upon the cross, is at once consistent and forcible. Christ was nailed to the cross. In him all offerings met their antitype, all shadows their substance. They were there nailed in him to the cross. Men could look upon him and say, Here is the great sacrifice which supersedes all typical offerings. The laws for these are now no longer in force; they are nailed with him to the cross.

But suppose we try to consider that the tables of stone were also there, in him, nailed to the cross; in what respect was he the antitype of them? In what respect were they shadows and he the substance? Could men look upon him and say, Now, to-night I will plunge a dagger into the heart of my enemy; for the law, "Thou shalt not kill," is there in Christ nailed to the cross, and is no longer binding? Idiots who will let the Devil lead them so to reason, should seek lodgings for awhile in a Home for Imbeciles, and then move on to the House of Correction.

But, says the objector, if the book of the law was nailed to the cross, then the ten commandments were nailed to the cross; for they were all in that book, word for word; and the doing away of the book did them away also. Whoever makes such an assertion, has certainly been very heedless in his reading of the book. It is not true. The ten commandments nowhere appear in the books of Moses in legislative form; that is, in a form to derive their authority in any degree from the book. They are but once recorded in set form, as God spoke them, and that is in Ex. 20:3-17. And this is historical and not legislative; it is simply a narrative that God did come down and give that law from Sinai with his own voice; but the law derived no authority from this narrative. Its authority rested upon the fact that it had been spoken by God, and written with his finger upon the tables of stone, and deposited in the holiest spot of the most holy place of the sanctuary. And though every copy of the book containing this narrative had been destroyed and put out of existence, it would not have affected in the least the fact of the promulgation of that law, nor have touched the tables containing the legislative transcript of the same. What is here stated will apply also to Moses' rehearsal and paraphrase of the law forty years later, as recorded in Deut. 5:6-21.

With the law of Moses it was not so. That was promulgated through the book, and its authority was derived from that record. It had no position elsewhere, and when that handwriting was nailed to the cross, nothing of it longer remained.

(Concluded next week.)

#### THE SUNDAY MANNA AGAIN.

LAST summer we published from the "Berean Leaflet" (which is a department in the *Picture Lesson Paper*) of June, 1887, some questions and answers claiming that the manna given to Israel in the wilderness fell every day but Sunday, and was preserved over that day that the people might keep the Sabbath. For the benefit of new readers we will quote it again. Commencing in the lesson with question 9, we read:—

9. How often did they gather it [the manna]?  
Every day except Sunday.
10. Could they keep it over night?  
Only Saturday nights.
11. Why was this?  
So they need not break the Sabbath.

In the explanation of the lesson, on the following page, the writer says on this point about the manna:—

It was called "manna." Every morning, except Sunday morning, they had to gather it fresh. It would spoil if they

tried to keep it any night except Saturday night. Then God kept it from spoiling, for he wanted to teach the Israelites to keep the Sabbath holy.

It can hardly be thought strange that some should doubt, as one of our correspondents did, that such an outrageous falsification of the sacred record could be published and taught to the youth by professedly Christian teachers. But strange as it is, such is the indisputable fact. The paper containing it, lying before us, is the *Picture Lesson Paper* of June 5, 1887, bearing the imprint of the great Methodist publishing houses, Phillips and Hunt, New York; Cranston and Stowe, Cincinnati, Ohio.

Bro. R. F. Barton, of Kansas, having a curiosity to know on what ground they would attempt to justify such a course of action, wrote to the editor, making inquiry on that point. He received an answer which he has kindly submitted to us, to use as we may think proper. As the attempted justification of such a palpable contradiction of facts strikes us as being as strange as any other part of the transaction, we deem that it will be of interest to our readers, and present it herewith:—

R. F. BARTON,—

Dear Sir: I have not hitherto deemed it best to cumber the minds of the little ones with technical points concerning Sunday and Sabbath. In *P. L. P.* lesson for June 5, I merely stated what would show the child that the Lord's day, or God's day, was to be held sacred, and what could be clearly understood without long explanation. Perhaps I am in fault, but as you see space is very small, and I care more to get the real thing before the child's mind than merely technical points. If you will consult lesson helps for small children published by other houses, you will find that some of them, at least, look upon this matter as I do. Thanking you for your interest in our work, and hoping that you will believe our desire to be, to do true work for the lambs of the Master's fold, I am,—

Yours in our Lord,

EDITOR *Picture Lesson Paper*.

If anything is calculated to show that the Sunday doctrine has the effect mentioned in Isa. 29:9, it is this confession that it is considered the "real thing" (we give the italics as we find them) to uphold that institution, even though it involves statements that directly contradict some of the plainest records in all the Scriptures, and that a person can suppose that he is doing "true work" for the lambs of the Master's fold by such teaching. If these children ever grow to years of maturity, and read the record for themselves, they will surely detect the deception that has been practiced upon them. And what will its effect be then? Surely a person must be under the influence of something worse than wine or strong drink, to be willing to pursue such a course; and more's the pity if there is more than one such.

#### HANDS AND HEADS.

The policy of using schools simply to educate the head, is fast coming to be recognized as an erroneous one. A person has hands as well as a head, and muscles as well as brain; and experience, drawn from ample experiments, is rapidly convincing educators everywhere that the training of the hand is an important adjunct to that of the head, and that a due exercise of the muscles is a help rather than a hinderance to the brain in its work. The policy, therefore, adopted in the schools established by our people, of connecting industrial training with book study, is proving a sound one, more and more recognized as such in the educational world. The *Malden City Press* has the following remarks upon this subject:—

Speaking of school matters, it is time to recognize that the addition of industrial training to our school system is an absolute necessity of the time. More than this, it is certain to come. As things are now, the city lad is so circumstanced that he must be behind the country youth in hardiness—the ability to use tools and turn himself readily to mechanical work. Our industrial establishments can find plenty of lads who will learn to figure readily enough, but when put to using tools, they show a sad want of capacity. The training that comes to the country boy on the farm has been left out. Experience proves—and instances could be cited from every place where industrial training has been undertaken—that boys who do physical work a part of the time do better brain work the remainder of the day. What are schools for?—They are meant to educate youth to citizenship—yet now we neglect entirely to drill the hands. That won't do. Hands and head belong to the same boy, and he must get his living by their use. We are going to try all sides in unison. The lads who used to frequent our old academies in winter, and worked on the farm in summer, made capital men. We have got to command something like the same condition now, and the movement is under way.

—Never leave your way to seek a cross, nor go out of your way to avoid one: appointed crosses are real blessings.

## RECREANT PROTESTANTS.

In the great movement, now in its incipient stages, for a grand ecclesiastical union of the different Christian denominations, the project has seemed to be confined so far to the various Protestant sects. But the intoxication of this idea of union is rapidly working; and some have even now become so inebriated as to openly advocate a union with Roman Catholics.

In the *Church Union* of October, 1887, an article appeared under the head of "Union with Roman Catholics," advocating this measure, and defending the policy of the Catholic Church that the people must render unqualified submission to the hierarchy. It would hardly seem supposable that the article was written by any other than a Catholic; but whether this was so or not, it was published, without comment or protest, in a Protestant paper.

The article closes with a quotation from the *World*, in reference to Protestants, which says:—

"If their intelligence, wealth, zeal, and prestige of position were thrown into the defense of the common cause of Christian revelation by union with the Catholic Church, the victory would be certain; unbelief and indifference could never make stand against a united Christianity in a population so full of religious remittances and predilection, and so susceptible of persuasive logic and genuine eloquence." In view of these conceptions, what are the obstacles to union with Catholics?

It will be noticed that Catholics never propose to unite with Protestants; so far as they have anything to say about it, it is that Protestants unite with them. They can do this by renouncing their position as schismatics, and confessing their heresy as erring children. To the closing question asked by the writer of the foregoing, "What are the obstacles to union with Catholics?" there is but one answer: There is no obstacle if Protestants are prepared to surrender the blessed heritage they have obtained by centuries of heroism and sacrifice—the right to worship God according to the dictates of their own conscience; if they are prepared to surrender their principles, and renounce all the work of the Reformation as a blunder and a crime, and go humbly back to the bosom of the mother of harlots; then, but not before, they can have "union with Catholics." And the fact that there are Protestants who are becoming so blind and insensible as not to see and appreciate these facts, is one of the surest indications that they will themselves soon become relentless persecutors of the people of God.

## THE LATEST FROM DR. MC GLYNN.

The gap between Dr. Mc Glynn and Rome, already a wide one, appears to be getting wider. Not that Rome is drawing farther off, for Rome's position never changes; but Dr. Mc Glynn keeps on moving away from Rome. In a speech made, Sunday, before an immense audience in New York City, the ex-priest seems fairly to have surpassed himself in scathing denunciation of papal corruptions, and the language in which he referred to the supreme pontiff and his subordinate, Archbishop Corrigan, was such as no one could mistake for adulation. The speech was lengthy, but his Catholic audience were unusually attentive and responsive, and gave frequent expression to their emphatic approval of the sentiments uttered. The priest did not content himself with allusions to the present corruptions of the papal machine, but dealt vividly upon a large part of that which has passed into history, from the time it was first established and set working by the authority of Constantine. Coming to the subject of the pope in politics, the speaker said:—

The pope's entrance into politics has been the curse of every nation. God forbid that the hated thing should be revived. There is a sort of revival now, but it is a sort of operabouffe revival. One of the greatest humorists of the age, Prince Bismarck, had a quarrel with Spain about the Caroline Islands. The great humorist, wanting to get out of it gracefully, sent somebody to Rome to know if "His Holiness" would kindly be the arbiter in this "awful dispute." And the pope, the successor of Peter, was actually flattered by Bismarck, and he fell in love with him, and there was actually a flirtation between Bismarck and the old lady. [Laughter.] Yes, the old lady—his very costume proclaims him as such. [Laughter.] And they flattered him, and said, "Have you heard the roar of our lion?"—"Leo," you know, means lion. The pope is again, as in the Middle Ages, "the arbiter of nations."

Let us not indulge in that brutal, fulsome, disgraceful flattery of a poor old bag of bones, seventy-eight years old, a poor, tottering, absent-minded old man, with one foot in the grave. Imagine Bismarck having any serious business to intrust to the arbitration of the pope.

It is hard to understand how one who publicly uses such language as this can still remain in that subject

tion to the spiritual authority of the pope which every true Catholic accepts as the foundation stone of his faith. The spectacle of a Romish priest denouncing in unmeasured terms the political machinations of his church, and alluding to its supreme head as "a poor old bag of bones," and at the same time professing submission to the spiritual authority of that same "bag of bones" (for he still claims to be a Catholic), is a strange one, but it is by no means the first of which we have a record. The speech of Duke George of Saxony, at the famous Diet of Worms, denounced the papal corruptions of that age in terms no less severe, though he was well known as no friend to the Reformation, and many others since that time have played a similar part. Dr. Mc Glynn is said to have repelled with indignation the title which some Protestants thought to attach to him, of "the Martin Luther of the nineteenth century,"—a title which he certainly does not yet merit, and probably never will. He assails Rome on the side of politics, a thing which many good Catholics have done before him; Luther assailed her on the side of religion. There is a similarity of attack, but in motives there is all the difference which exists between the Bible and the land theories of Henry George. It is the difference between conviction of the heart and of the head, between the inspiration of heaven and the aspiration of earth. In this difference is revealed the mighty power of the divine word. Without the Bible in his hand, the Martin Luther of the sixteenth century would have been only the Dr. Mc Glynn of the nineteenth. With the Bible in his hand, and the fire of its convicting truths in his heart, the Dr. Mc Glynn of the nineteenth century might duplicate the Martin Luther of the sixteenth.

## IS PROTESTANTISM BECOMING EXTINCT?

Catholic writers and speakers affirm that it is. The majority of Protestants, of course, vigorously deny the imputation. The *Catholic Standard* contained a recent editorial in which it was asserted that evangelical Protestantism is "rapidly becoming extinct." To which the *Independent* replies, "There is just as much truth in this assertion, and no more, than there would be in the statement that the United States is rapidly becoming a desert." Which of the two opinions is nearer to the truth?

The answer to this question depends upon the position from which the subject is viewed; and the fact that there are two opinions, shows that the above parties view it from different stand-points. The question turns on the meaning of the word "Protestantism." If by this term is meant that principle which actuated the Reformers and the Protestant masses of earlier times, in their separation from Rome and their denunciation of its wickedness, then the opinion of the *Standard* is correct. This is doubtless what the *Standard* means by the term "Protestantism." If, on the other hand, the term refers merely to the organization or structure which is supposed to embody that principle,—the churches, colleges, ministers, congregations, journals, etc., which go by the name of Protestant, the assertion that Protestantism is rapidly becoming extinct would amount to saying that all these are rapidly disappearing; and the rejoinder of the *Independent* would be justified. The *Standard* and the *Independent* are evidently standing on opposite sides of the colossal bulwark of modern liberty, and accordingly each gets a different view. The *Standard* beholds its front, composed of the great principles of divine truth such as were proclaimed before Christendom in the protest of the German princes at Spire, and which have, until recent years, actuated the Protestant world in opposition to Rome, under the conviction that friendship to Rome was enmity to God. It sees this opposition dying out, and exclaims, "Protestantism is becoming extinct." The *Independent*, on the other side, sees the back of this bulwark—represented by the organization which followed later, and which, of course, is still intact. It cannot claim that the actuating principle is intact, unless it is prepared to maintain that the Reformers and martyrs of the Middle Ages were as friendly to Rome as the majority of professed Protestants are to day, that they regarded it as a part of the "universal Christian church," as being "zealous for the welfare of humanity," a potent factor for good among the masses, etc., etc., as eminent Protestant divines of to day are often heard to assert. And if it be argued that the fact of the organization is proof that the vital spirit is still there,

that it could not exist without it, it should be remembered that the spirit existed first for a considerable time without the organization. And as the vital principles of Protestantism sprang up and flourished for years before the establishment of the first Protestant church, the ordination of the first Protestant pastor, or the framing of the Protestant system of faith, so the organization to which those principles give rise may stand for years after the energizing spirit has passed away. That this spirit is rapidly passing away, Catholics themselves have no difficulty in seeing. Their testimony on this point is practically unanimous.

I. A. S.

## Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

## "A CAPITAL FELLOW."

THE following quotation is from Prof. Phelps's "Studies of the Old Testament." "Said one man of the world, whose misfortune it was to have a 'gay parson' for his pastor, 'Our pastor is a capital fellow, a born wit, a splendid mimic; he keeps the table in a roar; and in the pulpit he is not afraid to make us laugh.' Said his friend, 'Suppose that you had lost your only child, or that yourself were about to die.' 'Well,' was the reply, 'to tell you the truth, he is the fast man that I should want to see then! Still, he is a capital fellow.'

Alas! there are too many ministers of this sort. "He is jolly," said a friend to me, of a certain clergyman whom she had met at a wedding. "You would not take him for a minister." And this she said of him approvingly, as though it were something in his favor. Alas! both for him and for her.

We would not, indeed, have ministers put on long faces, and always look "solemn as the grave." We would rather that they should wear a cheerful countenance, and smile on proper occasions, and even audibly. But we would have them always act in character. On no occasion would we have them say or do anything unbecoming a minister of the Lord Jesus Christ. We would never have them give occasion for the world to say of them: "He is a capital fellow," or "He is jolly." The great apostle says that "a bishop then must be blameless," "sober, of good behavior."

"T is not a cause of small import  
The pastor's care demands;  
But what might fill an angel's heart,  
And filled a Saviour's hands.  
They watch for souls for whom the Lord  
Did heavenly bliss forego,—  
For souls who may forever live,  
Or know the depths of woe."

How can a minister, with such solemn responsibilities resting upon him, be otherwise, for the most part, than grave? How can he habitually so demean himself as to be appropriately characterized as "a capital fellow, a born wit, a splendid mimic," and "not afraid to make people laugh in the pulpit"?

The minister that depends on such things for popularity, is a minister that has mistaken his calling. He is not such a minister as the Lord Jesus Christ can look upon with approval. He is not such a minister as can hope to give up his account with joy, and not with grief, in the great rewarding day.—*Senex, in N. Y. Observer.*

## HONEST TALKING.

A MAN who thinks what he says, and says what he thinks, will speak in a natural and sensible manner. The man who does not know or care what he says, will rave and rant, and put on borrowed airs and tones, while the man who does not speak what he thinks, but rather what he has learned from some one else, and who is in reality acting a part, or exhibiting himself in a performance, is very sure to speak in some such unnatural way as will give evidence of his character. It is hard work for a hypocrite to be natural in public. There will be something about the tone of his voice, the manner of his speech and his gestures, which indicates that he is an actor, that is, a hypocrite.

We once heard a person read an essay in public, and from beginning to end there was probably not one natural tone in the voice of the reader. We

have known public speakers who, when they commenced to address an assembly, pitched their voice on an unnatural key, perhaps not loud, but simply affected; and who would go through their speaking or praying in a tone of voice such as neither themselves nor any one ever used in ordinary and unconstrained conversation. They have learned this of some one, or they have adopted it or invented it. And so, instead of talking what is in them, they palm off these unnatural tones and empty affectations upon people.

Sometimes there is a pious whine, sometimes a hypocritical pathos, sometimes a polished precision about their speech; but all alike are empty and destitute of soul power. A few ignorant or simple people may be fooled or deluded by them, but honest and discerning men hate this insufferable cant, this hypocrisy of tone and gesture and sound.

If a man is a man, he will speak what is inside of him, and it will come from his heart and reach the hearts of others. If he is a mere echo, repeating and imitating others, then his tones and gestures will show it. If he is a hypocrite, then, of course, his hypocrisy will appear in his voice, as well as in other ways.

Experience and observation both warn us to beware of the man, and especially of the preacher, who talks in an unnatural voice. The probability is that there is something wrong there, and sooner or later it will be likely to show itself. Let Christian men learn lessons of sincerity and honesty of heart and life; and especially let those who undertake to speak to others, say what they have to say in a natural manner, and when they are done, stop.—*The Common People.*

## The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. C. Hayes.*

**SPECIAL NOTICE.**—Please observe carefully the following directions for the guidance of those who send queries to this department. . . Always accompany the questions with your name and post-office address. 2. Always inclose a stamp to reply, for it is necessary to answer a large majority of the queries by mail instead of in the Review. 3. If the questions are sent with a letter pertaining to other business at this Office, write the matter designed for this department on a separate sheet of paper, and in so doing do not neglect directions 1 and 2. By observing these simple directions, parties will be much more certain of receiving satisfactory information than if they neglect them. Those who have not sufficient interest to regard these directions, are hardly entitled to the work of this department, and they must not think strange if they never hear from their questions.

### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

#### 716.—THE SIN UNTO DEATH.

WHAT is the "sin unto death" spoken of in 1 John 5:16? C. O.  
The sin mentioned in Matt. 12:31 is certainly a "sin unto death," but whether it is all that was intended by the expression referred to in the text named, we are unable to say.

#### 717.—THE ORIGINAL OF THE WORD "GRAVE."

Since the word *hadēs* is translated "grave" but once in the authorized version of the New Testament (1 Cor. 15:55), from what Greek word comes the word "grave" as found in John 11:17, 31, 44? G. A. H.

From *mneimon*, signifying a memorial monument; hence a sepulchral monument, cenotaph, a tomb or sepulcher.

#### 718.—THE FLOOD OF JOS. 24:2.

Please explain Josh. 24:2. It states that Terah and Abraham lived on the other side of the flood, whereas Gen. 11 informs us that they descended from Shem, this side of the flood. J. F. A.

The word rendered "flood" in Josh. 24:2, should be rendered "river," having reference to the Euphrates. It is so rendered in the revised version.

#### 719.—"HE THAT CAME BY WATER AND BLOOD."

In 1 John 5:6 we read: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. . . And it is the Spirit that beareth witness, because the Spirit is truth." Explain what is meant by the expression, "He came by water and blood;" also, does the word "truth" mean the word of God? C. O.

The expression, "He came by water and blood," evidently refers to Christ's baptism and his crucifixion, both of which were accompanied by supernatural manifestations, attesting his divine nature. The "Spirit" here referred to is evidently simply the "Holy Ghost," which as a truthful witness testifies to the fulfillment of God's word.

#### 720.—THE "NEW COMMANDMENT" OF JOHN 13:34.

If Jesus gave no commandment that was not included in, or covered by, the decalogue as proclaimed from Sinai, where was the propriety in his remark recorded in John 13:34: "A new commandment I give unto you?" A. L. H.

In this case it is not strictly correct to say that Christ gave no commandment that was not included in the decalogue. This, however, is not in any sense antagonistic to any principle laid down in the decalogue. In his interpretation of the principle of love to our fellow-beings, Christ really went beyond the decalogue. That teaches us to love our neighbors as we love ourselves. Christ went further, and taught that we should love each other as he loved us, which means a love so deep as to cause one to be willing to lay down his life for a fellow-being. In

this instance, Christ supplied a standard of obedience actually higher than the original law anticipated, or could have anticipated, when it was given. But we remember that Jesus was to "magnify the law," and this is a remarkable instance of magnifying.

#### 721.—HIDING A MULTITUDE OF SINS.

What is meant in James 5:20, by the expression, "shall hide a multitude of sins"? Whose sins will be thus hid, and in what way? J. W.

The text reads thus: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." The sins that will be hid, will be those of the individual who is thus saved from death; they will be hid by being blotted out by the blood of Christ—prevented from appearing against him in the Judgment.

#### 722.—THE PARADISE OF GOD.

In REVIEW of Nov. 1, 1887, it is stated that Christ went to the paradise of God when he ascended, after his crucifixion. Please present evidence that such was the case, and that it is there where he is preparing the promised mansions. T. B.

"The word [paradise] occurs but three times in the English version of the Scriptures, all in the new Testament, . . . but these are amply sufficient to locate it.

"First, Paul, in 2 Cor. 12:2, says: 'I know a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven.' In verse 4 he affirms that the place to which this man was caught up, was paradise. This establishes the fact that paradise is in the third heaven.

"Again, in Rev. 2:3, we read the promise which the Saviour gives to overcomers; and he says: 'To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.' This establishes another equally important fact, that paradise is where the tree of life now is. Now, if the Scriptures anywhere give us any further information respecting the place where the tree of life is to be found, we have still further testimony respecting paradise.

"In Rev. 21 and 22 we have a description of the New Jerusalem, the holy city which is above. In chap. 22:1, 2 we read: 'And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it [the city], and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month.' By this testimony we learn that the tree of life, which grows in the midst of the paradise of God, is in the holy city, fast by the river of life, which proceeds from the throne of God. Nothing could be more explicit than this. We have now found the paradise of the New Testament. It is in the third heaven, where the tree of life is, and where God maintains his residence and his throne."—*Man's Nature and Destiny*, pp. 196, 197.

Having established the location of paradise, we are now prepared to consider testimony relative to where Christ went when he ascended. In John 16:16, 17, Christ said that he should go to the Father. He repeated this statement in the 28th verse. Paul's testimony is as follows: "We have such an high priest [Christ], who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8:1. In the light of the testimony previously given regarding the location of God's throne,—his seat of government,—we cannot longer be in doubt as to where Christ went when he ascended after his resurrection. In his prayer, recorded in John 17, Christ said to his Father (18th verse), "And now come I to thee;" and in the 24th verse he prayed, "Father, I will that they also, whom thou hast given me, be with me where I am." In the 14th chapter, third verse, he promised to return and receive his followers unto himself, that where he was, they might be also. 1 Thess. 4:15-17 describes what shall occur to the righteous dead and living, at the second coming of Christ; and the testimony is conclusive that they leave this earth. To where will they be taken?—To the very place where Jesus is engaged in his work of preparing "mansions" for them, and that we have seen is the paradise of God, the new Jerusalem above. Will they always remain there?—No; for Rev. 21:1-4 prophesies that the New Jerusalem will descend and become located upon the new earth. Thus it becomes evident that the work of preparation in which Christ engaged when he ascended to the Father, and which will be continued until all that is contemplated by that work is completed, includes the redemption of this earth, as well as that of the saints.

**CORRECTION.**—In the REVIEW of Nov. 29, 1887, in reply to a question relative to the re-ordination of church elders, a statement was made which the writer has since learned is erroneous. This question was before the theological committee in 1885, who rendered this decision: "If he [a church elder] is re-elected, or properly elected elder of another church, his ordination shall stand good. He need not be re-ordained." Also, with regard to the fate of Pharaoh, mention of which was made some months since, further investigation demonstrates quite conclusively that the Pharaoh whose mummy was found as there stated, although the reigning king of Egypt during most of the years of oppression, was not the Pharaoh of the Exodus.

## 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 VOICES OF THE PILGRIMS.

BY ELD. L. D. SANTEE.

I CAN hear the voices of the pilgrims,  
And their cries ascending night and day.  
They 're praying for the advent of the Saviour;  
They are weeping at his long delay.

They look upward, and their eyes are tearful,  
Care sits on their faces wan and pale.  
They pray in faith, but faith at times is fearful,  
When the powers of sin and wrong prevail.

They roam through the earth as pilgrim strangers,  
While with tears their cries ascend to God;  
Their path's beset with sin and snares and dangers,  
While they tread the way that Jesus trod.

And to earth in sin and darkness lying,  
Send with prophet voice the warning cry,  
That Christ shall come to end his people's crying—  
Come with shining angels in the sky.

Signs portend the grand event is nearing,  
That will end the reign of sin and gloom.  
The Judge descends (while mortal man stands fearing)  
And bursts the iron fetters of the tomb.

The trumpet's sound shall awake the sleeping,  
Living forms shall spring from earth's low sod,  
The mossy graves, so long their treasures keeping,  
Shall yield those treasures at the voice of God.

But as sinners see the King descending,  
To falling rocks they raise a bitter cry,  
Praying that death may come, their terrors ending;  
That 'neath rocks and mountains they may die.

O sinner turn, or soon will heart be breaking,  
When the world beholds his awful face;  
Turn to the Lord, your wickedness forsaking,  
Find in the Crucified your resting-place.

Again I hear the pilgrims' voices ringing,  
But their cries now echo words of cheer;  
Soon prayer shall turn to praise, and sighs to singing,  
And the morning dawn when Christ appears.  
*Princeton, Ill.*

### GEORGIA.

**ATLANTA.**—The week of prayer was greatly appreciated by the little company of Sabbath-keepers at this place, as we met and listened to the words of admonition, instruction, and exhortation from the pen of God's worn servants. Our numbers were few, but all who attended enjoyed a rich blessing. Hearts were melted with a sense of God's love and blessing during the past year.

After the Reading which so clearly set before us the wants of the missions and of the General Conference was read, fifty dollars were raised in a few minutes by the few present, as a Christmas offering. The children, after hearing the letter from the corresponding secretary of the International S. S. Association, gladly gave their offerings for the African Mission. Our workers are all of good courage, and the truth is onward. C. F. CURTIS.

### TEXAS.

**BLACK JACK GROVE.**—I closed my labors at Prairie Valley school-house last night (Sunday, Nov. 20), having remained nearly four weeks. I gave twenty-nine discourses, and made forty-two visits. Twenty-seven have commenced to obey God by keeping all of his commandments. Sabbath, Nov. 19, although the weather was cold, a Sabbath-school of twenty-five members was organized, and a club of twelve *Instructors* subscribed for. "Joyful Greeting" will be used as their song book. I think that a strong company of commandment-keepers will be raised up at this place. I shall visit them often this winter, and endeavor to encourage and build them up. May the Lord prosper this young company, and fill them "with the knowledge of his will in all wisdom and spiritual understanding." During this winter my address will be Black Jack Grove, Hopkins Co., Texas. W. S. CRUZAN.

### INDIANA.

**POSEYVILLE AND NORTHFIELD.**—Since our camp-meeting, I have labored with the churches at these two places. Owing to bad weather and other hindrances, the attendance was small at Poseyville, yet quite an interest was manifested by some not of our faith, to hear the truth. While there, we tried in the fear of the Lord to adjust a difficulty which had long burdened the church at that place, and we trust that



the action taken may glorify our Father's name, and advance his cause, and that the brethren may be lights to the world around.

At Northfield the attendance was large, and the interest good. We tried to impress the idea of a more thorough consecration in the work of the Lord, and during the week of prayer many excellent testimonies were borne and confessions made. We believe that the brethren here are resolved to be more faithful in every duty than heretofore. May God bless his people in their earnest efforts to serve him. Book sales thus far amount to \$9.50. N. W. KAUBLE.

## KANSAS.

AMONG THE CHURCHES.—After the Stockton camp-meeting, in company with Eld. James Morrow, Eld. M. Enoch and wife, and other workers, I remained with the tent, to follow up the interest. As the result, a company of eight are left in Stockton, rejoicing in the truth. A few others west and north are also keeping the Sabbath. I soon afterward commenced meetings two miles south of Marvin, in a school-house. The interest was quite good when I was called away to labor with the churches and companies in this part of the Conference.

I visited Deer Creek, Phillipsburgh, Stockton, and Alton, and then returned to Deer Creek, remaining there until Thursday of the week of prayer, when I went to Portis, and remained until the close of that period. The Lord came very near at each of these places, and the brethren seemed greatly encouraged to press on and gain the prize. From there I returned to my former field of labor. As the Methodists kindly granted us the free use of their house in Marvin, it was thought best to have the meetings held in town. I commenced Jan. 1, with a good audience. The congregations average from forty to 150. I am now presenting the Sabbath question. The spirit of the dragon manifests itself somewhat; however, some seem interested, and questions are asked freely. Pray for the work here. O. S. FERREN.

Jan. 10.

## COLORADO.

VILLA GROVE.—We began meetings at this place Dec. 28, and have held services every night but one, when the house had been previously engaged for a public entertainment. Our meetings have been well attended from the first, and we could not ask to be received more kindly than we have been thus far. We have the free use of the nice brick school-house, which is heated for us, and at our meeting last night the house was well filled, and an increasing interest is manifest. Some are already deeply anxious to know all in regard to the coming of the Lord; and as we stand before the people, who seem so hungry for the truth, we feel such a responsibility as none but God can help us bear.

Villa Grove is a small place at the terminus of a branch of the D. & R. G. R. R., and near the iron mines. There is no church organization, and no regular services are held. There is an M. E. circuit minister here who attends our meetings, and has shown some interest. He has bought "Thoughts on Daniel and the Revelation." There are some excellent people here, and we hope to live so near the Lord that we may succeed in bringing a company into the light of the Third Angel's Message. We earnestly desire that we may keep in the shadow of the cross, and raise high the standard of present truth. We are much encouraged. C. P. HASKELL.

Jan. 6.

J. F. STURMAN.

## NEW YORK.

ST. JOHNSVILLE, SYRACUSE, ROME, ETC.—Nov. 25 I began a series of meetings at St. Johnsville, a town of about 2,000 inhabitants. Some interest had been awakened there by one of our canvassers, who sold quite a number of books and held some Bible readings after the Utica camp-meeting. Our meetings were held in a union church, which is unoccupied only as strangers visit the place to hold meetings or entertainments. We soon saw how necessary it was to have a meeting-house which we ourselves could control; for the ministers and some of their congregation were quite bitter.

The present truth was never before preached there, and many were filled with astonishment as they were led to see some of the errors generally taught and believed. About thirty sermons were preached; twenty-one dollars' worth of books were sold, and seven dollars were taken up in collections. Six adults have promised to observe the Sabbath, and they give good evidence of sincerity. The interest and attendance were good and increased to the close, but circumstances seemed to make it advisable to close the meetings Dec. 18. We intend to go there again in a few weeks, to further develop the interest. The names of sixteen families who live there have been sent to one of our missionary societies, to be supplied with reading. We hope for a good work at that place in the near future.

Thus far during the week of prayer I have attended one meeting with the church at Syracuse, and two meetings with the church at Rome. I am now at

Albany, to render assistance to the mission work established here, and hope to secure a suitable hall or other public place in which to hold meetings. A vigorous work should be done here this winter, to reap the benefits of the labor and money expended. I hope all our brethren in this part of the State who contribute to the support of this mission, will render all the aid they can at this time, while the expenses are somewhat increased. Our address, and also that of the mission, is 329 Washington Ave., Albany, N. Y. Dec. 23. H. E. ROBINSON.

## VIRGINIA.

MARKSVILLE AND PORT REPUBLIC.—After closing our meetings at Mt. Gilead, Loudoun Co., we came to Marksville Dec. 27, and continued the meetings one week longer which had been commenced by Bro. Rife, closing with the quarterly meeting. The brethren all seemed to be of good courage in the Lord, which was manifested by their coming up promptly with the Lord's tithes. We earnestly believe that if these brethren and sisters will continue to improve upon these important duties, there are great blessings in store for them. Several new ones have already commenced to obey the Lord, and others are as yet undecided.

I commenced meetings at Port Republic Jan. 6, with but few at the first evening. The evening after the Sabbath we celebrated the ordinances of the Lord's house. As there are but few in this company, we felt the Lord's promise to be very precious to us, that where two or three are gathered together in his name, he will be in their midst. There is some outside interest at this place, and if the brethren and sisters will still strive for the overcomer's reward, acting nobly their part in all things, we know there is a good time coming for them. We expect to return to our field of labor in Loudoun county after closing our meetings here. We desire the Lord's help at each of these places, that all may know their duty, and have the aid of God's blessing. May they each hear at last the welcome "Well done, thou good and faithful servant," said unto them. Jan. 2. G. A. STILLWELL.

QUICKSBURG.—I was with the church at Quicksburg Dec. 17 to Jan. 2. During the week of prayer, we held our meetings each day, and the readings that were sent by the General Conference were read. We all tried to seek God earnestly, that he might show us our faults, and give us strength to put them away. We trust that all realized the importance of the times in which we live. Sunday night, Dec. 25, we held an exercise, suggested by the program, in which our young people, especially, took part, which proved to be very interesting and instructive to all. Our hearts were made to rejoice, to hear our young people tell of our work in different fields. We trust that our young brethren and sisters will see the importance of giving their whole life to the service of the Master, and of fitting up for the great work just before us. At the close of the meeting, it was ascertained that \$31.75 were on the crown,—about twice as much as last year. Souls will surely enter the kingdom of God, as the result of our sending means to aid our foreign missions.

We held our quarterly meeting Dec. 31 and Jan. 1. Commenced meetings on Wednesday night, but on account of the cold and inclement weather, the attendance was not large. However, we enjoyed a good season, and trust that the dear brethren and sisters will go forward in the discharge of duties this year with a greater determination than ever before. None of us realize the privileges we enjoy now. I shall visit the brethren at Bridgewater and Mt. Crawford this week, and will then leave for Richmond. I truly desire that God's blessing may attend the efforts put forth. R. D. HORTTEL.

Jan. 2.

## WASHINGTON TERRITORY AND IDAHO.

AMONG THE CHURCHES.—We broke our camp at Palouse City, W. T., Sept. 19, after holding meetings nearly four weeks. During this time the interest was nearly broken up three times by continuous rains, and we finally concluded to close our tent season. Four who were partially acquainted with the truth by reading, and six others, making ten in all, signed the covenant, and are rejoicing in the whole truth, while many others are interested. We organized a Sabbath-school of fifteen members, and obtained several subscriptions for the Review. Our book sales amounted to \$15.25, and our cash donations to \$25.30.

Sept. 20-26, I labored with the newly organized company at Moscow, Idaho. I found them warm in the truth, and growing in the Christian graces. Three more commenced to observe the Sabbath. One united with the church, and four more received baptism.

I spent the quarterly meeting, Oct. 1-3, with the church at Farmington, W. T. This is an old established company, but some evils have crept in among them which must be put away, if they expect to continue as branches of the True Vine. "Every branch in me that beareth not fruit he taketh away." We

trust this church will repent, and do the first works, that the Master may not find them asleep at his coming.

I visited the company at Spokane Falls, W. T., Oct. 28 to Nov. 1. I found them of good courage in the work, but hardly thought it prudent to organize them until a series of meetings could be held. Under the circumstances, this will be impossible until we get a building of our own in which to worship. Upon presenting this view of the matter to the friends who were present, the sum of \$475 was pledged without hesitation, and it was thought this could be easily increased until the necessary amount to put up a neat and comfortable house of worship was secured. Steps will be taken at once to get the work under headway.

I feel to thank the Lord for his gracious Spirit, and desire to labor more earnestly for the advancement of his precious cause. J. W. SCOLES.

Dec. 1.

## ILLINOIS.

CHICAGO, ST. ANNE, AND KANKAKEE.—Accompanied by my daughter, Jan. 9, I went from Battle Creek to the Chicago mission, where I was heartily received by Eld. R. M. Kilgore, whom I had not seen for over twenty-one years, and by Eld. G. B. Starr and other mission workers. All seemed hopeful and prosperous in the work. I was pleased with the spirit of the workers, and the regulations and workings of the mission.

At the commencement of the Sabbath I enjoyed a precious season with the mission workers, in dwelling on the importance of cherishing faith, hope, courage, and perseverance in doing missionary work. Sabbath morning, by special invitation, I addressed the Scandinavian brethren in their chapel, both at their Sabbath-school and their ordinary services which followed. No line or wall of national distinctions and preferences was seen. All enjoyed the words of life. Truly God is doing a good work for this dear people. Here it was also cheering to meet and worship with Eld. Johnson, with whom I had formed a pleasant acquaintance in Illinois seven years before. In the afternoon I spoke to our American brethren, in another part of the city. With quite a large and intelligent audience before me, feasting upon the truth, my mind was impressed as never before in regard to the importance of the work of city missions, which we should aid by our means, prayers, and influence.

After the holy Sabbath, I took the first train for St. Anne, Ill., which place I reached in time to give three discourses to the French church in that place, the next day, and to counsel with Bro. Aramy, a native Frenchman lately from France, on the work among the French. The meetings were held in a neat little chapel, built by our French brethren during my last stay in Europe. The next night I was with the French near Kankakee, the old battle ground on which God gave us signal victories twelve and thirteen years ago. As I saw the old believers at these places all firm in the truth, and some new ones who had been added to their numbers under the labors of Bro. Enoch and others, I thanked God and took courage, hoping for still greater results, even among the French in America.

I reached this city yesterday, after a prosperous journey, and was welcomed by Bro. and Sr. Gibbs and Bro. Hilliard. In the evening I had the privilege of attending a Bible reading and missionary meeting at the mission house. Here, too, precious fruit has been reaped, and all are enthusiastic to carry the truth to others, to whom they feel debtors. Pray that God's blessing may so attend the efforts here, that others will be added to the faithful workers, that with them they may receive the "Well done" from the Saviour's lips at his coming.

D. T. BOURDEAU.

910 Magazine St., New Orleans, La., Jan. 12.

## MINNESOTA.

HUTCHINSON.—I came to this place Nov. 10, to prepare the way for Bro. W. B. White to hold a series of meetings. I labored till the time of our general meeting, Dec. 7, which I had the pleasure of attending. In consequence of changes made at the General Conference, Bro. White was unable to fill the appointment; so the Conference Committee decided to have me return, in company with Bro. Merrell. We held meetings here till last Sunday night. On Monday Bro. Merrell returned home, as the interest did not seem to warrant the attention of both of us. The brethren seem somewhat encouraged, and a very little outside interest is manifested. Sickness among ourselves and holiday excitements in the outside world, together with the unfavorable weather, have seemed to interfere with the work at this place. I shall probably remain a week or ten days longer, and then seek a new field. A. H. VANKIRK.

Jan. 8.

WINONA.—I have spent nearly all my time since the latter part of August, here among the Germans. Bro. Shultz was obliged to leave before he could develop the work, on account of sickness in his family and I was sent here to do what I could. I was very

imperfectly acquainted with the German language, and consequently the work was a little difficult. But the Lord has blessed the efforts put forth, and a goodly number are rejoicing in the truth.

Our Sabbath school numbers over forty, with an excellent interest. Some of the new converts are likely to develop into good workers in the cause, the German Baptist minister has felt constrained to invite us into his church, to investigate the law and Sabbath questions, which we have accepted. Last evening we investigated the nature and obligation of the law. He took the position that sinners were under obligation to keep the law, but Christians were free from it; binding on unbelievers, but abolished to the believers. Of course, such a mixture will not stand. Next Saturday evening we are to have another interview. The interest is deep, and we hope good may result. W. B. HALL.

Dec. 15.

DODGE CENTER AND SKYBERG.—From Nov. 25 to Dec. 4, I was at Dodge Center. The district quarterly meeting was held the 26th and 27th. The director, Bro. Allen Moon, was present. A part of the time the weather was quite inclement, so much so that the attendance was not as general as we could desire. The H. and T. society was organized. Some took an advance step in laying aside their tea. Altogether, the meetings were profitable. I should have been glad to remain longer with these friends, but could not, as the time of our State meeting was drawing near.

I left Dodge Center Dec. 5, and stopped at Skyberg two days, where I held two meetings. Bro. Ellis, Dakota, and myself labored here thirteen years ago. Death and removals have made inroads, but we are still holding on. Friends, do not be satisfied to hang on, but press into the work and endure to the end, that you may receive the crown at last. Our State meeting was, to my mind, the best ever held in this State. There was not a perceptible discord from the beginning to the close, but a gradual slipping into the work. A pang of sorrow was felt as I considered that we were meeting with some who would soon leave us for distant lands. But these pangs of sorrow were lost sight of in the thought that the work is extending, and we were thankful that God had lent these persons to us for a season, and felt that, if faithful, we would soon meet again. The H. and T. work was not lost sight of at this meeting. Quite a number of members were added to the association. The work is onward, even amid discouragements. H. F. PHILIPS.

TENNESSEE.

At the Ridge church we had only five meetings during the week of prayer; but the Lord was with us in our services. We only regret that the Readings prepared for that week were not received in time; they did not come until Dec. 23, 27, which very richly affected the interests of the meeting. We conducted the meetings as best we could, having no minister with us. There has been no preaching here since the year 1884. The former membership of this church was seventeen, three of whom moved away, and nine gave up the truth, leaving only five; but these are of good courage, and hope to see better days.

The Christmas offering at this church was small, amounting only \$6.60, to be used in the foreign missions, the General Conference may think best. We could not have taken it upon ourselves to report our offerings had there been a minister present. We offered our prayers with these donations, that they may be the means of bringing souls into the kingdom of God. All church mail should be directed to the undersigned, at Hoffsville, Cheatam Co., Tenn. J. T. BINKLEY.

F. P. BINKLEY.

WHO WILL CANVASS IN INDIANA?

It will not be able to answer the above question, I know of many who are not yet engaged in this work who ought to canvass. There are scores of counties our canvassers have not yet entered, which is excellent territory. Since a small part of our territory has been canvassed for the "Marvel of Nations" and the "Great Controversy," we have made an estimate of what could be done if the whole State should properly worked by good agents. We believe that 100,000 copies of the "Marvel of Nations" and 30,000 of the "Great Controversy" could be sold in Indiana. We regard the present as a golden opportunity for canvassers. We have peace and quiet just now. The holidays are over, and the political campaign will interfere with our work for about six months. This is the opportune time. Let all who can possibly do the canvassing work do so at their earliest convenience. The National Reform party have not shed public sentiment in Indiana as much as they do in some other States; but we are deceived, if we think they are not at work. More than a year ago they applied to the governor for his influence, to give weight to their movement. He claimed to have no objection to affiliate with them; but they have the clergy and W. C. T. U. largely enlisted already, and our only recourse to ward off this vampire of our liberties is to

get our best literature into the hands of the public men of our State.

One thing that is in our favor more than anything else, is that in Indiana very few ministers succeed in getting into office. Only one in thirty of the last legislative body elected was a clergyman. But if a strong ministerial delegation should take it upon themselves to seek to influence the State officials, in favor of a more stringent Sunday law, we should fear the result. But now, while the opening is so very favorable, we cannot be innocent if we fail to do our duty. Every family in the State should be canvassed as soon as possible. There is no estimating the amount of good that may be done, if the work is pushed forward while the public sentiment is aroused just enough to create a healthy inquiry.

We call upon all our church elders and T. and M. directors, to use all their influence to encourage suitable persons to enter into, and remain in, the canvassing work. Our people should feel themselves under obligation to aid the canvassers by their prayers and also in a temporal way by furnishing homes and provisions, or conveyances to their fields of labor. Thus in many ways they can render assistance which will be highly appreciated by the canvassers. It is our mission that if the proper course were taken by all our people in the Conference, we would soon be permitted to see a mighty work done in our State. But if we are idle now, when we should be bestirring ourselves, we will awake to a realization of the situation when it is too late.

There is one point especially which I wish to mention in connection with the canvassing work—the combination of the *American Sentinel* with the "Marvel of Nations." Do not fail to introduce the *Sentinel* with the "Marvel of Nations." It is the true exponent of civil and religious liberty. It has been highly recommended by quite a number of attorneys of our State. It is just what every man in this nation should read. W. M. BART.

CANVASSING IN NORTH DAKOTA

I CAME to Sargent county Oct. 6, and commenced canvassing for "Thoughts on Daniel and the Revelation." Canvassed twenty days, and sold \$310 worth of books. I took nineteen orders in one day. The county is quite sparsely settled, except a portion of Hull precinct, where I took forty-six orders in four days. Crops were quite poor here this season, wheat in the western part of the county averaging about ten bushels per acre, and in the eastern part, where I have been canvassing, only six bushels per acre. As I heard the cry of "hard times," and saw the desire manifested by the people to purchase religious literature, I could but feel that God's Spirit had been preparing the way for the printed truth. God grant that these people may see the truth and obey it, and have a home in the soon coming kingdom. Dec. 8. A. L. HOLLENBECK.

A WORD TO THOSE DESIRING TO PREACH.

We have often seen young men who, having applied for a license, which the Conference failed to grant, were very much hurt and discouraged. I want to say a few words to any and all such. In the first place, the Conference by refusing you a license do not question your Christianity. Many of our best men are utterly unable to preach a sermon. "There are diversities of gifts," and many are not gifted in that way. Now, of course, you think you have talents in that direction, or you would not have asked for authority to minister in word and doctrine. Your call to the ministry (if you are called) is between you and God, a matter of conscience; but between you and the Conference it is a matter of business. The committee are men entrusted with the management of God's money, gathered almost exclusively from the hard earnings of the poor, and the question for them to determine is whether you can give value received for the wages the Conference pays to ministers.

Now, perhaps the Conference made a mistake in regard to you. Let me tell you how to convince them of it. Freshen your mind by a careful study of our books, turning to the Bible for your references, and be sure that you are thoroughly informed in regard to our faith. Then go into some new field, and show what you can do. Of course, we expect that you are in full harmony with our views as a people. It would not be honorable to ask of us authority to preach what we did not believe. We say again, Go into a field entirely new, and prove yourself. Bro. Butler once said: "The strongest plea that a young man could bring to entitle him to a license, is a living church brought out by his work." And remember this, if God has called you to the solemn work of the ministry, it does not release you because the Conference failed to recognize you. Then as you commence, be thorough. Remember that you are an ambassador for Christ, and before you leave the place be able to say as did Paul, "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7.

If the Lord gives success, write for some ordained minister to come and baptize those fitted for it, and perhaps organize a church. If he finds them living

epistles of present truth, do you not suppose that he will appreciate it? If they receive all the light that has been given to us, and are found living it out; in short, if they are thorough Adventists, the Conference will receive them and you with open arms. God's people have been praying for years for the Lord of the harvest to send laborers into the vineyard. Do not get discouraged. Do something that the Conference may judge of your work, and you will find them glad to do all they can for you.

L. D. SANTER.

Special Notices.

PERIODICALS WANTED.

Those coming to the general meetings at Rome and Adams Center, N. Y., who have clean copies of *Review*, *Signs*, *Good Health*, or *Instructor*, can bring them to those meetings, and we will see that they are properly disposed of. J. V. WILLSON.

NOTICE!

A few numbers of the *Good Health* for January and February, 1887, are wanted at 12 The Woodlands, Birkenhead, England, to complete volumes to be used in ship missionary work. Address me at the above place. GEO. R. DREW, *Ship Missionary*.

NOTICE TO NEW YORK CHURCH CLERKS AND TREASURERS.

Owing to the removal of Eld. J. E. Swift from our Conference to Ohio, F. M. Wilcox will act as Conference secretary till the close of the Conference year. His address is 10 Fairview St., Watertown, N. Y. All church reports should be sent to him. N. Y. CONF. COM.

COLORADO SABBATH-SCHOOLS, ATTENTION!

In connection with a general meeting soon to be held in this State, we will hold an S. S. convention, and hope that, as far as possible, each school in the State will be represented, as practical instruction will be given in different branches of the work; and we also hope that all who attend may thereby become more efficient workers in the Sabbath-school. The time and place of the meeting will be announced in the *Review*.

J. W. HORNER, *Pres. Col. S. S. Ass'n.*

THE STATE MEETING AT FLINT.

The church here have made ample provision for the comfort and entertainment of all who shall attend this meeting. Let none stay away thinking there will not be room or provision for you. We hope to receive much of the blessing of God at this time, and are anxious that as many as possible shall share it with us; therefore we urge you, brethren and sisters, to come. A committee will be at all trains to receive you, and assign every one a comfortable home.

Come praying that the Lord will be with us, and that we may all receive new courage and strength to take hold of the work of winning souls to the truth.

GEO. H. RANDALL.

SPECIAL MEETINGS FOR NEW YORK.

We would again call attention to the important meetings to be held at Newfane, Rome, and Adams Center. In addition to the labors of Eld. R. A. Underwood, member of the General Conference Committee, whose help we shall all appreciate, I trust, our State agent, Bro. J. V. Willson, will attend these meetings, the Lord willing, and give instruction in the canvassing work to those who may desire it. We urge that all who have any thoughts of entering the work of the Lord will attend these meetings, and improve the opportunities which they will afford, to acquaint themselves with the best methods of labor, and learn how to engage in the Lord's work successfully.

We would especially urge the brethren and sisters of the Auburn, Genoa, Oswego, Syracuse, Roosevelt, Brookfield, Frankfort, and Williamstown churches, to attend the Rome meeting, which is appointed for Jan. 27 to Feb. 1, 1888. Please remember the time. Come seeking the blessing of the Lord.

M. H. BROWN.

—Weary deserts we may tread,  
A dreary labyrinth may thread,  
Through dark ways under-ground be led.

Yet if we will our Guide obey,  
The dreariest path, the darkest way,  
Shall issue out in heavenly day.

—Trench.

## News of the Week.

FOR WEEK ENDING JAN. 13, 1888.  
DOMESTIC.

—Ex-President Garfield's mother is seriously ill at Mentor, Ohio, and not expected to survive.

—The snow-fall on Thursday, at Superior, Wis., was so heavy that some of the inhabitants had to tunnel out of their dwellings.

—A sharp earthquake shock was felt Tuesday morning, at Ottawa, Ont., which was severe enough to smash crockery in many houses.

—Fire consumed the barns of the Meriden, Conn., Horse Railway Company, Tuesday night. Fourteen cars were consumed, and eighty horses perished.

—A heavy fire occurred at Indianapolis, Ind., Friday night, destroying several wholesale houses in the business portion, with an estimated loss of \$500,000.

—Several boilers in the Central Iron and Steel Company's Rolling-mill at Brazil, Ind., exploded Monday, killing two persons and injuring a dozen others, besides wrecking the building.

—Thomas Hetty, who died at Freeport, Ill., Friday, at the age of ninety-two, boasted of having killed game within a short distance of the spot now occupied by the Chicago court-house.

—The State of Alabama has let out all of its six hundred convicts on ten-year contracts, to the Tennessee Coal, Iron, and Railroad Company, at an average price of \$13 per month each.

—Cold weather and blizzards have prevailed very extensively in the West during the latter part of the week. Several cases of death by freezing have been reported from the vicinity of Omaha, Neb., and more than a hundred from various portions of Dakota.

—The anatomical museums at New York City were raided, Monday, by Anthony Comstock, who seized and carried off several wagon-loads of wax figures which were considered unfit for exhibition.

—Near Edison, W. T., Monday, a freight train dished into the rear end of an emigrant train, telescoping two cars, which soon afterward burned. Two small children were killed and several persons were badly injured.

—It is estimated that there are in the United States 40,000 Indian children. Of this number 8,000 are in school, and the remaining 32,000 are out of school for the simple reason that they have no schools to go to.

—Earthquake shocks were felt Thursday morning, at Columbia, Charleston, Charlotte, and Summerville, S. C. Loud detonations accompanied the vibrations at Columbia, and the inhabitants rushed into the streets badly frightened.

—It is reported that nearly all the steel rail mills of the country are closed, owing to the struggle with railway managers, who have refused to purchase until the price is reduced to \$30 per ton. This, of course, seriously affects the manufacture of coke.

—The double strike on the Reading Railroad and in the Pennsylvania mines has assumed great proportions, and the coal output is inadequate to supply the cities, towns, and industrial establishments in the Schuylkill Valley alone. No prospect yet appears of any settlement.

—A broken switch-rod wrecked the Portland express train near Haverhill, Mass., Tuesday, two cars telescoping and a falling water-tank crushing the roof of another. Nine persons were instantly killed, and about fifty wounded, three of whom have since died.

—Wednesday afternoon, near St. Elmo, Col., a train loaded with ore, which was descending a mountain, became unmanageable and shot down the incline for several miles, at the rate of sixty miles an hour, jumping from the track when it reached the town. The engineer and fireman were instantly killed, and the locomotive and train wrecked.

—A passenger coach jumped the track and was overturned near Coolidge, N. M., Tuesday, resulting in injuries to eight persons, three of whom were not expected to survive. Another serious accident was reported on the same day on the Southern Pacific Railway, near Callente, Cal. The rear car of a passenger train jumped the track and rolled down an embankment of fifty or sixty feet, taking fire immediately afterward. Two persons were fatally injured, and several others seriously.

### FOREIGN.

—The women of Great Britain have sent a Jubilee congratulatory address to the Queen, which contained 1,133,608 signatures.

—Baron Stanley, a younger brother of the present Earl of Derby, has been appointed governor-general of Canada, to succeed Lord Lansdowne.

—It is reported that the temperature at Winnipeg, Tuesday night, was fifty degrees below zero. A man named McDonald was frozen to death in bed.

—It is reported on reliable authority from Berlin, that Emperor William is seriously ill, and great anxiety prevails there in consequence. The crown prince is reported better.

—The great English statesman, Gladstone, completed his seventy-eighth year Jan. 5. He is in good health, but has gone to Italy for a short season of rest, having left orders that no letters be forwarded him from England.

—The London *Times* reports that the Powers have agreed to summon Prince Ferdinand, through Turkey, to resign the Bulgarian throne. Meanwhile the Bulgarians have decided to adopt measures of defense against foreign invaders.

—Trouble is reported from London among the crofters of the Alghash districts, Scotland. One thousand landless crofters drove sheep off from the farms, and offered determined resistance to the police and troops sent to the scene of trouble. Numbers were wounded on both sides.

—The Russian universities which were recently closed by the authorities, will not be opened until March 27. Both students and professors, it is said, are greatly incensed over the government's action, and it is doubtful if the latter will resume their places when the time of opening arrives.

—A dense fog has prevailed over London and vicinity for several days, denser than the average London fog, and at last reports was still as dense as ever. Forty loaded vessels were reported fog-bound in the Mersey, service on various packet lines was suspended, several vessels had gone ashore, and railway traffic was thoroughly demoralized. Numerous fatalities, also, were reported.

—A press dispatch from Boston says that the American Board learns that the Turkish government is revising its school laws with the aim of suppressing American and other foreign schools. The new law provides that no foreigner can open a school without a special firman given by the sultan himself, and such documents he is very slow to give. The law forbids any Ottoman subject from attending such a school until he shall have taken a course of religious training in his own country, while foreign schools are to abstain entirely from religious instruction. The schools now existing are to be suppressed unless they conform to these regulations within six months. As a large amount of capital is invested in educational instruction in Turkey, our Minister has protested against this law, and urges other embassies to join him.

### RELIGIOUS.

—It is estimated that Christendom sends 6,646 missionaries abroad, and that the native churches furnish 33,600.

—In the primary schools of Greece, the Gospels, in the old original Greek, are used as a reading book for the higher classes.

—The Baptists are carrying on their work in Russia under great difficulties, but still successfully. The number of persons baptized there last year is 850.

—The Protestant Episcopal Church reports for 1887, a total of 435,785 communicants, an increase of 19,215. There is also an increase of ninety clergymen.

—The American Missionary Association has 8,616 pupils in its schools for the freedmen in the South; 608 pupils in its Indian schools, and 1,044 in its schools for the Chinese.

—The finest church edifice in Albany, Ga., is one now being built by the negro Methodist Episcopal church of that place. The congregation comprises the negro aristocracy of the town.

—A Protestant church is now in process of erection within a stone's throw of the Vatican at Rome. It is being built with American money, and under the auspices of the American colony in that city.

—Monday prayer-meetings for business men are now held in the Board of Trade rooms, Philadelphia. Thus far they are a success despite the attention which a very vigorous telephone in the room constantly needs.

—At the recent meeting of the committees of the two Reformed churches, Dutch and German, no conclusion as to the union of the two bodies was reached. Another meeting is to be held in Philadelphia, in March.

—There is a great call just now for teachers in the government schools in Japan, and Evangelist Mooly is at work sending out Christian teachers to occupy those positions. It is hoped they will have a great influence in molding the future of Japan.

—The German Catholics of the United States have contributed \$20,000 toward a "Leo House" for immigrants in New York City. This appears to give some color to the charge that the Romish hierarchy is fostering Catholic immigration to this country.

—There are one hundred and twenty-two Protestant churches and places of worship in Paris, with ninety-two ministers. Of these, eighteen churches and fifteen ministers belong to the Reformed Church of France, and sixteen churches and nineteen ministers to the Lutheran Church.

—A deputation from the English Baptist Union waited on the Rev. Mr. Spurgeon, Friday, but could not succeed in influencing him in the matter of his resignation, which he declared he must still maintain. A plenary council of the Union has been called for Thursday next, to consider his position.

—The *Pall Mall Gazette* comes forward with the suggestion that the London city churches be thrown open this winter to the poor, as temporary asylums, the reason given being that they are so little used, even on Sundays, that it is rarer to meet a man who has been inside one than a man who has been in Australia.

—The one hundredth anniversary of the birth of Adoniram Judson will occur Aug 9, 1888. In commemoration of this event it is proposed to erect a Judson memorial church in Mandalay, the capital of Upper Burmah, within sight of the prison pens of Ava and Ourg-pen-la. Those who desire to aid in this may send their contributions to the Rev. E. O. Stevens, Waterville, Maine.

—At St. Paul, last Sunday, the Rev. Samuel G. Smith, D. D., who recently resigned as pastor of the First Methodist Episcopal Church, to establish what he calls the Peo-

ple's Church, preached his first sermon in the Grand Opera-house, before a large audience. He declared that religiously the new church would be founded on the apostles' creed, and its government would be by laymen. The idea of such a church had come to him twelve years ago.

—On a recent Sunday morning, the vicar of Emanuel Church, Nottingham, England, made a sensation in his church by boldly denouncing the prince of Wales and the newspaper press for their share in the revival of prize-fighting. He said it was a duty to speak out when the second person in the kingdom, after opening a church, shook hands with and patronized a pugilist whose object was a breach of the law. He would rather see the church disestablished and himself go with it, than receive the support of such cowardly papers.

—The Congregational Club of Minnesota, lately passed resolutions protesting against the admission by Congress, of the Territory of Utah into the Union, "until the Mormon theocracy controlling that Territory shall give credible evidence of a genuine abandonment of the 'twain relic of barbarism,' and of a willingness to obey the present laws of Congress respecting that abomination, believing, as we do, that her present proffered constitution is an attempt through transparent trickery and fraud, to intrench polygamy behind the bulwarks of statehood."

## Appointments.

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

The quarterly meeting for Dist. No. 3, N. Y., will be held in connection with the general meeting at Adams Center, Feb. 3-8.  
H. F. FOSTER.

No preventing providence, I will meet with the church at Mechanicsburg, Indiana, Sabbath and first-day, Jan. 21, 22; Atlanta, Georgia, Jan. 28, 29.  
S. H. LANE.

The quarterly meeting for Dist. No. 7, will be held at Danvers, Mass., Jan. 21, 22, 1888. This district comprises the following churches: Boston, Haverhill, Danvers, Ipswich, and Newburyport, and scattered brethren of North-eastern Massachusetts. Eld. A. T. Robinson will be present. Meeting will begin Friday evening.  
F. W. MAOR, Director.

## Obituary Notices.

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

LANE.—Eleanor Lane died in Wichita, Kan., Dec. 4, 1887, of inflammatory rheumatism, aged 47 years and 10 months. She accepted the truth a little over a year ago, and was very patient in her sickness. We can truly say that there is hope in her death. She leaves a husband, two brothers, and one sister to mourn her loss. Words of comfort by the writer.  
W. W. STEPHENS.

MASON.—Died at Wasloja, Minn., Dec. 21, 1887, Sr. Ella Mason, wife of Bro. John Mason. She died while at Minneapolis for surgical treatment. For several years she kept the Sabbath with her husband, and was zealous and faithful. We can truly say that she was a good wife and a good Christian. The funeral services were held in the Baptist church at Wasloja, which was well filled with sympathizing friends. Words of comfort by the writer, from Ps. 17:15.  
W. B. HILL.

WAILL.—Died of cancer, near Hebron, Jeff. Co., Wis., Nov. 23, 1887, my father, Michael Waill, in the eighty-fifth year of his age. Father was born in Wittenberg, Germany. He emigrated to this country in the spring of 1861, and located in Jefferson county, Wis. He kept the Sabbath for eight years. We hope all is well with him. As there was no minister of our faith available, the funeral sermon was preached by a German Methodist minister, in both the English and the German language. Father had chosen his own text, 2 Tim. 4:7. May we all meet again.  
MARGARETHA WAILL.

Mc CART.—Died at her home, Jan. 2, 1888, of typhoid fever, after an illness of sixty-six days, Minnie McCart, aged seventeen years. Minnie was the last of five who had been afflicted in the same way. During the sickness of the others, with untiring zeal and love she labored for their comfort and relief; and as the fourth, her mother, began to recover, she was stricken down. Her friends indeed miss her who so unselfishly labored for them; and though they are called to mourn her departure, yet they feel that she sleeps in Jesus. Funeral services by the writer, on the following Sabbath, from Heb. 9:27, 28.  
A. H. VANRIBB.

RHODES.—Died of heart disease, Dec. 5, 1887, at her home at Lansing, N. Y., Mrs. Sophronia L. Rhodes, aged 62 years and 18 days. She leaves one son and many other relatives and friends to mourn their loss. She has been a believer in the present truth since the very early days of the message, and will be remembered by all as a devoted, self-sacrificing, conscientious Christian, never faltering in her course toward the kingdom for which she was preparing. Very appropriate remarks were made by Eld. Walton (Methodist), from the words, "She hath done what she could," after which she was taken to Mount Pleasant, where the truth first found her, near the home of her childhood, and was laid beside her first husband, Mr. Job Peckham. We believe she sleeps in Jesus, and will hear his voice at the resurrection of the just.  
H. F. FOSTER.

JUDS.—Passed peacefully away, at Grove Lake, Minn., Dec. 22, 1887, our dear mother, Chloa A. Juds, in the eighty-seventh year of her age. When quite young she was converted, and joined the Baptist Church, although her sympathy was with the Methodist people; but there was no church of that denomination at that place. She afterward joined the church of her choice, when one was organized in the church until about twenty years ago, when she commenced to keep the Sabbath through hearing the truth real. (She was afflicted with blindness for about forty years.) Two of her daughters about this time began to keep all the commandments, and through their efforts she also took a stand, and remained faithful until her death. She leaves seven children, all well advanced in years, a large number of grandchildren, some great grandchildren, and four great great grandchildren. We miss our mother, but we believe she sleeps in



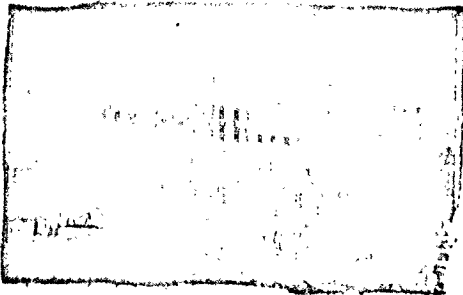
Jesus, and that, if faithful, we shall soon meet her again, not as we laid her away, but where the eyes of the blind shall be opened.

CRAWFORD.—Died of consumption, at the residence of his daughter, in Rockford, Ill., Dec. 29, 1887, our dear brother, Jasper H. Crawford, aged 63 years, 1 month, and 9 days.

CHAMPLIN.—Died at her home on Block Island, R. I., Dec. 12, 1887, my dear mother, Mrs. Lucy P. Champlin, in the eighty-eighth year of her age.

POST.—Died Dec. 1, 1887, at Redwood Falls, Redwood Co., Minn., Sr. Estelle Post, in the eighty-first year of her age.

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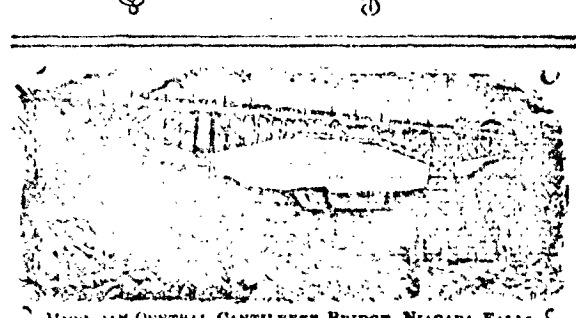
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## The Review and Herald.

BATTLE CREEK, MICH., JANUARY 10, 1888.

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The *Missionary Review*, edited and published for the past ten years by R. G. Wilder, now deceased, has passed under the editorial management of J. M. Sherwood and Arthur T. Pierson, and is published by Funk and Wagnalls, 18 and 20 Astor Place, New York. Its name is changed to *The Missionary Review of the World*, it is enlarged to 80 pages, new talent is enlisted to supply its columns with matter of current interest, and it bids fair to become more important and interesting than ever to those whose attention is turned toward missionary work.

## "A LIVING THIEF."

The following dialogue, purporting to have taken place between a minister and a professing Christian, in Minneapolis, Minn., contains a point which all would do well to consider carefully. Speaking to this man who had professed to be converted, the minister said:—

"Have you joined the church?"

"No; the dying thief did not join the church, and he went to heaven."

"Have you talked to your neighbors?"

"No; the dying thief did not talk to his neighbors, and he went to heaven."

"Have you given anything to missions?"

"No; the dying thief never gave anything, and he went to heaven."

"Well, my friend, it seems to me the difference is that he was a dying thief, and you are a living thief."

## CATHOLICS AND WORKING-MEN.

ACCORDING to the Boston *Herald* of Dec. 3, 1887, a grand movement is to be set on foot by the Catholic Church, as soon as practicable, to capture the working-men of this country. The project is to establish working-men's guilds similar to organizations of this kind already existing in France and Germany. The idea is said to be new to America, and more difficulty may be experienced in carrying it out here than in France, which is almost wholly Catholic, and in Ger-

many, which is largely so. The difficulty to be encountered is the dislike of working-men, even Catholics, in this country to have the church interfere in their secular affairs; but this may be overcome, and these organizations, if once placed in a flourishing condition, will be a powerful factor in politics. They are such in Germany; and this is said to be the reason why Bismarck has made his peace with the pope—to secure their votes.

## A SOUND PRINCIPLE.

IN the following words the *Independent* exhumes and holds up to view a principle which the orthodoxy of the present age has sedulously striven to cover up beneath the rubbish of "liberal thought" and "advanced theology":—

When Paul besought the Corinthian disciples not to break up into Paulites and Apollosites and Cephasites, it did not follow that he cared nothing for the truth as he held it, and saw no necessity for making much fuss about religion anyway, and no sense in perpetuating differences about it. Religion is the most desperately important of all human interests; too important to be frittered away in denominational conflicts and rivalries. And differences of religious faith must be maintained stoutly so long as people hold them intelligently.

There is, or ought to be, room in the average orthodox cranium for a good deal of such sentiment as that.

## THE DISASTER RECORD.

THE present is often spoken of as a time of unusual trouble and calamity, and those who believe that we are now living in the closing days of earth's history see in the numerous disasters by sea and land, the records of which crowd the columns of the daily paper, the judgments of God beginning to be let loose, as foretold in many prophecies would be poured out upon the ungodly in connection with the closing up of earthly scenes. This idea, however, is scoffed at by many, who point to the fact that physical disasters have been numerous in every age of the world, and therefore cannot be relied on as a sign of the end. It is indeed very difficult, if not altogether impossible, to point to any one instance of disaster, however terrible, as a sign of the last days; and if the time of the end was not clearly pointed out by many other prophecies, we could not with certainty rely upon the present disaster record to show us that that time had been reached. There is one feature of this record, however, which we think the incredulous will find it hard to explain away, and that is the remarkable, homogeneous grouping of these disasters. A few years ago disaster seemed to reach its culminative point of frequency in the form of the tornado, which inspired such terror by its incessant ravages that many persons dug pits and caves in the earth to be ready for the expected emergency. "The daily cyclone," was an expression not uncommon in the papers. Succeeding years, however, brought some mitigation of this terror, but a new phase of calamity. Season followed season, for several successive years, in which burning drouths scorched and withered the growing crops of farm and garden, and the grass in the field, and uncontrollable conflagrations devoured whole forests of valuable timber, and too often dwellings and towns. The harrowing accounts of suffering from these visitations during 1887 are still fresh in the minds of all. But scarcely did the snows of winter put an end to these horrors when lo! the demon of disaster showed himself in a new guise, and we now read of "the daily railroad accident." And truly the most careless peruser of the daily papers must admit that the phrase does not in the least exaggerate the facts. Why is this? What is there about the natural order of things which should make cyclones of daily occurrence at one time, and railway accidents of equal frequency at another time? Those who can glean no other testimony from passing events than that "all things continue as they were from the beginning of the creation," must be either unusually apathetic, or gifted with a very marvelous comprehension of the mysterious. L. A. S.

## THE FOURTH SABBATH READINGS.

IN harmony with the recommendation of the International Society at its late meeting, the fourth Sabbath readings will be continued through the coming year. Arrangements have been made so that it is expected they will be prepared at an early date, that our people everywhere can have the benefit of them. Scattered brethren and sisters, or companies who

have not received them in the past, if there be any, can do so by writing to the secretary of their State T. and M. society, or to the secretary or assistant secretaries of the International Society.

These readings are printed at the expense of the International Society, and are free to all. It is expected, however, that every one will co-operate in the plan of making fourth Sabbath contributions to the missionary work, in proportion to their financial ability. Those living within the limits of any State T. and M. society should send their contributions to that society; and those who are more isolated, to the International Society. In return for these contributions, they will receive favors, if desired, in the way of suggestions respecting methods of labor, and reading matter for free distribution. MARIA L. HUNTLEY.

## SPECIAL NOTICE!

WE are very glad to hear from our friends in America whenever they are disposed to write, but we want to gently remind all that in case the postage is not fully prepaid, it is rather expensive receiving letters here. The postage per half ounce, on letters, is fifteen cents. Now, in case you should put on five, ten, or even fourteen cents, it would cost us just as much as it would had you paid only one cent. Every letter that comes short paid, costs us thirteen pence, or about twenty-six cents. If it be over weight, twice that amount. If the name of each who is remiss in this matter were mentioned, there would be considerable smiling. The mistake is not always made from lack of knowledge. Please write us all the encouraging items you can, but please put on your letter a stamp costing fifteen cents. Our address is Scott St., Cape Town, Cape Colony, South Africa. D. A. ROBINSON.

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith." Rom. 12:3. There is a certain class of people in this world to whom this plain admonition is altogether a dead letter. They cannot come down to the ordinary level of mankind. They seem to forget that there is but one edition of humanity, and that that edition was so damaged at the time of the fall as to be intrinsically worthless. Their continual chewing of the cud of self-importance begets a desire to play the part of the golden calf in the camp of ancient Israel. It is altogether a superfluous and thankless task to remind them of their faults, and altogether impossible for them to exemplify the golden rule, or to obey the second great commandment, namely, to love their neighbor as themselves. The first step for such persons to take towards keeping this commandment is to reverse it, and begin by loving themselves as they do their neighbors.

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