

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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I LOVE THEE.

BY TORIA A. BUCK.

The skies may be dreary,
The clouds may be black,
My heart may grow weary
Along the night's track.
Though trials may prove me,
All lonely, forgot,
My Jesus, I love thee!
Whate'er be my lot.

The winds may be sighing,
The tempests may roar;
The flowers may be dying,
And cheer me no more.
Though clouds roll above me,
My spirit shall sing,
"I love thee, I love thee!"
My Saviour and King."

East Randolph, N. Y.

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 RICH MAN AND LAZARUS

BY ELD. L. R. CONRADI.

THE noted Lutheran theologian, Olshausen, speaking of the rich man and Lazarus, remarks in his commentary on Luke 16, and with perfect right: "The expression, immortality of the soul, or the modern immortality doctrine of the soul, are alike unknown to the Bible." It matters not how emphatically the Holy Scriptures speak of the resurrection through Christ as the true and only hope of the believer for any further life, nor how often they speak of the day of the resurrection as the day of reward, nor how much stress they lay on the judgment, nor how often they designate death as a sleep, and the resurrection as the awaking, nor how clearly they express themselves concerning the intermediate state,—it appears still that fables are more pleasing to the human ear than the living word of truth.

There is probably no part of the Holy Scriptures oftener brought forward as proof that man not only is conscious after death, but also that he then receives his reward or punishment, than the illustration of the rich man and Lazarus which Jesus gives in Luke 16:19-31. The word of God says in Eccl. 9:5: "The dead know not anything;" and still here are Abraham, Lazarus, and the rich man,—three dead persons,—represented as talking, and conscious. The one is comforted, the other tormented. Should the word of God contradict itself? This cannot be possible; but "what is truth?"

A PARABLE.

The first question which may be asked, is whether Luke 16:19-31 is a parable or an actual event. Already, in chapter 15, we find three parables; namely, those of the lost sheep, the piece of silver, and the prodigal son; and the 16th chapter begins with the parable of the unjust steward, and that of the rich man and Lazarus seems to conclude this sermon of parables. It does not exactly state that this is a parable; neither is it specified that the two preceding ones are. But all three begin in the same manner: "A certain rich man had two sons;" "There was a certain rich man, which had a steward;" "There was a certain rich man, which was clothed in purple and fine linen."

Nearly all the church Fathers readily admitted it to be a parable. This opinion was so fixed in the minds of some writers of note, that we find it expressly stated in their manuscripts; it is thus in Beza's most ancient copy, and in another manuscript of his, it reads, by way of preface, "He said also another parable." Standard works also, as the Oxford Teacher's Bible, Smith's Bible Dictionary, Herzog's Encyclopedia, M'Clintock and Strong's Cyclopaedia, the commentaries of Lange, Olshausen, the Comprehensive Commentary, Bengel's Gnomon, Tischendorf's Greek Testament, Delitzsch, Wiener, and many other critics and commentators acknowledge it as a parable.

But as everybody seems to acknowledge this fact, we next inquire, What do we understand by a parable? Webster defines "parable" as follows: "A fable or allegorical relation or representation of something real in life or nature, from which a moral is drawn for instruction." M'Clintock and Strong's Cyclopaedia gives the following, as the general sense of the word "parable" in the New Testament: "A fictitious narrative, under which is veiled some important truth." The noted German Bible dictionary of P. Zeller, Calw edition, says under "parable:" "Besides the real parables, which clothe the intended truth in an event from another field, Jesus has given other fictitious, instructive narratives, which by a single example make a duty intuitive, or place the opinions and actions in the right light. To this class belong the story of the good Samaritan, that of the rich fool, of the rich man and Lazarus, and also of the Pharisee and the publican. Luke 12:16; 18. Yet these narratives also bear in a broader sense the name 'parables.' Luke 12:16; 18:9."

All these definitions plainly show that the subject under consideration is not a real event, but a "fictitious narrative." A noted theologian justly remarks: "For those who look upon this narrative as an actual occurrence, this must stand as an irrefutable proof for the purgatory of the Catholics." The evil consequences of such explanations are already seen on every hand, as many professed Protestant theologians incline again more and more to the doctrine of the purgatory.

THE DEVIL NOT YET IN THE LAKE OF FIRE.

According to the word of God, neither the Devil, nor his angels, nor wicked men are in torment; they will first be thrown into the *gehenna*, or lake of fire, after the judgment of the great day. We do not punish persons before they are judged. The fallen angels and the world

will be judged by the saints, according to 1 Cor. 6:2, 3; but this is not done until the end of the world, when all the saints are together, and the number of the ungodly is full; namely, during the thousand years. Rev. 20:4. The judgment, therefore, is future, and God has appointed a certain day for it. Acts 17:31; 24:25.

The Devil, with his angels, is not now in the lake of fire; but according to Eph. 2:2, he rules as prince of the power of the air; and according to Eph. 6:12, we have to wrestle "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," or, as others give it more correctly, in "heavenly places," referring to the material heavens. Therefore, we have to look for the evil angels outside of the real heavens, and above the earth, in the surrounding stratum of air.

Dr. A. Clarke says, in his commentary on Eph. 6:12: "The spiritual wickednesses are supposed to be the angels which kept not their first estate; who fell from the heavenly places, but are ever longing after and striving to regain them; and which have their station in the *region of the air*."

"Perhaps," says Mr. Wesley, "the principalities and powers remain mostly in the citadel of their kingdom of darkness; but there are other spirits which range abroad."

M'Clintock and Strong's Cyclopaedia confirms this. Under art. "Devil" it says in reference to him and his angels: "Yet they rule in the kingdom of darkness (Eph. 6:12; comp. Col. 1:13; roving about in the atmosphere, Eph. 2:2)."

Dr. A. Sulzberger, a noted German Methodist, who wrote a standard work on doctrinal theology, remarks: "According to the most and the greatest orthodox commentators, the permanent residence of the evil spirits is now, in the proper sense, neither the heavens nor the hell, but the atmosphere surrounding the earth."—*Christliche Glaubenslehre*, part 2, section 97.

And after a closer examination of the text in 2 Peter 2:4, we see that it agrees perfectly with this view, although at first it appears to contradict it. From the words, "reserved unto the judgment," it is evident that this passage cannot refer to the actual place of punishment or the real hell fire, but to a place of confinement unto the judgment. But the original, as we also see from our Revised Version, solves every doubt; for we do not find here the Greek word *gehenna*, as in Matt. 5:22, 29, and in James 3:6, but another; namely, *tartarus*. This word can be found nowhere else in the Bible. The old Grecians used this term to designate a place full of darkness and cold, and Grotius, while he appeals to Plutarch, refers it to the air. According to Bloomfield, *tartarus* is an intensive reduplication of the very old word *tar*, which in the earliest dialect signified *dark*. Many eminent critics have supposed that the apostle used this term to denote the aerial regions that surround the earth. Bengel, Lange, Dächsel, etc., call this a place of detention, but the place of torment is future. Bengel says in his "Gnomon," concerning the chains: "The darkness itself holds the captives, and is for them a chain." Therefore, according to the word of God, we have the icy hemisphere which surrounds our material universe, as the present abode of the Devil and his angels, instead of the lake of

fire and brimstone, illuminated by glaring flames, and situated somewhere under the earth.

The angels, cast there at the time of their fall from heaven, to be reserved until the judgment, could also visit the earth. Lange and Bengel both remark: "This detention of the evil angels is only a provisional one, and the servants of hell can still tarry on the earth (Luke 8:31; Eph. 2:2; Acts 5:3; 13:10), and, like captives of war, are often permitted to go outside of the place of their confinement." Thus in Genesis 3, we find Satan already in paradise. But this serpent who so slyly crept into the garden at the time God set man as ruler over the earth, has become the "prince of this world." He could show to Jesus all the kingdoms of the whole earth, and say: "All this power will I give thee, and the glory of them: for that is delivered unto me: and to whomsoever I will, I give it." Luke 4:6. The evil spirits are now "rulers" of the world, and mankind, deluded by them, their servants and slaves. The "Devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

After all that has been said, the Devil and the evil spirits can neither be in the lake of fire, nor in torment. That this is so, we learn from their own mouths, in Matt. 8:29: "Art thou come hither to torment us before the time?" While Jesus was on the earth, it was not yet time to torment them; but in our day the words in Rev. 12:12 are fully applicable: "Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Instead of being bound with chains somewhere in the earth, there to be tormented, we find him, with his angels, here on the earth, as John also confirms in Rev. 12:9, when he says: "And the great dragon was cast out: . . . he was cast out into the earth, and his angels were cast out with him." Just at the time of the second coming of Christ, he will be bound a thousand years, and finally, after he has been loosed for a little season, "to go out to deceive the nations, which are in the four quarters of the earth," the well-merited destruction in the lake of fire overtakes him and his companions. Revelation 20. In view of these plain statements, we can call the fables concerning Satan and the various representations of his torment, only another of the many misconceptions in reference to the father of lies.

(To be continued.)

SUNDAY CHAMPIONS ON THE RETREAT.

BY W. A. COLCORD.

It is a grand thing to be on the side of truth, for that is the side of victory. No matter in what obscurity it may arise, or how much opposition it may have, it will struggle along until it vindicates itself, and vanquishes its foes. To be on the side of error is to be on the side of chagrin, retreat, and final defeat. To advocate the observance of the first day of the week is to be on that side. Everything points that way. For over forty years the struggle has been going on. But at each renewed contest, the power of truth has been felt, and the weakness of error made more manifest.

The time was when ministers would fearlessly enter the conflict, and affirm that Christ changed the Sabbath. Others would meet the issue upon the seventh-part-of-time hypothesis. Still others would brave the consequences upon the conjecture that Sunday is the seventh day. But nearly all these champions have retired from the field. Few now undertake to fight the battle with any of these old, shattered weapons. The majority of the Protestant denominations have learned that the best way to preserve the Sunday is to say nothing about it. Of later years, the antinomian view has been adopted by some, as a last resort to dispose of the troublesome question. Its advocates entered the field with a high hand, confident of certain victory. But that theory, after striking out, not simply one, but all of God's ten words, which, in the language of Alexander Campbell, "not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality," has also failed to sustain the Sunday, and to find the long-

looked-for text. Consequently, as might be expected, they, too, are becoming weary of the unequal contest.

This is quite plainly confessed by one of its heretofore prominent advocates, Eld. D. R. Lucas, of the *Christian Oracle*, to whom reference has several times been made in the columns of the REVIEW. About a year ago, in that paper, under the heading, "Deacon Frater's Wisdom," he said:—

The Seventh-day Adventists are so persistent about the question of the Sabbath, or a rest, that the Deacon is tempted to ask them to "give us a rest." Their wearisome pettifogging on the question makes him weary.

This is quite suggestive. But later developments show that the "Deacon" has indeed become exceedingly "weary" of trying to show up Sunday sacredness. Not long before this, he had a discussion with the youngest Seventh-day Adventist minister in the State of Iowa; but he left one session short. Since then he has engaged in a discussion with Eld. J. H. Morrison, at Abingdon, Ia. In this, he stopped two sessions short on the Sunday side. Not liking the impression that went out from this course on his part, he challenged for another discussion, eight sessions in length, at any time and place, agreeing in this one to "debate just as long as the Adventist may wish." The challenge was accepted, time and place selected, and, lo and behold, this time Eld. Lucas fails to appear at all. However others may look upon it, we think it is a sure indication that this first-day champion has surely become weary of the contest, and is retiring from the field. It is only another evidence that no position or arguments can be successfully used against the Sabbath of the Lord, or in favor of a day of only human origin, simply because one is founded upon truth, and the other upon error.

In trying to excuse himself for his last failure, Eld. Lucas complains that the time selected by Eld. Morrison was not when he expected it to be. He says, "We published a challenge to meet him at once, at any time and place, supposing, of course, that he was ready. This was in July."—*Oracle*, Dec. 13. This, indeed, is a very strange phraseology of the challenge, as well as a remarkable combination of words in the English language. The challenge was to "meet Mr. Morrison at any time and place he may select."—*Oracle*, July 12. He now has tucked in the words "at once." But that makes a very strange expression of it: "at once at any time." What does that mean? We are unable to combine the two thoughts into one, if Eld. Lucas has the two expressions. If he meant *at once*, why did he not say so? But after saying "at any time," why did he not let it be at any time? According to his version, "at any time" means *at once*, and for Eld. Morrison to select the time, is for him to select it. That this excuse is not a valid one, and that Eld. Lucas did not expect, when he made the challenge, that the discussion was necessarily to come off at once, or even in the month of July, is apparent from the fact that in the challenge itself he passed over into the month of August, and exempted a certain amount of time.

It is a very difficult matter to suit a man who does not wish to be suited. The very evident fact is that Eld. Lucas was not anxious to discuss the question with Eld. Morrison again, especially at his own home, and at a time when the Drake University was in session. There was too much interest at stake, and the liabilities were not in his favor. The false statements and untruthful accusations which he had made through the *Oracle*, he evidently did not care to meet before his own people and fellow-citizens. At the close of the Abingdon discussion last March, Eld. Morrison predicted that Eld. Lucas would never meet any of our people again upon the same terms and propositions; and though he has since had an opportunity to do so, and even thrown out a challenge stating that he would do so, he never has, and likely never will. But Eld. Lucas is not so much to be blamed for it, after all. We should not want to either, if we had to take his side of the question. He is simply on the wrong side. The conflict is not between men, but between truth and error. Men choose their principles, and are responsible for their choice. But the most learned men and the most gifted mortals cannot successfully demonstrate error to be truth.

A TEST OF FELLOWSHIP.

BY EUGENE LELAND.

QUITE frequently, when churches and companies are visited for the purpose of bringing before them the testing truths of our faith, we find many who object to these truths on the ground that Bro. A. and Bro. B. did not make these things a test of fellowship when they were there; and as the brethren alluded to, were the ones who first presented the truth to these companies, their influence with them is far greater than that of any other man can be.

Consequently, if these laborers present the tithing system, the health reform, or the "Testimonies" as matters of minor importance, when any one else undertakes to present these things as they ought to be presented, and as they are generally understood by our people, his first work is to overcome the influence of those brethren who first presented the truth in that particular locality. Let him say one word in regard to the duty of paying tithes, and of making offerings to sustain the cause of God, or in regard to the health reform, and at once a great hue and cry is raised: "Those brethren who brought us the truth did not make these things a test of fellowship." And so they go on, month after month, believing the promises of God, but at the same time neglecting his requirements, because certain ministers said these things were not a test of fellowship.

But what will it avail one to keep the Sabbath, when at the same time he is indulging in narcotics, stimulants, and condiments? What good will it do a person to have a perfect understanding of the Bible doctrine concerning the nature of man and the state of the dead, if he neglects the prayer-meeting and family worship? How much benefit can one derive from the doctrine of the second advent, when at the same time he has not common honesty enough to give the Lord what belongs to him?

Brethren, teach those who have just accepted the truth that these things *are* tests of fellowship with God, if not with us. Teach them that the truly converted man will have an earnest desire to know what the requirements of God are, rather than to know whether these requirements constitute a test of fellowship.

It is possible to present the truth in such a way as to get certain ones to keep the Sabbath, when they would be better off, and the community in which they live would be much better off, if they did not keep it at all. In fact, they do not keep the Sabbath. They simply keep *Saturday* instead of Sunday; and about all the religion they have, consists in the belief that Saturday is the Sabbath, and the soul is not immortal. The devils believe all that, and tremble too. And sometimes I have thought that a religion which goes no farther than the simple belief of a few fundamental doctrines, is not so good as the religion of the devils; for no one ever knew such a man to tremble. Nothing can make him tremble.

"For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and *trembleth at my word.*" Isa. 66:2. There is the secret of the whole thing,—trembling at the word of God. It would seem that every one who has received the solemn charge to "preach the word," ought so to preach it that every one who believes his preaching, will accept the requirements of that word as a test of fellowship in the sight of God.

Millington, Mich.

—There is nothing in life one half so sweet as to think of God. The hand feels after him in the dark, grasps a thousand things, and relinquishes them instantly; for they are not what it seeks; they are not God. The eye wanders over a multitude of objects, restless and dissatisfied; but when it lights on God, it has found its peace and the vision of its joy. God is the home both of the mind and the heart; and when his will has of a truth, in act as well as in desire, become the home of the will, then it is heaven already.—*Faber.*

MATTHEW 11:28.

BY RUTH CAMERON.

HERE lay thy burdens down, here seek repose,
Afflicted soul, o'erladen pilgrim, come;
Refreshment waits thee, solace for thy woes,
Rest, comfort, peace, in Christ, a happy home.

In fruitless toil no more thy soul enslave,
Earth's phantom pleasures mock the fleetest chase,
Time's tinsled glories perish in the grave;
No spot of earth can be a resting-place.

Eternal truth here waits to point thy view
To mansions not like earth a phantom shade;
Endearing love here waits to guide thee through
Life's darkest place, to where no joy shall fade.

Listen, O lingering ones; tempt not your fate,
And come, ye mournful ones, ye scorners, come;
Grace calls, but stern avenging Justice waits
Dare not the terrors of a final doom.

O sinner, enter now, make no delay;
The door is open now! Believe to-day.

Oakland, Cal.

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 6.

BY ELD. D. T. BOURDEAU.

5. Prophecies concerning the first and second destructions of Jerusalem.

It is generally admitted that the great events in Jewish history are typical; hence we should naturally expect that the two destructions of Jerusalem, which are such prominent calamities, would be frequently predicted by prophets in connection with, and as prefiguring, the fearful destruction that is coming on the ungodly at the opening of the day of wrath, that "hasteth greatly." Joel 1:15; Zech. 14:1-18; Isa. 13:9; 1 Thess. 5:2-4. And we find that this is actually the case.

The book of Isaiah begins with ancient Judah and Jerusalem. Chap. 1:1. The prophet faithfully sets forth the backsliding and rebellion of the Jews, and shows what will be their fate and that of their country at the time of the first destruction of Jerusalem: "Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Verses 7-9. At the close of this chapter, the prophet portrays the final and fearful fate of all transgressors: "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. . . . And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them."

In chapter 2, the prophet represents the popular church "in the last days" under the symbol of "the mountain of the Lord's house," established on the top of "mountains" (*governments*, Dan. 2:35, etc.; Rev. 9:8; 17:9, 10; Jer. 51:25), "exalted above the hills" (smaller powers). "Many people," seeing the church in this popular attitude, join it, and predict a time of general peace. They cry, "Peace and safety," and teach that the world will be converted. In doing this, they "are soothsayers, like the Philistines," who made similar predictions just before their destruction. For this cause God forsakes his people. Verses 1-6; 1 Thess. 5:3; Joel 3:9-14. He has spoken of perilous times to the church and to the world (2 Timothy 3); of universal war, and of a time of trouble "such as never was since there was a nation" (Jer. 25:31, 33; Dan. 12:1, etc.); of a general destruction of the ungodly, and an end of the world, as in the days of Noah. Matt. 24:38, 39; Zeph. 1:18; Isa. 9:13; 24:1-3; Jer. 4:23-25; Rev. 19:21.

How can men indorse this cry of peace and safety, and at the same time sound an alarm in the church and in the world, and cause all the inhabitants of the land to tremble, because "the day of the Lord" "is nigh at hand"? Joel 2:1; 1:15. Yet some will sound this alarm, and those who fear God and tremble at his word will respond to it. Matt. 25:6; Rev. 14:6.

In Isa. 2:7-9, the prophet evidently alludes to the wealth and idolatry of worldly professors of our times, saying of them, "And the mean man boweth down, and the great man humbleth himself: therefore forgive them not." Verse 9. Then he gives a graphic description of the day of the Lord, in which "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted. . . . And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship [not to be used in blessing others and advancing the cause of God, but to be hoarded up and worshiped, that they may boast of the possessions they have amassed], to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

Now, men are generally measured by their wealth and power. "Wealth makes the man." Before wealthy men the poor will bow. But not so in that dread day. All will then bow to God, whether through sanctified, reverential fear, or through that fear which accompanies guilt. In that day, men of wealth will despise their gold and silver; and the rust of their hoarded-up wealth shall eat their flesh as it were fire. James 5:1-3. And they shall be given to ravenous beasts for food in the day of slaughter. Isa. 56:9; Rev. 19:16-18.

In chapter 3, the prophet Isaiah further describes the popular church in the last days, under the appellations of "Judah and Jerusalem" and "Zion," exposing her sins more fully, especially her pride as shown in running after vain and extravagant fashions. Then follow predictions of desolation and lamentation caused by war in the time of trouble just before us. "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing [*tripping nicely*, Hebrew] as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion. [This will be under the seven last plagues. Rev. 16:1, 2.] . . . And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground." Verses 17-22.

But chapter 4 shows that there will be a reform on the part of some in "Israel" (the church), who will submit to be "purged by the spirit of judgment, and by the spirit of burning": "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living [or *to life*, margin] in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defense." Chap. 4:2-5. Here is a beautiful emblem of the blessing and presence of God, that will go with, and be a protection to, those who are purified from sins that have disgraced the church.

And many traits of this interesting prophecy applied also to the Jews both before, and at the time of, the first destruction of Jerusalem; and in the measure that this was the case, in the same

measure may it be said that this prophecy has a twofold application, and was to have a double fulfillment. Thus, there was then a marked apostasy of the majority of God's professed people. The same is true now. War was coming then; it is coming now. Those who then separated themselves from the sins of God's professed people, enjoyed God's blessing; and those who, in the end of time, pursue a similar course, will have a similar blessing.

But while it is a fact that much of this prophecy was intended primarily for the Jews, it is also a fact that those living in the last days, can lay a stronger claim to this prophecy, and to those of a similar character, than could the Jews; inasmuch as the antitypical—the last fulfillment of a prophecy—is always more striking than its typical—its first fulfillment—possibly can be. There is greater light, whose reception is to be attended with greater blessings, and whose rejection is to be followed by greater punishment; and this gradation, this increase and intensification, is discernible in the prophecy itself, especially in those traits which apply particularly or exclusively to the antitype.

And other prophets treat this subject in the same manner. See Jeremiah 25, Ezekiel 7, 8, 9, etc. Quite a volume would be required to do anything like justice to that which relates to Jerusalem; and even then the subject would not be exhausted. There would still remain in the mine of truth, and deep beneath the surface, precious, inestimable treasures, inviting the patient researches and the earnest, untiring efforts of the Bible student. Especially is this true of the prophecies concerning the second destruction of Jerusalem, as given by the Saviour in the twenty-fourth chapter of Matthew, and in other prophecies in the gospels, in which the Saviour treats certain events connected with the destruction of Jerusalem, and some of those clustering around his second coming, largely as one subject. From this combination, some, overlooking the principle under consideration, and others to be noticed in succeeding articles, will conclude that Christ's coming took place at the time of the first destruction of Jerusalem.

Before adopting this conclusion, give due weight to the following considerations:—

1. The Saviour, speaking of the end connected with his second coming, says, "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." Matt. 24:6. But when he spoke these words, it was a time of general peace; and the first wars of any note that occurred after the utterance of these words, were those that caused the destruction of Jerusalem. If therefore the destruction of Jerusalem were synonymous with the end in question, and closely connected with the second coming of Christ from a chronological stand-point, the Saviour would have said, "When ye shall hear of wars and rumors of wars, know that the end is imminent." This consideration is sufficient of itself to show that Christ's coming did not take place at the time of the destruction of Jerusalem.

2. Paul, writing to the Thessalonians in A. D. 54, only sixteen years before the destruction of Jerusalem, said, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:1-4. Read also verses 8-11. The work that this power was to do before Christ should come, is not all accomplished, yet the destruction of Jerusalem took place over eighteen centuries ago.

3. The book of Revelation was written about A. D. 96, twenty-six years after the destruction of Jerusalem, and its burden is the future coming of Christ.

4. Christ was to come personally,—in the same manner in which he ascended into heaven (Acts

1: 10, 11); every eye was then to see him (Rev. 1: 7); he was then to descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ were to be raised, while the righteous living were to be changed. At that time the resurrected saints and the living saints were to be caught up (away from this earth) to meet the Lord in the air, to inherit those blest mansions in the Father's house above, which Christ has gone to prepare for those who love him. 1 Thess. 4: 15-18; John 14: 1-3, etc.

Now, did all this take place at the destruction of Jerusalem? Did every eye then see Christ coming in the clouds of heaven with power and great glory? Matt. 24: 30. Were the trump of God and the voice of the archangel then heard? Did all the righteous dead then arise? Were the thousands of righteous living, scattered all over the world, then caught away from the earth? Think of the void that the sudden disappearance of those myriads of Christians would have made. Such an astounding event would have been written out in hundreds of volumes, many of which would be extant to-day. Such marvelous works would be found in every public library. We should find them printed in every language, and they could be consulted in any country under the sun. But not a single volume authenticating such facts can be produced; therefore the events in question never occurred at the destruction of Jerusalem.

But this reasoning is based on the supposition that the teeming millions of wicked living upon the earth at Christ's coming were not going to be particularly disturbed by the advent of Christ, but were to live on, and to have probation extended to them, whereas the Scriptures teach a contrary doctrine.

Christ teaches that when he comes, it will be as it was in the days of Noah. The wicked were all destroyed then; so it will be when Christ comes. Matt. 24: 37-39. According to Isaiah, at the opening of the day of the Lord, the land shall be desolate, and the sinners thereof shall be destroyed out of it. Isa. 13: 9; 24: 1, etc. Jeremiah, treating the same subject, says, "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man." "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 4: 23-25; 25: 33. Speaking of the wicked who shall then be alive, Zephaniah says, "He [the Lord] shall make a speedy riddance of all them that dwell in the land." Zeph. 1: 14-18. Paul teaches the same doctrine when he says, "The day of the Lord so cometh as a thief in the night. For when they [the wicked] shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5: 2, 3.

John, placing himself at the time when Christ is seen coming in glory, with the armies of heaven, when the wicked shall have been greatly thinned down by the awful plagues of God's wrath, says, "And the remnant [he speaks of the wicked] were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Rev. 19: 11-21. Then follows the period of 1,000 years, during which Satan will be bound, and his hands will be tied by reason of the fact that he can no more carry on his deceptive and cruel work of ruining souls; for the righteous having gone to heaven, and the wicked having all been destroyed, he will not have a human being on earth to tempt and lead on to ruin. Rev. 20: 1-3, compared with Matt. 22: 11-14, to ascertain the sense of the word "bound" in this case. At the end of the 1,000 years, the wicked dead are raised, and have their portion in the lake of fire that surrounds our earth, purifies it, and wipes out of it every stain of sin. Then appear the "new heavens" and the "new earth," which will be filled with the glory of God, as the waters cover the sea, and in which the righteous shall eternally dwell. Rev. 20: 5-9; 2 Peter 3: 10-13; Hab. 2: 14; Isa. 11: 9, etc.

Now, if the coming of Christ took place at the destruction of Jerusalem, we find ourselves shut up to the position that the earth was then entirely depopulated; that since then the earth has been uninhabited by human beings during a period of 1,000 years; and that finally we have been in the glorious new-earth reign for 800 years, during which the glory of God has filled the earth, and sin, sickness, turmoils, wars, and death have been unknown. This position is too absurd to be accepted; and you may put this down as another reason why it were preposterous to claim that Christ came the second time at the destruction of Jerusalem.

PROVE ALL THINGS.

BY C. H. BLISS.

"BELOVED, believe not every spirit, but try the spirits." 1 John 4: 1. It is the duty of every individual connected with the work of God, to heed the injunction of the apostle: "Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thess. 5: 20, 21. Now there are certain principles which will aid us much in deciding this matter correctly.

1. Those who are led by the Spirit of God will exalt Christ, and not self.

2. Their testimony will always elevate, purify, and make better those who heed it.

3. The honor of God and his cause will be paramount to all other interests.

4. The testimonies of the Spirit will reprove those in high places. Indeed, they will shield none, whatever their standing; for the Spirit of God is no respecter of persons.

5. If the "Testimonies to the Church" are of God, then the blessing of God will attend the church when she walks in the light of them. And what is true of the church as a whole, is true of its individual members.

It is perhaps needless to say that the "Testimonies to the Church," purporting to come from the Spirit of God, bear the preceding tests. There is, however, an individual experience in this matter, which to me is more weighty than all arguments.

In 1 Cor. 2: 11 we read: "For what man knoweth the things of a man, save the spirit of man which is in him?" As we all have the same nature, human thought is about the same in all individuals. The apostle further says: "Even so the things of God knoweth no man, but the Spirit of God. . . . But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

From this we conclude that it is impossible to discern the workings of the Spirit of God, unless we ourselves are spiritual. But when we have evidence that we are accepted of God, and know in our own hearts that God is with us, then we may be able to discern the spirit by which others are moved. I am satisfied, from my own experience, that if we will read the "Testimonies" while in this condition, we shall not fail to discern the work of the Spirit of God in them; and if the fruit is good, the tree must be good. "Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." Matt. 12: 33.

"VOX POPULI VOX DEI."

BY MRS. LAURA C. HUTCHINS.

"The people's voice is the voice of God." Such words are no surprise from the heathen lips that first uttered them. They doubtless harmonized with the ear of infidel France, in the days of the bloody Robespierre. But it seems strange to hear such a sentiment from the lips of professing Christians—more strange from ministers of religion, as it is sometimes heard when they are at loss for scriptural support for a pet theory.

"The Bible and the Bible alone is the rule for Protestants." If the voice of the people is the voice of God, the question becomes pertinent, Who is the god alluded to? and how many such are there? for the voice of the people makes gods many, and lords many. In China or Hindostan, it makes Confucius or Guadama objects

of adoration. In Turkey, we should then shout with the "vox populi," "There is one God, and Mohammed is his prophet." Paul should have joined in the cry, "Great is Diana of the Ephesians, the goddess that fell down from Jupiter." Elijah might have spared the prophets of Baal, and joined in the cry, "O Baal, hear us." In savage Africa and barbarous Patagonia, the voice of the people proclaims that it is right and proper to slay your foe and eat his flesh. If it be indeed the voice of God, then such were duty.

The farther men recede from the true source of religious light,—the God of the Bible, who made all things by the word of his power,—the more unfathomable become the depths of darkness and evil, into which they stumble. Thus it is that the dark places of the earth are full of the habitations of cruelty. Is, then, the voice of the people the voice of God? Such was not the faith of the youthful Daniel and his three companions in the heathen courts of Nebuchadnezzar. Such was not the faith of the three Hebrew worthies before the great golden image reared by the impious king upon the plain of Dura. Were they influenced by the multitudes assembled there? or at the sight of the burning, fiery furnace, as they replied, "O Nebuchadnezzar, we are not careful to answer thee in this matter. . . . We will not serve thy gods, nor worship the golden image which thou hast set up?" Otherwise, their notable deliverance would never have been recorded. Dan. 3: 16-18.

And did the people's voice restrain the pious Daniel when the lions' den menaced him? "He went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed." Dan. 6: 10. Had he failed thus to honor the true God,—the God of Israel,—his voice from among the lions, amid the darkness of that fearful den, would never have come ringing down the ages, cheering the persecuted, and encouraging the fearful in times of distress and danger, as he replied to the anxious inquiry of the Persian monarch, "My God hath sent his angel, and shut the lions' mouths that they have not hurt me."

"Dare to be a Daniel.
Dare to stand alone."

Had the voice of the people been the voice of God, it would not have been necessary for ten millions of the early Christians to lay down their lives as a sacrifice to the rage and superstition of the pagan nations among whom they dwelt. Nor would there have been the slaughter of some 57,000,000 dissenting ones, by the papal power,—the man of sin,—all through the gloomy period of the Dark Ages.

And was the voice of the people the voice of God when, in our own country, it held in slavery the millions so recently emancipated [at such fearful cost? Nay; the Lord is our lawgiver, the Lord is our king. He who said, "My kingdom is not of this world," said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4: 19.

A SUGGESTION.

BY ELD. R. F. COTTRELL.

A WRITER in the Buffalo *Christian Advocate*, speaking of Sunday, says, "The question of Lord's-day observance is attracting more or less consideration from all who are interested in the future welfare, morally, socially, and physically, of our country. How to bring about a greater reverence for the day is a problem which has not yet been satisfactorily solved."

We suggest that a divine warrant from the word of God for the sacred observance of the first day of the week as the "Christian Sabbath," would be the first step in the solution of the problem. The first difficulty is that the one text of Scripture in support of its observance is wanting.

—The rest of Christ is not that of torpor, but harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in duty.—F. W. Robertson.

The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND M. L. HUNTLEY.

HOME MISSIONS.

THE "HOME MISSIONARY."

THE first number of the *Home Missionary* will be issued from this Office in a few days, and mailed to local societies and scattered members in those State societies from which orders have been received.

The *Home Missionary* will be an eight-page monthly, and will take the place of the Missionary Readings that have been printed for several years. This change was necessary, in order to avail ourselves of publishers' rates of postage. Formerly, although issued from one of our publishing-houses, we have been required to mail the Readings as third-class matter, and the State societies have done the same in remailing them from their depositories. This double postage amounts to quite a large sum in the course of the year.

The subscription price for the paper has been fixed at ten cents per year, which is less than the second postage that has been paid on the Readings. It is to be hoped that the subscription price will cover the cost of the paper; and our friends will have the satisfaction of knowing that they are assisting to defray this expense, instead of paying out the money merely for mailing the paper.

Each month it will contain an address to be read on the fourth Sabbath, a Bible reading on some topic connected with missionary work, four lessons on various subjects treated in our smaller publications (beginning with the National Reform movement), a department for the children, and various other matter connected with home and foreign missions. The object of the lessons referred to, is to assist the local societies and individual members who wish to take up the study of our tracts and pamphlets, with the view of learning how to use them with skill in their missionary work.

Any one who wishes to do so, can subscribe for the *Home Missionary*. Subscribers who are so situated as to attend services on the Sabbath, will receive the paper from their librarian on the fourth Sabbath. Such persons should give their subscriptions to their librarian or some other tract society officer. All subscriptions, when forwarded to the office of publication, should be addressed to the International Tract Society, Battle Creek, Mich.

M. L. H.

IMPORTANCE OF THE WORK OF A STATE SECRETARY.

EIGHTEEN years ago the 14th day of last November the New England Tract and Missionary Society was organized. This was the first society of the kind among us, but other societies were organized soon after. It required, however, a number of years for the larger Conferences in the West to gain sufficient confidence in the system to adopt it. It was often said that it might be successful in the East, where there were railroads in every direction, but that in the large Western States it was not practicable. In several of these Conferences it did not succeed at first, and in some cases there were repeated trials made, resulting in a large indebtedness to the society. In other Conferences where the difficulties were equally great, success attended the work. Upon close examination, it was revealed that much depended upon the efficiency of the State secretary. The difficulty was not because of a lack of integrity or ability in the secretaries, but in many cases they did not comprehend the nature of the work and they had other business which claimed their attention, so that they could not give to the work of the society the time and attention which it demanded. Many of these were persons who considered their time too valuable to be spent in correspondence for the purpose of arousing an interest in missionary labor, and in the numerous and tiresome details which attended the office. It was found that those societies were most successful whose secretaries were

persons of adaptation and devotion, and who could give their whole time to the work, even though they were ladies, unskilled in business, and with but moderate education.

In one society the matter was fully tested. For three years they had experienced great difficulty, and some of the leading brethren were discouraged. Finally it was proposed that they make one more trial; and if that failed, nothing more would be said to them about continuing the organization. They were to select some God-fearing woman, unencumbered with a family, who could give her entire time and thought to the work, as their secretary, and to send her to Battle Creek to work six months in connection with the secretary of the International Society. Whether they acted from faith in the success of the trial, or from the principle which moved the unjust judge, we are unable to say; but a sister was selected and sent to Battle Creek. This move marked a new era in the missionary work in that State. Since then, that tract society has been one of the most prosperous in the country.

It has been repeatedly demonstrated that our tract societies, to secure the object for which they are designed, require more on the part of State secretaries than the transaction of business, book-keeping, and other mechanical work. There must be connected with this, devotion to the work of God,—the true missionary spirit,—which, by means of correspondence and other personal labor, shall extend its influence to local societies and scattered members. The work of correspondence, through which encouragement, information, and instruction in methods of labor can be imparted directly to our missionary workers, is of the greatest importance at the present time. By means of our weekly missionary meetings, appliances for duplicating letters, cheap rates of postage, etc., we have every needed facility for this work. All that is wanting are consecrated minds and hands to carry it forward; and as soon as its importance is realized, and the way is opened for the employment of such persons, they will be forth-coming. In nearly all of our tract societies there is work enough of this kind, which at present is left undone, to employ constantly one capable person. The expense thus incurred would, in many cases, be more than met by the additional funds that would come into the treasury as the result of such labor. To a large extent, it was labor of this kind that gave success to the tract societies in their early history, and it will be no less efficient at the present time. We appeal to our brethren in behalf of this branch of the work. Shall it not be encouraged and sustained in our various State tract societies?

We would not be understood as depreciating that portion of the secretary's work which relates to business. This is important, and it should be done correctly and efficiently; but when carried forward to the exclusion of other lines of work, a great loss in the essential features of missionary labor will be sustained. Without the direction and encouragement which should be afforded by the State society through its officers, the members will be inclined to lose sight of the importance of the work, cease their efforts, or perform the work mechanically. The life of a society depends upon the extent to which its individual members are imbued with the missionary spirit. Without this spirit, every society will become dry and formal. The work of personal labor for the salvation of souls should be revived among all who are expecting to be saved in the kingdom of God; and it *must* be revived, or thousands of our brethren will be lost because of their inactivity.

S. N. HASKELL.

THE WORK BEFORE US.

IT is with feelings of relief and satisfaction that we make the last change or turn in the road leading to our destination, when on a long journey, especially if we are nearing home; and it is with similar emotions that the student of prophecy who is looking and longing for the appearing of the Saviour, will now regard the present movement respecting Sunday legislation. With the poet, he can understandingly say, "The way may be rough, but it *cannot* be long."

We have now entered upon a movement that

will not cease until the coming of Christ in the clouds of heaven. The making of the image of the beast by the enactment of religious laws by civil authority, is the first act in the drama; the last act will be the deliverance of God's people from suffering the penalty of these laws, by the voice of God, when he ariseth to shake terribly the earth. These events are rushing upon us with startling rapidity. Unless God shall stay the forces that are in operation, it is impossible to form any idea of what will be developed in the next twelve months. In view of these facts, what is our work as missionary societies? and also as individual workers together with God?—Unquestionably it is to sound forth with a loud voice the message of the third angel of Revelation 14. A momentous crisis is upon us, and to remain indifferent and inactive *now*, will be in effect to sever our connection with the work of God.

Owing to our past backslidings and lukewarmness, we are not prepared to meet present emergencies as we should; but God has not left us at this important time. In his merciful providence, he has opened a door for us, to all classes of people, especially those of position and influence. It is impossible to conceive of circumstances which would make the presentation of our position to leading men more easy and natural than do those which now exist. In soliciting signatures to the petitions in circulation, an opportunity is afforded to form their acquaintance, learn their sentiments, arouse their interest, and supply them with reading-matter.

We should not do this work mechanically, but with our senses fully aroused to see, hear, and comprehend whatever there may be which can be turned to account in the work of saving souls. A greater mistake cannot be made than to suppose that our efforts are to cease with securing signatures to these petitions. This work is only preparatory to a much greater one that is to follow,—a work in which every one who is loyal to the God of heaven will be engaged, and one which will not cease until the earth is lightened with the glory of God. We are now to lay the foundation for this work; first, by coming into right relations with God, the study of his word and its fulfillment in events that are transpiring around us; and secondly, by co-operating with the Spirit of God in arousing an interest in these things among the people around us. To let personal or worldly interests stand in the way of the work of God at this time, will be a fatal mistake. We should be ready to engage in it as his providence may open the way, even at the sacrifice of financial interests.

The time is not far distant when the greatest abundance of wealth would not provide us either food or clothing. At that time, life itself will be sustained only by exercise of faith in God. But let no man think that he can come up to that time, absorbed in worldly matters, and then be able to exercise this faith. It will be impossible.

In his own way God will prepare his people for this experience. As in the past, it will be by leading them step by step, as they voluntarily and individually make an offering of themselves to him, and continue to walk in his opening providence. There must be a relinquishing of the things of this world, a transformation of the mind, the aspirations, and of the feelings, a constant exercise of living, active faith. The power that can save in the hour of extremity, can and will sustain in lesser trials, but the faith that cannot bear comparatively small tests, will also fail when more severely tried. In the work now before us, God is giving us an opportunity to gain strength, courage, faith, and wisdom for the future; but it remains with us to decide whether we will accept of it or not.

M. L. H.

—Each one of us is bound to make the little circle in which he lives better and happier; each of us is bound to see that out of that small circle the widest good may flow; each of us may have fixed in his mind that out of a single household may flow influences that shall stimulate the whole commonwealth and the whole civilized world.—*Dean Stanley.*

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.

LEARNING HOW TO LIVE.

AMY sat before the fire thinking. What was the use of living? The same horrid routine had to be gone over every day; the same duties had to be looked after. And what was the use of it all?

She was young and strong, so there were no wakeful nights to endure; instead, her eyes were closed in sleep as soon as her head touched the pillow, and better yet, they did not open until mother called her in the morning.

That was all good. But after breakfast, things did not suit her so well. There were beds to be made, dishes to be washed, then dinner to get; and it seemed as if dinner was not fairly over before it was time to set the table again, and prepare for supper.

Besides, the boys had to be cared for, and although Teddy (as they called him) dressed himself almost entirely, and dear little Jamie tugged away at his stockings to pull them on, because he thought he must be as big a man as his six-year-old brother—still there were buttons to fasten and strings to tie; and although it might have been pleasant and sisterly for one day, that was very different when it was distributed through seven days.

Amy was easily bothered, and if Teddy's mittens were astray at school-time, and his hat had to be looked up, it troubled her. She had never known anything about the real ills of life except so far as she imagined them to be ills, for there was enough and to spare in her home, even if it was because of mother's good management.

One of her friends had proposed to her that they should go to the Museum of Natural History. But when the morning came, behold, there was snow everywhere—the horrid, trying snow that was coming down fast and heavy, and each moment making it more impossible for her to leave the house.

Teddy's overcoat was put on with a jerk, and his feet were thrust into his boots so quickly that he was hurt, and tears filled his eyes. And when Jamie wanted to have a new string found for his top, she pushed him away unkindly; and the little boy looked at her with great, brown eyes that were full of wonder.

She felt cross, and the world was all out of joint for her. What was the use of living? Of what good was all this never-ceasing bother that kept every one from doing just what they wanted to do? Hot tears of vexation were running down her cheeks, and in no amiable frame of mind she went through with the daily tasks, hating them, and if the truth must be told, everybody.

Mother saw it all, but, like a wise woman, she said nothing. She remembered her own young days,—how little she knew then about care and work, how she would have been worried by the monotony of life, and how great her own disappointment would have been if she had been detained by the storm from going to the museum, even if she knew that it was open every day, and she could go just as well at another time.

The patience that years bring, had come to her, but not yet to her daughter. To her, the rents and seams in life, the crosses and losses, all had a meaning—they were all a part of God's plan that would some day resolve into a beautiful whole; she knew how to read providences, for the years that had gone over her head had shown to her the cause and effect, and how there was a need-be for every trial, just as in a beautiful piece of tapestry there are woven many dark threads that serve as a back-ground for the brighter colors—woof and warp were alike necessary. But then she looked through the glasses of experience.

But to Amy—ah! she could only look at things; she had not yet taken the first lessons in being able to see through, and over, and around them. Only "through a glass, darkly." Her seventeen years of life had been so sheltered by love, so hedged in by watchful eyes that would not permit anything to hurt her, that the bitterness of a small disappointment was as the waters

of Marah to the Israelites. But when they found that the waters were bitter, Moses prayed to the Lord, "and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet." And not far beyond was Elim, "where were twelve wells of water and three-score and ten palm-trees." And this brought contentment as well as refreshment.

Amy was a good girl, and she thought she loved the Saviour; but she did not carry all her troubles to him, and thus make the bitterness of disappointment sweet.

Mother knew this, but she could only pray for her that she might learn the lesson, as she herself had done. Prayer would not have made the snow cease, or melted it away, but it would have taken away the bitter waters of the disappointment.

After awhile, mother said to her very quietly, "Amy, dear, I have something for you to do,—somewhere for you to go with me when the snow ceases to fall, and the walks are cleared off a little."

"Where?" Amy asked, in a voice that was not so sweet and gentle as it might have been.

"When you speak to me, dear, please to look at me; otherwise, you will be wanting in true politeness."

The gentle voice had a strain of reproach in it, although the words were kindly spoken. That made Amy regret that she had not answered more pleasantly, and turning her head, she saw the shadow of tears in mother's eyes, and in a moment her head was upon the shoulder that had so often been its resting-place.

"I know all about it, my darling," mother said, as she smoothed back the fair hair from the girl's forehead. "I know just how bad it is to be disappointed, but it will all come right in the end, and the pleasure will be all the sweeter for having been delayed. Cloudy days make the sun more welcome when it comes out again. And God knows all about your little trials and crosses, and will help you to bear them."

"Does God care whether I have pleasure or not?" Amy asked, as she lifted up her head.

But it soon went down, for mother said, "Yes, Amy, he does. God is not cruel to his children; we are to enjoy ourselves in this world; a gloomy Christian does not recommend the gospel of Christ. We ought to be cheerful and happy at all times, to have as good a time as we can, only our pleasures must be such as we can ask God to bless. I want my daughter always to remember to carry to him not only sorrows and disappointments, but joys and pleasures; it will take the sting from the sorrow, and enhance the joy. Will you try, dear?"

"Yes, mother, I really will."

"That sounds like my own daughter; now then, the snow is lessening, and I think there is a fair prospect of sunshine. So you and I will hurry our work, because as soon as the walks are cleared, I want to take you upon an errand of mercy."

"How good! Will you tell me where we are going?"

"No, only this: Somewhere there is somebody who needs to be cheered, and you are to do the cheering."

"Is it he or she?" asked Amy.

"The last question and answer. It is to call upon a little boy who needs us. Not another word!"

On sunshiny days, the attic at the top of the tenement house was not quite so dark and dreary, for the cracks in the old roof let in little flecks of sunshine that gave it a more cheerful look, even if it did show more plainly the dirt and grimy cobwebs.

But there had not been any sunshine for several days. Instead, the snow had fallen thick and fast; and, although little Tim had longed for the warm rays that made the world look brighter to him, he could not help noticing that the old bricks and the gaps in the chimneys that their loss made apparent, were far prettier when covered over with the pure white snow, than they had been when they were grimy and smoke-stained.

He felt as lonely as the little sparrows who twittered all the time as if they are asking to be fed; and he wondered if anybody was rich

enough to give them as many crumbs as they would like. But he decided that that could not be possible.

Sitting in his high chair by the small window, he looked like a very little boy, when the fact was that he was more than twelve years old. When he was only a wee little baby, he had been extremely ill, and from that day he had grown very slowly until he was about as large as a child of four years, and then he grew no more, except that his head was too large for the feeble little body, and had to be supported by a pillow. But his eyes were large and brown, and contained a depth of tenderness that was touching to behold.

He wanted very much to ask for a piece of bread for the hungry sparrows; but he looked over at his mother who was bending over the wash-tub, and when he noticed how tired and warm she was, he had not the heart to ask for it, until a bird who was bolder than the rest, flew to the window-sill, and then upon the sash, and turning one bead-like eye, then the other, to look at him, seemed to be asking for some breakfast.

"Mother," he said in a low, piping voice, "might I have just one little crust of bread for the birdies? See now hungry they are."

The widow was about to refuse; but when she saw the eager look that accompanied the words, she wiped the suds from her hands, and going to the closet, brought a bit of bread to the boy. He crumbled it, and she opened the window so that he might sprinkle the bits upon the sill, after she had swept the snow off. The sparrow was frightened, and flew away, but he only went to a chimney near by.

Then, by some mysterious calls, many more sparrows came, and after consultation, one after another came for the bread, and soon it was gone. So a real pleasure came to Tim for that day.

Toiling up the dark stairway, mother and Amy were coming. The snow had quite filled up the chinks in the roof, so the hall was dark; and Amy was wondering why her mother had come to such a horrid place, and why she had brought so heavy a basket with her.

But when the door was opened, and she saw the little figure in the high chair, she forgot the dingy stairs and the dark halls, and thought only of him. She had never seen such great, wistful eyes as those that met her gaze; and her womanly pity went out to the helpless, almost baby, whom she saw in the window.

Mother set down the basket, and offered her hand to the widow. "Good morning, Mrs. Lee. How is Tim to-day?"

"As likely as usual, ma'am," was the answer, "leastways, I do not see any difference."

Mother had bought for Amy, as they came along, two clusters of beautiful white hyacinths. She had meant to keep them upon her bureau; but when she saw Tim's brown eyes looking wistfully at them, she laid them in his thin, white hands, saying, "Smell them, little boy."

Tim raised them one by one, and inhaled the sweet fragrance; then he handed them to Amy. But she said, "Oh, no! they are for you."

"For me? How good you are! I never had anything so pretty in my life," said the little voice. "Mother, see! Tom said there were beautiful flowers in the world, but I did not half know it."

Amy thought of all that she knew of flowers, and how many and how beautiful they were, even the wild flowers,—great fields of daisies and great red clover blossoms, and yellow buttercups and pink laurel, all sleeping under the snow, and that would spring into life and beauty under the summer sun. And here was a little boy who had never seen them. Only to think of it! Day after day and week after week sitting in that high chair, with nothing to look at but the dingy walls on the opposite side of the street, and the bit of blue sky overhead. How could he live at all?

She was so overcome with the contrast between his life and hers, that seemed so full of luxury, in spite of making beds and washing dishes, that she could hardly keep the tears back. How good God was to her! She had never half realized her mercies.

And while mother was talking to Mrs. Lee, and emptying the basket, Amy was talking to Tim. She told him pretty little stories, taking care to have them end pleasantly, for the nervous boy was very easily excited. And by the time mother was ready to go, they were fast friends.

Going down the dark stairway, and until they were once more on the way home, Amy did not speak; then she said, "Mother, I will never fret again. I have not been thankful for my mercies; but hereafter, I mean to try to help others."

"With God's help, dear child."

"Yes," Amy said reverently.

"Darling, you have learned the lesson that I wanted to teach you; you are only learning how to live. No matter how tired you are, no matter what your cares and anxieties may be, open your eyes, and you will see some one worse off than yourself; then—help them, if only by kind words."
—Mrs. M. B. Bell, in *Christian at Work*.

Special Mention.

A SENATOR'S OPINION.

THE same question which is now before Congress, respecting a restrictive law concerning the observance of the first day of the week, was up in 1885, as it had also been in former years. In the *St. Louis Globe-Democrat* of March 11, of 1885, there was published an interesting address by Senator Mc Ginnis, of Jefferson, Mo., from which we quote the following paragraphs:—

"Attempts have been made from time to time, ever since the Government was established, to induce Congress to repeal the regulations under which the mails are carried on Sunday. The State papers of the Post-office Department include many petitions from grave religious bodies and others in all parts of the country, asking for such legislation. Many of these petitions have been reported on by committees of Congress, and these reports, as well as many remonstrances against the prayer of the petitioners, are also to be found among the State papers of the Post-office Department. Some of these reports, as well as some of the remonstrances, contain such elevated sentiments of patriotism and such sound measures of statesmanship that their perusal will well repay every student of political science. Their sentiments find a ready response in the heart of every one jealous of any attempted encroachment upon the liberties of the people.

"On the 5th of March, 1830, Col. R. M. Johnson, of Kentucky (a name famous in the annals of Democracy), Chairman of the House Committee on Post-offices and Post Roads, to whom had been referred many of the memorials and remonstrances referred to, made a report from which I will read some extracts, which I recommend to the careful consideration of the Senate:—

"The memorialists regard the first day of the week as a day set apart by the Creator for religious exercises, and consider the transportation of the mails and the opening of post-offices on that day the violation of a religious duty, and call for a suppression of the practice. Others, by counter-memorials, are known to entertain a different sentiment, believing that no one day of the week is holier than another. Others, holding the universality and immutability of the Jewish decalogue, believe in the sanctity of the seventh day of the week as a day of religious devotion, and by their memorial now before the committee, they also request that it may be set apart for religious purposes. Each has hitherto been left to the exercise of his own opinion, and it has been regarded as the proper business of the Government to protect all, and determine for none. But the attempt is now made to bring about a greater uniformity, at least in practice; and as argument has failed, the Government has been called upon to interpose its authority to settle the controversy. Congress acts under a Constitution of delegated and limited powers. The committee look in vain to that instrument for a delegation of powers authorizing this body to inquire and determine what part of time, or whether any, has been set apart by the Almighty for exercises. On the contrary, among the few prohibitions which it contains, is one that prohibits a religious test, and another which declares that Congress shall pass no law respecting an establishment of religion, or prohibiting the free exercise thereof. The committee might here rest the argument, upon the ground that the question referred to them does not come within the cognizance of Congress, but the perseverance and zeal with

which the memorialists pursue their object, seem to require a further elucidation of the subject; and as the opposers of Sunday mails disclaim all intention to unite church and state, the committee do not feel disposed to impugn their motives; and whatever may be advanced in opposition to the measure will arise from the fears entertained of its fatal tendency to the peace and happiness of the nation.

"The catastrophies of other nations furnished the framers of the Constitution a beacon of awful warning, and they have evinced the greatest possible care in guarding against the same evil. . . . If Congress shall, by the authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy in which even Christians themselves are at issue. However suited such decisions may be to an ecclesiastical council, it is incompatible with a republican legislature, which is purely for political and not religious purposes. In our individual character, we all entertain opinions, and pursue a corresponding practice upon the subject of religion. However diversified these may be, we all harmonize as citizens, while each is willing that the other shall enjoy the same liberty which he claims for himself. But, in our representative character, our individual character is lost. The individual acts for himself, the representative for his constituents. He is chosen to represent their political and not their religious views; to guard the rights of man, not to restrict the rights of conscience. Despots may regard their subjects as their property, and usurp the divine prerogative of prescribing their religious faith; but the history of the world furnishes the melancholy demonstration that the disposition of one man to coerce the religious homage of another, springs from an unchastened ambition, rather than a sincere devotion to any religion.

"The principles of our Government do not recognize in the majority any authority over the minority, except in matters which regard the conduct of man to his fellow-man. A Jewish monarch, by grasping the holy censer, lost both his scepter and his freedom. A destiny as little to be envied may be the lot of the American people, who hold sovereignty of power, if they, in the person of their representatives, shall attempt to unite, in the remotest degree, church and state. From the earliest period of time, religious teachers have attained great ascendancy over the minds of the people, and in every nation, ancient or modern, whether pagan, Mohammedan, or Christian, have succeeded in the incorporation of their religious tenets with the political institutions of their country. The Persian idols, the Grecian oracles, the Roman auguries and the modern priesthood of Europe have all, in their turn, been the subject of popular adulation and the agents of political deception. If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which might follow, involving the dearest rights of all—the rights of conscience. It is perhaps fortunate for our country that the proposition should have been made at this early period, while the spirit of the Revolution yet exists in full vigor. Religious zeal enlists the strongest prejudices of the human mind, and, when misdirected, excites the worst passions of our nature, under the delusive pretext of doing God's service. Nothing so influences the heart to deeds of rapine and blood, nothing is so incessant in its toils, so persevering in its determinations, so appalling in its course, so dangerous in its consequences. The equality of rights secured by the Constitution may bid defiance to mere political tyrants, but the robe of sanctity too often glitters to deceive. The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community. That representative who would violate this principle would lose his delegated character, and forfeit the confidence of his constituents. If Congress shall declare the first day of the week holy, it will not convince the Jew nor the Sabbatarian. It will dissatisfy both, and consequently convert neither. Human power may extort vain sacrifices, but the Deity alone can command the affections of the heart.

* * * * *

"Your memorialists confess themselves incapable of conceiving any method of establishing a religion, unless it be by the establishment of its tenets; nor are they able to discover any principle which authorizes your honorable bodies to make one dogma of Christians part and parcel of the law of the land, which does not also justify the transposition of their entire creed into the civil code. A religion thus taken into special favor of the legislature, and its doctrines, rights, and ceremonies ratified and promulgated by act of legislation, would constitute an establishment as firm and as perfect as the most zealous bigot could well desire. It would require but an additional act, enforcing conformity upon the citizen under pains and penalties, to vie with the corrupt establishments of Europe during the darkest periods of ecclesiastical tyranny. Such are the theoretical results of the principle assumed by the petitioners, and such might be its practical consequences. Your memorialists are, therefore, constrained to believe that the proposed measure may justly be classed under that species of pernicious legislation against which the prohibitory clause of the Constitution just mentioned is specially directed.

* * * * *

"As before stated, the example of the old Virginia statute 'against profaning the holy Sabbath day,' illustrates the purpose of all these Sunday laws. Their object, one and all, is to enforce the religious observance of Sunday. This certainly cannot be justified by the word of God, for the command in the decalogue to 'remember the Sabbath day, to keep it holy,' had reference to the seventh day only. And I challenge the Evangelical Alliance to find a line in the Bible authorizing the transfer of the force of this divine command from the seventh to the first day of the week. . . . Laws to enforce the religious observance of the Sabbath or Sunday cannot be justified under our form of government, where there is a complete dis severance of church and state. The state has as much power to declare by law that a citizen shall go to church on Sunday, for moral or religious reasons, as to enact that he shall abstain from his usual avocations on that day, for the same reasons. Once admit the right of the state to legislate upon the subject at all, and, logically, there can be no limit to the exercise of that right. Let legislation begin by providing that the citizen shall cease from labor, traffic, and travel on Sunday, and it may logically proceed to the enactment of a law that he shall go to church on Sunday, then of one that he shall aid in building the church, and of another that he shall help to support the minister, and so on, until the regulation shall extend so far as to point out the particular faith he shall subscribe to, and the special church he shall attend and support.

* * * * *

"When those arrogant pretenders to the estate and sanctity of followers of the meek and lowly Jesus abandon all attempts to make men moral by the futile experiment of legal enactments, and return to the course pointed out in the gospel, they may hope to receive, as they will then merit, the good opinion of all good men; whereas now they are looked upon with just suspicion, at least by all those who are jealous of every attempt at ecclesiastical interference with the civil authority."

WHAT IT COSTS TO SMOKE.

LAST year the losses by reported fires in the United States reached a total of \$120,000,000, or an average monthly loss of \$10,000,000. This is regarded as an enormous waste, and is largely due to incendiarism and carelessness. How to reduce the amount so lost, is a matter of constant study. Legislatures, local government, and insurance companies make regulations, and exercise the greatest care to prevent fires. And yet the loss they occasion is \$60,000,000 per annum less than the amount paid by the consumers for cigars, and \$86,500,000 less than the total cost of tobacco consumed in smoke. Last year, tax was paid upon 3,510,898,488 cigars. The average smoker is content with a cigar worth \$30 per 1,000, or one that retails at five cents. On that basis, there annually goes up in smoke \$180,000,000, or 15,000,000 every month,—half a million dollars every day. In addition, boys waste on cigarettes \$6,500,000, and those who prefer a pipe a further sum of \$20,000,000. How many smoke? If we deduct from the total population as non-smokers all children under fifteen, constituting forty per cent of the total population of 60,000,000, it leaves 36,000,000, of whom one-half are females. Deducting these gives a male population, above the age of fifteen, of 18,000,000. If six out of every ten males above the age of fifteen, smoke, it means that 10,800,000 persons consume 3,510,898,488 cigars, or an average per smoker of 325 cigars per annum. This is less than one cigar a day. The average smoker, however, is not apt to be contented with a daily allowance of one cigar, demanding at least two. If the latter basis is the nearer correct, the army of cigar-smokers would be 4,809,449, being eight per cent of the total population above the age of fifteen. Whatever the number of smokers, it is a moderate estimate to place the cost of smoking to the people of the United States at \$206,500,000. If the cost of chewing-tobacco is added, the total expenditure for tobacco reaches \$256,500,000; that is, a sum that represents a per capita tax of \$3.44 per annum.—*American Grocer*.

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 15, 1889.

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SECOND CORINTHIANS 3.

What Does Paul here Say Was Abolished?

(Continued.)

WE affirm that no man can argue the abolition of the law of God, from 2 Corinthians 3, without doing violence to the grammar of the chapter, misconstruing the language, and perverting its meaning.

To prove this, let us briefly review the chapter from the beginning, that we may make the standpoint of the apostle our own, may enter into the spirit of his letter, and grasp the object of his argument. By keeping his object steadily in view, and treating his subject as a whole, with all its parts duly related, instead of building up theories on separate and isolated clauses, one may be able, we believe, to arrive at a clear perception, and a correct understanding, of this much-mooted portion of Scripture.

In the first verse he says: "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men." This language clearly introduces the questions which he seems to be aware were agitating the minds of the Corinthian brethren; namely, "Has Paul been intrusted with a divine mission? and if so, what proof is he able to give of his calling?"

In answer, the apostle appeals to his own work, to the results of his ministry, as the proof which he has to give. The Corinthian church was itself a monument of his labors, and a sufficient evidence that he had received his commission from the Lord. He virtually said to them, "Behold my work; and when you consider that, I do not need to commend myself to you, nor do I need letters from others to you, nor letters from you to others, to recommend me to their confidence. There are the fruits of my labors; they are my credentials."

He then proceeds to set forth the spiritual nature of his work, and, in doing so, reveals the beautiful fact that—

The Epistle of Christ Is the Law of God, written in the hearts of believers. This appears from his language in verse 3: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart."

The apostle had been the means, in the hands of God, of bringing these Corinthians to Christ under the provisions of the new covenant; and when persons are thus converted, what is it that is written in their hearts?—The law of God; for that is the great work promised in the prophecy of the new covenant: "I will put my laws into their mind, and write them in their hearts." Heb. 8:10, etc. But this is a work which can be wrought only by Christ through the operation of the Holy Spirit. Therefore when a person gives evidence that the law has been written in his heart, he gives evidence that Christ has been working for him; and through the change thus effected, such individual becomes, as it were, an epistle from Christ, declaring to all men what the power of the gospel is able to accomplish.

And because, in case of the Corinthians, Paul had been instrumental in this work, he says, "ministered by us;" that is, he had been the minister in the work of causing the Corinthian church to stand as an epistle from Christ, read of all men, on account of their having the law written in their hearts. And secondarily, in so far as Paul's instrumentality in the matter was known, they were

his epistle, known and read of all men. His declaration that they were written in his heart very naturally refers to the affection and love he had for them, as his children in the Lord. But the root and trunk, flower and fruit, of all that trans-action and that relationship, was the fact that they had had the law of God written in their hearts by the provisions of the gospel.

Verses 4 and 5: "And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." In this language the apostle expresses the complete confidence and assurance that he entertained that they were such true and genuine converts as he had represented; but he would not have any of the credit of this work attributed to himself. He would not "think," or reckon, anything to have been accomplished of himself, in his own strength; but his sufficiency, whatever he was able to accomplish, was of God.

By this thought he is now led to state the position to which the Lord has called the gospel minister. This he does in verse 6, as follows: "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." The "new testament" of which he here speaks is the "new covenant" (Gr. *diathēkē*.) The operation of the new covenant, so far as it pertains to man's probationary state, is to provide mercy for his unrighteousness. Heb. 8:12. This is the "spirit" of this covenant. And this is all pertaining to it that men can minister; for the apostle says that it is not committed to them to minister the "letter." The new covenant has its "letter" as well as the old. But the letter being that which causes death ("the letter killeth"), that is held in abeyance till all men shall have made their choice in regard to its "spirit," that is, in regard to its offers of mercy and life. Those who accept its spirit will never suffer its letter; but upon those who reject its spirit, the letter will at last take its course, in the second death.

The expression, "the letter killeth," is general, and applies alike to the old covenant and the new. Some mistakenly read verse 6 as though the "letter" meant the old covenant, and the "spirit" the new, thus: "Who also hath made us able ministers of the new covenant; not of the (letter) old covenant, but of the (spirit) new covenant; for the (letter) old covenant killeth, but the (spirit) new covenant giveth life." Such an application utterly destroys the sense of the passage; for, long years before Paul penned this language, the old covenant had passed away; and it would be absurd in him to say that he was not a minister of the old covenant, when there was no old covenant of which he could be a minister. No; he speaks of two features of the new covenant, of one of which he had been made a minister, of the other, not; he was a minister of the "spirit" of the new covenant, but not of the "letter" of the new covenant.

As the "letter" is that which causes death, both under the old covenant and the new, we can at once determine what is meant by that term; for the law of God is the great instrument that inflicts death; and that must therefore be the letter that killeth. That is its office. True, it is the standard of righteousness, but its only operation is to condemn sin, and demand the life of the transgressor. He, therefore, who should undertake to minister the letter, would have on his hands the obligation to execute the penalty of the law.

The fact that Paul, in setting forth the work of the minister under the new covenant, takes pains to state so explicitly that he is *not* a minister of the letter of that covenant, would imply that the ministers of the former covenant did minister the letter of that covenant. And such was the case, so far as that work can be performed by men.

Under the old covenant the form of government was a theocracy. God was their ruler in every sense—in their secular and temporal affairs as well as their spiritual. He of course could have no other rule of government but his law; and this

law, under that arrangement, performed the double office of moral law and civil law; and the people sustained a double relation to it: first, as morally responsible beings, accountable to God as their creator; secondly, as citizens of the State, accountable to the authority of the State. But here the king of the nation, as a nation, was God; and the Constitution of the nation was his law. In its civil capacity, this law must have penalties to be executed by God's appointed ministers of justice here among men. So we find the penalty of death attached to a violation of every one of the ten commandments, as witness the following scriptures:—

First commandment, Deut. 13:6-10; Ex. 22:20; second commandment, Deut. 13:12-16; third commandment, Lev. 24:16, 22, 23; fourth commandment, Num. 15:32-36; fifth commandment, Lev. 20:9; sixth commandment, Lev. 24:17, 21; seventh commandment, Lev. 20:10; eighth commandment, Josh. 7:20, 21, 25; ninth commandment, Deut. 19:16, 17, 19, 21; tenth commandment, Josh. 7:20, 25; all the commandments, Num. 15:30, 31.

And under that covenant the ministers of the Lord were the ones appointed to judge the people and to execute the laws. But when the penalty of death was executed upon offenders as citizens of the commonwealth, that did not cancel the account which the same individuals have to render at the bar of God, as creatures, in a higher relation, morally accountable to him. But this arrangement was a part of the old covenant, and this execution of the laws was ministering the "letter" of that covenant so far as man could do it.

And the old covenant also had its "spirit," to which Paul's rule—"the spirit giveth life"—would likewise apply. But in this case we must take it, subject to the imperfections and limitations of that covenant. Its offer of life was couched in the law of Moses, and depended on the value of animal sacrifices. But of these sacrifices Paul elsewhere speaks as follows: "In those sacrifices there is remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:3, 4.

Thus sins were held in remembrance, but not put away; hence in itself the arrangement was of no value. Its efficacy lay in the fact that it was leading on to something better, a shadow of good things to come, a medium for the time then present, for the manifestation of faith in a Redeemer to come, and the expression of a desire to have an interest in a better covenant to which that would finally give place. It set forth Christ in type, and life in shadow. But even this provision for faith was interwoven with that element which pertains to the "letter;" for "he that despised Moses's law died without mercy under two or three witnesses." Heb. 10:28.

Such was the old covenant, and such the prominent place which the ministration of the "letter" held therein. Under the new covenant there is as yet no ministration of the "letter." The execution of the penalty of the law, God reserves to himself. "Vengeance belongeth unto me; I will recompense, saith the Lord." Heb. 10:30. He commits to his servants the work of ministering the "spirit" of this covenant; that is, to proclaim its offers of life and salvation through Christ. "The Lord is that spirit" (2 Cor. 3:17), and they are ministers of Christ. The civil magistrate enforces and executes laws; but they are the laws of the land, not the laws of God as such. His work has no connection with the new covenant, and he is not "ministering the letter" of that covenant. We are now having only the ministry of its spirit; we shall in due time have that of its letter, when the Lord avenges all the evil done against him.

Having thus shown the difference in the nature of the two covenants, and the different work which the minister of God has to do under each, respectively, the apostle proceeds to compare the glory of the two systems.

(To be continued.)

A LESSON FROM THE PAST.

WHEN the Saviour was asked by his disciples when he would return to earth the second time, he first told them what would happen in their own generation. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto; for these be the days of vengeance, that all things which are written may be fulfilled." Luke 21:20-22. They were to flee in great haste. He that was in the field was not to return to take his clothes, and even he that was on the house-top was not to go into his house to take anything out. These were important words, as they brought them to a crisis when their salvation would depend upon their taking heed to the warning. No doubt this had some influence on the early Christians; for many of them sold their property, and brought the price and laid it at the apostles' feet. There would be no opportunity for them to sell when Jerusalem would be surrounded with armies. Their position would be similar to that of the children of Israel in Egypt; for they were to leave in great haste.

In process of time, the Roman army came around Jerusalem, as foretold by the Saviour. And the Roman general ordered a withdrawal of his forces without any known cause whatever. The Jews followed them as they left the city, and there was such a great slaughter that the Roman army was almost demolished. This, to the Jews, was a sure sign that God would work for them, and that the city would never be delivered into the hands of the Romans. Those who were half-hearted among the disciples would also be led to conclude that, as the Romans had fled, the time had not come for them to make such a great sacrifice,—to leave their homes, break up their business relations, and go out at once, when they could see no immediate signs of danger. But the believing disciples saw in the withdrawal of the Romans a fulfillment of the Saviour's words; and they left the city as men would leave a sinking ship. The removal of the troops and the discomfiture of the army only served to enrage the Romans, so that when they did return, there was no mercy shown to the Jews; but there came on them the most terrible persecution that had ever fallen on any people. They drank of the wine of God's wrath. The destruction of Jerusalem was typical. In "Great Controversy, Vol. IV.," pp. 22, 26, we read:—

Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God. The woes of a fallen race, pressing on his soul, forced from his lips that exceeding bitter cry. He saw the record of sin traced in human misery, tears, and blood. His heart was moved with infinite pity for the suffering and afflicted ones of earth; he yearned to relieve them all. But even his hand might not turn back the tide of human woe; few would seek their only source of help. . . . The prophecy was twofold in its meaning; while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day.

For over forty years we have published to the world that the time would come, when, in this land of liberty, there would be made an image to the papal beast; and that, in doing this, the Roman Catholics and Protestants would unite in enforcing the observance of the first day of the week as a day of religious worship. And why should they not? Sunday, as a Christian day, is a Roman Catholic institution. But the union is not formed because the Catholics change in their character,—not at all,—for they boast of never changing. It is the Protestants who must concede. And when they do this, and ask the Catholics to unite with them, it is to form a union of church and state, to enforce the observance of the first day of the week as a day of religious worship. This makes an image to the beast. This has ever been the stronghold of Catholicism. It could enforce no religious dogmas without it. This is the strength of all religious persecution; it was the protection of the Inquisition, and the shield for the punishment of heretics.

During the last twenty years, the party known as the National Reform Association has been coming to the front. Their sole object has been so to amend the Constitution of the United States that they could in some way enforce the religious observance of Sunday. Year by year they have gained strength, and have sought to enlist every other society and commendable organization into their ranks. In their one grand object they have so far succeeded that there is scarcely an organization of a religious character that has not joined them on this vital question. As these unmistakable signs indicate the approach of the gathering storm, some of our people have been stirred to sell their property, and invest their means in the cause of God. Some have been moved to sell; but when speculation has presented its alluring charms, they have purchased more largely than before. Others have been stirred for the time being, and then, like a man aroused from slumber, they have soon quieted their consciences by thinking it was too soon to make the sacrifice, that there was time enough yet; and there have even been those who would boast that these things did not frighten them at all.

But now where are we in the fulfillment of the prophecy? Every first-day organization has cast its influence in favor of this movement. They have said to them that dwell on the earth that they should make an image to the beast that had the wound by a sword, and did live. They have signed a petition for Sunday legislation,—yes, they have gone still farther; they have applied to the Catholics for sympathy and help, and have received the response that they were in perfect sympathy with the movement; and it has been claimed that there are 1,000,000 more Catholics than Protestants in favor of this union of church and state. Thus the Catholics will simply have Protestant support in enforcing one of their own dogmas. This is very consistent for Catholics, but very inconsistent, indeed, for Protestants.

Besides this, these parties, except the Catholics, have sent their representative men to Congress, and have personally appealed for this law. The question is now before Congress. Will it pass, and become a law this winter? If so, and the States adopt it, as many of them have a Sunday law already, the image of the beast will be fully formed. They have power to give life unto the image of the beast, and to "cause that as many as would not worship the image of the beast should be killed." Already we have had in Tennessee and Arkansas a foretaste of what we must expect. Now we ask, Is there anything to stir us to seek the Lord, that we may be hid in the day of his fierce anger? Even now there are many of our own people who will not be roused. And what is more lamentable, there will be many who will be stirred for a time, but will fall back if the bill does not pass this Congress, and will conclude that it is premature, and that we are too hasty, and that those who move in earnest are only those who are easily excited. Thus will be developed that evil servant who will say in his heart, "My Lord delayeth his coming, and he will begin to eat and drink with the drunken." But it will surely pass in the near future, if it does not this winter. And when that law does go into effect, there will be no correcting past mistakes. If we are wise, we shall be aroused at this all-important time.

The *American Sentinel*, which has for a number of years been on its mission, has been taken by a less number of our brethren this side of the Rocky Mountains than of those who are not of our faith. This paper has not been looked upon as advocating present truth. Our lack of interest in this question will be the means of causing many to leave our ranks when the real crisis comes. May the Lord grant us a lengthening of our tranquillity, that we may redeem our time, and hasten to do the work, which, if not done under favorable circumstances, will have to be done by the faithful few in a time of persecution. Shall we learn lessons from the past, and now move by faith? S. N. H.

FAITH AND WORKS.

"Show me thy faith without thy works," writes the apostle James, "and I will show thee my faith by my works." James 2:18. The idea is nowhere taught in the Scriptures, however, that faith can exist without works; and should such a comparison be made as the apostle here indicates, as great a contrast would be found between the faiths of the two individuals, as between their works.

Faith and works are inseparable, and correspond in degree one with the other. The truth of this is manifested in the lives of all classes, irrespective of religious belief. There are other kinds of faith than that spoken of by James, either religious or pertaining to religion. There is the Christian's faith, to which the apostle has reference, and which proceeds solely from the word of God; while there is also the faith of the merely nominal believer, which is drawn partly from the word of God, and partly from the mind of the individual, in which the reasonings of the latter are made of equal authority with the declarations of the former, so as to nullify their force wherever they are deemed too obnoxious; and the faith of the atheist, which ignores the inspired word altogether, and springs wholly from human speculation and the desires of the natural heart. The works of an individual show to which of these classes he belongs. To say that any person can have faith of one kind and works of another, is to say that a person can act contrary to his belief; for faith, in its most general sense, is belief, and nothing more. But human nature is not constituted on this plan. As the mind controls the body, so must the belief control and shape the actions, and when this ceases to be the case with an individual, he becomes a lunatic,—one whose conduct is not regulated by the controlling power of reason, unless reason and belief can be shown to be independent of each other.

A great many persons make faith synonymous with profession, but between the two there is a wide distinction. Profession may be as high as the heavens, where faith does not rise high enough to be visible; and it does not follow, because a person professes to be a Seventh-day Adventist, that he has the faith of one. Profession, being a mere outward form, is not affected by the changes which are unceasingly taking place in the human heart. A person's faith may be greatly strengthened by years of religious experience, but his profession is no greater than on the day he was first received into the church; and on the other hand, influences may work upon the heart which totally undermine faith, without affecting the person's profession in the least. Those persons therefore who imagine that they are Seventh-day Adventists in faith, while without any corresponding works, are only deceiving themselves. "If ye were the children of Abraham," said Christ to the Pharisees, "ye would do the works of Abraham;" and the same principle holds good in religious life to-day.

The exhortation to all is, "Examine yourselves, whether ye be in the faith." 2 Cor. 13:5. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. It has no other source. If we are in the faith here spoken of, the word of God, and that alone, will regulate our conduct. But if we allow the reasonings born of our own thoughts and desires to explain away part of the teachings of that word, our faith becomes of a different order, and we manifest this by ceasing to do the work which the word of God enjoins. If we have a correct and saving faith, good works will necessarily follow; and on the other hand, if we have not such works as correspond to this faith, it is conclusive evidence that we have not the faith itself.

L. A. S.

HEALTH-SEEKING IN FLORIDA.

AFTER a silence of a few weeks, possibly some of the readers of the REVIEW may desire to know of our experience healthwise, future prospects, etc., so we will briefly state a few facts. After the General Conference kindly removed from us the bur-

dens of official care and responsibility, we felt a great sense of relief, and have since been gradually but slowly improving in general health. Yet the brain and nerve weariness has still remained, and doubtless will for quite a period, though somewhat decreased in intensity.

Desiring to be as free as possible from care, and under favorable conditions of climate, where we could have an opportunity for physical exercise in the open air, the invitation of a kind friend to spend the winter months in Southern Florida was accepted.

This invitation seemed to us somewhat remarkable, as it came from an entire stranger, who had but recently embraced the Sabbath. He was not even a member of a Seventh-day Adventist church, and had never heard a course of lectures. He embraced the Sabbath from reading. We wondered what could have put it into the heart of this stranger to give us so cordial an invitation to come to his home, and make a protracted stay with him.

We left Battle Creek Dec. 17, and have been most cordially welcomed, and treated as kindly as though we were near relatives. We should not omit to mention the fact that we were also heartily invited by other dear friends to enjoy their hospitality. But on the whole, we thought it best to come to Florida. An experience in nervous prostration, depriving one, as it does, of participation in the active labor to which he has been constantly accustomed, leaving one in doubt as to future recovery, causing questionings as to whether he may ever be useful again, tends naturally to despondency and gloomy forebodings. Under such circumstances, one appreciates a kindly interest manifested by friends, such as we have mentioned. Above all, it leads to gratitude to our Heavenly Father, who never fails to have a watchcare over those who have tried in weakness to serve him. He remembers his promise that those who have forsaken houses or lands for his sake, shall receive even many fold *in this life*. Mark 10:30. How else could we explain such interest taken by entire strangers?

Our two weeks' experience in Florida has been very satisfactory. The air has been as balmy as early May or late September, the weather mostly clear and beautiful. There has been none of that chilly, damp feeling, penetrating the very bones, that is usually felt in other places near the sea coast. This is doubtless owing to the warm ocean currents about the Gulf of Mexico. The beautiful orange groves, heavily laden with golden fruit, gladden the eye and the taste. Plucked fresh from the tree, they far excel the boxed oranges of the North. We have never seen a more beautiful growth in nature than an orange grove. The tall, thrifty tree, covered with its dark green leaves, dotted all over with yellow beauties, is a refreshing sight.

But let no one think Florida is a paradise. Our lamented Eld. J. N. Andrews once said to a young friend who was about departing, with some enthusiasm, to search for a new home in the West, "Charles, if you find a place where the curse does not rest, I want you to write me at once." Alas! the curse rests in Florida, as well as elsewhere. There are many things to which a Northern man is accustomed that he will not find here, only as they are shipped in at much expense. God has not placed *all* the good things in any one country, but he has mercifully distributed them, more or less, in all countries. Though we find some very pleasant things in Florida, yet other things are not so agreeable; and before any one comes here to make a home, he should carefully investigate the matter for himself.

We greatly appreciate the freedom from care and perplexity, the pleasant, balmy weather, the kindness of friends who constantly show their care for us, the opportunity for physical labor to draw the blood from the congested brain, the chance for rest and sleep, and for meditation and prayer in the retired groves, with time to read God's word, and *think* concerning all his mercies. For years past, in the hurry and perplexity of business and care,

we have not had some of these privileges as much as needed. It is good to take time for such things, and we really suffer a loss, if deprived of them. We have often been conscious of such a loss in the past, but have hardly known how to do differently, under the pressure. But now that we are mercifully granted precious privileges, we greatly prize them. We have long been satisfied that many of our most earnest laborers are injuring health and usefulness by too much of mental and not enough of physical labor. Yea, we believe most useful men are in their graves because of this. A powerful sermon,—powerful because of its truthfulness,—might be preached on this subject. God has made us *physical*, as well as mental and moral, beings. Nature has its claims, and will assert them. The life currents all turned in the direction of *mental* exertion, congest the brain, and leave the physical system weak, flabby, and degenerated. The brain, in turn, is badly affected, till it cannot do its best work. Disease results; feebleness saps everything; exertion requires a great effort, and is productive of small results; dyspepsia and various ills set in; and death frequently follows.

It is sensible, and we believe a religious duty, to change this all by suitable physical exercise. We hear much about health reform, and much ought to be heard. But we assure many of our ministering brethren and brain-workers that here is an important part of health reform, which they could put into practice, with useful results. But we have not space for our sermon here. Suffice it to say, we are trying to practice what we preach, and with excellent results. We hope greatly to relieve brain and nerve weariness by judicious physical labor, and yet be able to do some little work for God and our fellow-men.

God is good. His cause is precious. His truth must and will prevail. His law is "holy, and just, and good," and there is nothing of value to live for in this world but to serve our blessed Lord and Master, who gave his life for us. We hope to be able to write some, at least, for our dear old friend, the REVIEW, the coming year. Though we expect to labor in the preaching field but little till we regain more strength, we trust our friends will remember us at the throne of grace.

G. I. B.

Bowling Green, De Soto Co., Fla.

THEOLOGY IN THE PUBLIC SCHOOLS.

IN the *Christian Statesman* of Jan. 3 is printed the speech made by Senator Henry W. Blair, of Sunday-bill fame, on the occasion of the referring of his proposed Constitutional Amendment, "respecting establishments of religion and free public schools," to the Committee on Education and Labor, of which he is himself the chairman. The most obnoxious portion of this proposed amendment is section 2, which provides that "each State in this Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and eighteen years, inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion." In that portion of his speech which referred to this section, Mr. Blair said:—

In regard to the general principles of the Christian religion, no one but a bigot would think of having introduced into the public schools instruction in favor of any form of sectarianism; but a knowledge of the Christian religion, even if there be no enforcement of those truths upon the conviction and belief of the child, instruction in those principles, a statement or explanation of what they are, exactly as instruction is given in the principles of arithmetic and geography and any of the common branches of science, is exceedingly desirable and important for every citizen of this country to possess, whether he applies the principle in his personal conduct or not, because they are the warp and woof, the very fabric, of society, of the surroundings in which he lives, the basis of our customs and laws and of the conduct of life.

It seems from this, that Mr. Blair supposes it is possible to give instruction in the "principles of the Christian religion," "exactly as instruction is given in the principles of arithmetic and geography

and any of the common branches of science." But this cannot be done, for the simple reason that there is no general agreement as to what the "principles of the Christian religion" are. A theological congress will first have to be called to decide this question; and even after this has been done, there will be nothing which will guarantee to any one, beyond possibility of doubt, that their decision is correct. There is a difference between an investigation of the truths of science and those of religion, which must be taken into account; namely, that while in the former case the result is never affected by individual preferences or prejudice, in the latter case it almost always is; and therefore one could not have the same confidence in the results arrived at in a theological congress that he would have in one which considered subjects of a scientific nature, especially such simple scientific subjects as those mentioned in the proposed amendment. Many are the published text-books treating upon arithmetic, geography, and other branches of science, yet one does not contradict another. But how different with works treating upon questions of religion! Not only is there here the widest difference of belief, but the conflict rages as fiercely around the fundamental principles of the Christian faith as in any other part of the field. We venture the assertion that the ablest theologian in our land could not at the present moment define the principles of the Christian religion so clearly and exactly as to be certain that no other theologian, representing a denomination of equal importance with his own, would offer a dissent from his views. Certainly Mr. Blair himself, who by his own confession is not a church man, would not be qualified to define what those principles are which his amendment so prominently concerns.

But whatever these "principles" might turn out to be, when summoned from their present obscurity by some Ecumenical council of American theologians, it seems evident that something more is meant by the language under consideration than the instruction of the youth in the principles of virtue and morality; and the fact that such instruction is desired by a large majority of the denominations of Christendom would not render it unsectarian in its character, any more than it would be, should all these denominations afterward unite into one body, and thus constitute themselves one of the sects of Christendom in whose interests it would be unlawful to legislate. In view of the professedly earnest desire for Christian union which finds expression at the present time from all denominations, it would seem that there ought to be considerable hesitation on the part of somebody before allowing the nation to pass laws which would place a premium upon the divided state of things which now prevails to the great detriment of the best interests of the church.

L. A. S.

THE LATEST POLITICAL EXPOSURE.

ON all sides, since the late presidential contest, reports have been coming in of gigantic and barefaced instances of political dishonesty, until it seems as though the recent election would take the precedence of all others in its unenviable display of national corruption; but it seems difficult to credit such a story as the *Voice*, organ of the prohibitionists, now prints, so conspicuously and so definitely, however, as to leave little doubt of its correctness. This journal displays fac-similes of letters purporting to have passed between the chairman, vice-president, and treasurer of the Republican National Committee, and two employes of the *Voice* publishing company, relating to a scheme by which it was hoped to reduce the prohibition ballot by 25,000 or 50,000 votes. The substance of the *Voice's* exposure is that these men, who by their position took the lead in the Republican campaign, bought of the two employes of the *Voice* the latter's mailing list for \$250, promising one of the thieves Government employment, while the other was offered regular work in the Republican ranks. The use which they made of the list was to send Democratic campaign documents, wrapped in copies of the *Voice*, to all that journal's readers, thus giving the impression that it was in league with the Democratic party to secure the defeat of the Republicans. After such a revelation as this, no further comment on the subject of political corruption seems to be necessary. Nor would it seem that very much argument would be needed to convince one that his spiritual interests will not be likely to be furthered by close contact with our politics in their present state.

L. A. S.

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.

A NEW YEAR'S MOTTO.

"Lord, what wilt thou have me to do?" Acts 9: 6.

Something, Lord, something each day,
It may not be very much;
Perhaps something for lips to say,
Or something for hands to touch;
I fain would show that my love is true,
Give me, Lord, something for thee to do.

But how shall I know thy work?
How, how shall I do it best?
So that I spoil it not, nor shirk,
Nor weary before the rest.
Thyself be my teacher, Lord, that I
May learn, and copy, and satisfy.

So that, without or within,
I may do something for thee;
Denying both self and sin,
For the love that died for me;
Earnestly asking, should doubts arise,
Thy will—what to do or sacrifice.

O! quicken my ears to hear,
Lord, open my eyes to see;
Every day in this new year
Let me do something for thee;
With thee beginning a Sabbath sweet,
And lay the year, crowded with work, at thy feet.
—Rev. George Tompkins.

NOVA SCOTIA.

BRO. D. A. CORKHAM writes that the truth is steadily gaining ground in Nova Scotia. There are now more than fifty Sabbath-keepers in that province.

MICHIGAN.

MONTEREY.—I closed a four weeks' effort with this church last evening. The cloud of discouragement which had covered the church was removed, and in its place came the freedom which the Saviour can bring to his people. Twelve or more made a start in the Christian life. Two were baptized. The preaching was mostly of a practical nature. The Blair bill was considered, and our people in this county are circulating petitions. I have been greatly refreshed in spirit while laboring with this people.
A. O. BURRILL.
Dec. 31.

COLORADO.

SILVER CLIFF AND SAGUACHE.—The week of prayer I spent with the Silver Cliff church. Many who attended the meetings were really blessed, and testified that it was the best meeting they ever attended. The Christmas exercises were very interesting, and over twenty-five dollars were donated to the foreign missions, besides several dollars' worth of jewelry. Bro. Green held a canvassing class each day, and one brother intends to give all his time to canvassing. About fifty *Sentinels* were ordered by the T. and M. society, and the editors in that valley were supplied with the *Sentinel* for a year. Two joined the T. and M. society, and weekly missionary meetings were arranged. I have not heard directly from the elders of the other churches, but have learned indirectly that at Denver the donations were \$135, and at Boulder over eighty dollars.

From Silver Cliff I went to Saguache, where we have a small church scattered over forty miles of country. Some had moved to other parts of the State, making the attendance small. I spoke twice on church and state, and the editor of the leading paper printed the lectures in his paper in full. As the brethren depended on the sale of their cattle for money, they had no ready cash, but about forty dollars' worth of jewelry was donated to the foreign missions.
E. H. GATES.

NORTH CAROLINA.

AMONG THE CHURCHES.—Dec. 7-10, I was with the Newton church. This is an organized church, meeting about four miles southeast of Newton. I held four meetings with them, preaching each time. The brethren seemed to be encouraged, and several expressed a strong desire to do something for the Master, in getting the truth before their friends and neighbors. Some not of our faith attended the

meetings, and they seemed to be favorably impressed.

I was at Lenoir Dec. 11, 12, and 24, preaching five times, with good effect. There is no organization here, there being only a few Sabbath-keepers in the neighborhood. They have a meeting-house, and there seems to be a good interest. I have strong hopes that we may be able to build up a church at this place. I next went to Valley Cruces, in the Alleghany Mountains. This small church was, by the blessing of God, encouraged to greater earnestness in the work of overcoming. Some of the brethren promised to give themselves fully to the work for this time. This church has an unfinished house of worship, which I hope will soon be put in such a condition that it can be used in the winter.

Dec. 20-23, I spent with the church at Cove Creek, preaching four times. They were much encouraged here, as well as at all the other places visited. They rejoiced that the General Conference had not forgotten the work in North Carolina. My heart rejoices that the Lord has helped me to feed these hungry souls of his in my native State, with the bread of life; and while I have tried to water other souls, my own has been watered. It is a blessed privilege to work for the Lord. I am sure God has a people in this Southern field.

Dec. 28. J. W. BAGBY.

NEBRASKA.

AMONG THE CHURCHES.—In company with Eld. J. P. Gardiner, I visited the following churches in Dist. No. 4: Dec. 18, 19 was spent with the company in Beaver City and the church at Richmond. We found them observing the week of prayer. They appreciated the readings given, and received the words spoken by Bro. Gardiner, with gladness. We met with the New Era church the 20th and 21st, and were much encouraged by the cheerful testimonies of the old soldiers of the cross, who have for years been walking in the light of present truth. We next visited Alma, where we hope soon to be able to organize a church, there being a sufficient number who are already keeping the Sabbath.

Dec. 24 we went to Bloomington, where we found Eld. O. A. Johnson. The brethren there seemed to have gathered much strength and courage from the Readings for the week of prayer. Eld. Johnson preached on the proposed Constitutional Amendment, and the Blair bill. The people seemed very much stirred over this question. We had a good meeting in the city of Red Cloud, where a few are trying to hold up the standard of truth to those around them. They had met together during the week of prayer. Their hearts were tender, and ready to receive the words spoken by Eld. Gardiner. Dec. 26-30 we visited the Red Cloud country church, where we had a very pleasant and profitable time. The testimonies borne in the social meetings were full of courage, and the people are aroused to activity by the prospect of the passage of a national Sunday law.
W. J. WILSON.

JACKSON.—Our young church located near this place, on the Missouri River, was organized in September, 1886, with a membership of twenty-six, most of whom accepted the truth under the labors of Eld. O. A. Johnson. After a year's prosperity in the church, temporal reverses from fire and flood overtook many of our members, in consequence of which some moved away, leaving those who remained much discouraged and embarrassed for lack of means. However, a part of our number succeeded in raising money to defray their expenses to camp-meeting last fall; and when we found that some there had traveled a distance of 300 miles to attend, and as we learned of the sacrifices others were making to advance the work of the Master, we felt that we had done nothing.

On returning home, we counseled together to devise means to raise the standard of the church. The Lord blessed our efforts. Then came the week of prayer, during which we realized the help of God. At Christmas time, some thought it would be impossible to give anything to the missions, as it was difficult to secure sufficient to pay our tithes, but we concluded to do the best we could. The children caught the spirit, and as we assembled in our little church, every face expressed joy. The donations amounted to \$17.30. That Christmas will long be remembered. Many differences were settled; and all expressed an earnest desire to help forward the work of God to the utmost of their power.
C. S. COLE.

WEST VIRGINIA.

KANAWHA STATION AND BEREA.—The work is onward in this State. Since my last report, I have held a revival meeting with the church at Kanawha Station, and was with them during the week of prayer. Our worker's meeting was also held during the week of prayer. The sweet, tender Spirit of the Lord was with us in all these meetings. The church was greatly revived and strengthened. The week of prayer and the days of fasting were observed as recommended by the General Conference. The Christmas exercises were held on Sunday evening, and the offerings of the Kanawha church and those present amounted to over twenty-five dollars. The church quarterly meeting was held Dec. 22, 23. Seven members were added to the church. Bro. S. F. Reeder, who has lately moved from Kansas, was elected elder of the church. The Kanawha church now numbers fifty members, and is, I think, in a better working condition than ever before. Union and harmony exist throughout the body.

Quite an interest was manifested in our workers' meeting, in regard to the canvassing work. Bro. Reeder, from Kansas (who has been appointed as our State agent), and wife, also brother and sister Robb, were present at the meeting, and manifested much zeal and earnestness in the work. A company of ten was formed, who will begin canvassing the first week in January; and others desire to enter the work soon. We expect to see prosperity attend their labors. We are now at Berca, holding a revival meeting. The Lord is blessing the humble efforts put forth in this State, and to his name be all the praise.
W. J. STONE.
Dec. 28.

INDIANA.

MAXWELL.—I held meetings at this place Dec. 14-20. This church has recently built a house of worship, which is proving to be a source of encouragement to the cause, and an astonishment to those who have so strongly opposed the progress of the truth at this place. During my stay here, I presented the subject of religious liberty and the dangers of the proposed National Reform movement. The effect was encouraging. I have never, during my thirteen years' labor in the State, found a place where more prejudice existed, than at Maxwell; yet out of eighty-two persons canvassed (not of our faith), sixty signed the petitions in favor of religious liberty. I am very certain that if the people could be informed in regard to the real nature of the Blair Amendment and Sunday bill, two-thirds of them would oppose it entirely. One man who had stated that the bill ought to become a law, gladly signed the petitions, after hearing on the subject, and reading the Battle Creek *Journal* containing Eld. Jones's lectures. One sister ordered twenty-five *Sentinels* sent to as many leading men of the county for one year. Hundreds ought to do likewise. One person joined the church while I was there. Several others are almost persuaded to obey the truth; and if the proper labor could be bestowed there, some of these could be gathered into the fold. Their church building will be ready for dedication soon. There is a good missionary spirit manifested by the tract society. May all be faithful in all things.
WM. COVERT.

LABOR AMONG THE SCANDINAVIANS.

AFTER BRO. J. F. HANSEN had visited the churches in Dakota, we united in labor at Alta, Iowa, Nov. 27. A number have embraced the truth there during the last year. A church of ten members was organized, and an elder ordained, and we celebrated the ordinances with them for the first time. We then visited and labored at Ruthven, Spencer, Wesley, Forest City, Parkersburg, Ames, Dayton, Scranton, Bowman's Grove, Exira, Elkhorn, Weston, and Council Bluffs. We divided our time during the week of prayer among the churches at Exira, Elkhorn, and Bowman's Grove. We spent Christmas with the brethren at Elkhorn. Their gifts to the missions amounted to about \$250. As our churches in Iowa have had but very little help for some time, they were glad to have labor bestowed upon them. Eld. Hansen labored in this State years ago, and was the means, in the hands of God, of raising up believers and churches here. The brethren were glad to see and hear him once more.

We tried, in the fear of God, to set before our brethren the present truth, and to have them see that it is time to sell and give, and not to buy more land, as

some are doing. We celebrated the ordinances, and held an election of officers, at most of the places we visited. The Lord came very near, and gave us precious seasons with the brethren. We are sorry to see that in some of our churches, some of the older members are not in so good a spiritual condition as they should be. This is especially the case with those who have lost faith in the "Testimonies." We find among the Scandinavians, as well as among the Americans, that those who have but little faith in the "Testimonies," have but little faith in helping the cause, and are robbing God in tithes and offerings.

There are openings and calls for labor among the Scandinavians in many places in this State. May God give us more faithful workers.

Dec. 30.

P. L. HOEN.

A GOOD WORD FROM WASHINGTON.

FROM a private letter from W. H. Saxby, Washington, D. C., we take the liberty to publish the following:—

"My heart is filled with gratitude this morning, from our experience last evening. We carried out the program quite fully in our Christmas exercises. Our donations two years ago were about forty dollars; last year, fifty-eight dollars; last evening, \$162.25. I rejoice when I see what the Spirit of God has wrought upon the hearts of this little company. Two more have accepted the truth during the last week."

THE WEEK OF PRAYER AT KANSAS CITY, MISSOURI.

THE week of prayer was a season of refreshing to the Kansas City church. The daily readings had a good effect. Meetings were held twice each day, except on Friday; while on the fast days four or five services were held each day. The children were not neglected, several meetings being held especially for their benefit. During the entire week the attendance was good, and a number of those not of our faith came in. One meeting was held for the benefit of those who expect to solicit signatures to the petitions.

On Sabbath, at the praise meeting, over fifty testimonies were given in quick succession, all testifying to the goodness of God. The Christmas program was fully carried out. The donations amounted to \$61.73. The cause is onward in this city, and we feel hopeful and of good courage, believing that God is blessing the work here.

D. T. SHIREMAN.

CANVASSING IN ARKANSAS.

THAT the South is a more difficult and less desirable field of labor than the North, is attested by all who come here. There are several plausible reasons for this, the principal one being the want of means. The whole country was impoverished by the war. It is generally felt here that the war "desolated the South and enriched the North." This not only still has its depressing influence, but there is an aversion to paying a Northern man much for his labor; and a prejudice also exists against his teaching.

The want of internal commerce, such as manufacturing establishments, railroad traffic, etc., depresses the home markets; and such things as rags, old iron, and many of the commodities of life—including eggs, butter, and vegetables of all kinds—either find no market, or are of so little value that no account is made of them. There are, of course, exceptions to the above statement, but this is true of the field in general; and the expense attending the work of the ministry,—such as tents, camp-meetings, traveling expenses, and necessary wages,—brings a burden which the people are unable to bear, even though their hearts are ever so willing, especially when we realize that it is almost universally the poorer classes who embrace the truth.

To carry the message, therefore, to these people in the manner done in the North, presents almost insurmountable difficulties; but we feel very thankful to our Heavenly Father that another and perhaps a more effectual means is opening up before us,—one in which, thus far in this State, the hand of God has been leading out,—and our hearts are rejoicing in it. I refer to the canvassing work. In this our consecrated men and women can engage successfully; and when we can employ those natives of the South who have shared the defeats of the Confederate side of the Rebellion, it allays all

feeling, and the hearts and homes of the people are open to receive them. This has been our object; and the success we have had has been beyond expectation.

One brother writes:—

I have taken thirty-six orders for "Thoughts on Daniel and the Revelation" in six days. People often try to get me to stay longer, and tell them more about the truth. They thank me for coming, and ask me to come again. A lady happened to call at one place where I was stopping. She said she had been praying for light. I gave her a canvass, and she said it was just the light she wanted. She wept like a child, and I have every reason to believe she will soon keep the Sabbath. I entered a steam saw-mill, and walking up to the owner, asked to engage his time for a few moments. He suspended his business and listened patiently; and the result was that I sold him the book. I feel proud of the book I have to show, and I throw my whole soul into each canvass as though it were my last before probation ends. Is it not glorious to be a co-laborer with Jesus Christ? Why do not all our people desire to work in the vineyard of the Lord? The wages are high, and the pay is sure.

This brother spent five years in the rebel cause. One day, while in company with him, we called to visit an old lady who supposed we were both "Yankees." She soon began a lamentation of how the Yankees had come South and taken all her slaves, and ruined her home and happiness. "And now," she said, "they come in with their new religions and Yankee notions, just to break up our society," etc. When our brother had listened a sufficient length of time, he said to her, "Madam, I fought just as hard to save the negroes as you did, and have suffered just as much in consequence of the war." "Did you, indeed?" she said. "Are you a Southerner?" When informed that he was, she was so profuse in her kindness and hospitality that he could scarcely get away from her home. I am satisfied that the more of the real Southern element we can induce to engage in the work, the greater will be our success. The "color line" is here, and will remain until custom changes, as will also the prejudice against the Northerners; and each must abide its own time.

Another company of four average workers have sold and delivered over \$600 worth of books in eleven weeks, and would have delivered \$100 worth more, had not delays occurred. Another brother is steadily at work, taking from twenty to thirty orders per week for "Marvel of Nations" and the "Bible Readings;" and several others in the State are at work, with good success. Our work, however, is just begun. With the Lord's help, we expect to see missionaries in every part of the State. Will not our brethren and sisters who are longing to do something in this precious cause, take this matter to the Lord in prayer, and consecrate themselves to his service, and write to me when they are ready to enter the field? Arrangements are being made for several companies to go out Jan. 1. We would like to hear from all who wish to join us.

The question might be asked, Why do the people in the South subscribe for books so freely when they are so poor? 1. Because it is God's way of presenting the truth before the people. 2. Because the Southern people are not overstocked with literature, and they are hungry for something to read. 3. Because they are liberal with what money they do have, and will freely purchase when approached in the right manner. 4. Because there are not such numbers of canvassers throughout the South as in the North. Several good results of the canvassers' work may already be seen. We are very thankful for success, and know that the hand of God is with us. One recent conversion in our State is worthy of mention.

A minister of the — denomination, getting a salary of \$900 a year, was called into Texas last summer to defend his church against the "tent work" of two of our brethren. He listened to them three evenings, and returned home, telling his brethren that he "might as well try to turn the Mississippi River up stream as to defeat those men," and that to "defeat them would be to defeat the word of God." He began to preach the perpetuity of the law to his congregations, who soon showed their disapproval by giving him his discharge. Discouraged with his own people, he embraced the Sabbath and all he had learned of our faith, and now comes to us to engage in the canvassing work or in anything we desire him to do. He needs the prayers of our people that he may be sustained.

God is merciful to us. To him be all the praise and honor. "O that men would praise the Lord

for his goodness, and for his wonderful works to the children of men." J. P. HENDERSON.

THE MEETING AT MONTEREY, MICH.

THE quarterly meeting for Dist. No. 4, Mich., was held at Monterey, Dec. 15, 16. It was largely attended, and proved to be one of the best held in this district for some time. The meeting was preceded by the labors of Eld. Burrill for two weeks, which had aroused considerable interest in that place. Eld. Corliss, also Eld. Root, our director, were present, and gave excellent instruction. The Constitutional Amendment and the Blair Sunday bill received special attention. The interests of the Sabbath-school were looked after by Bro. G. W. Morse, who gave valuable instruction, especially on the methods of studying the lesson. The meeting closed with such an interest, both in and outside the church, that it was thought best for Bro. Burrill to remain and follow it up; and his efforts have been greatly blessed of God.

The following recommendations were introduced by the director, and adopted:—

That we recommend an immediate, thorough, and systematic circulation of the petitions throughout the district.

That the *Sentinel* and "Sentinel tracts" be especially circulated.

That Bible readings on National Reform be given in all our churches, and be made a subject of special study at home.

That a committee be appointed to settle with the district secretary.

That each consider it a part of his Christian duty to visit the lonely ones, and pray with them.

We are sure that if these recommendations which refer to labor, are carried out, our next district meeting may be even more interesting.

EMMA J. BUCK, Sec.

WORDS OF ENCOURAGEMENT.

As the work of the canvasser is one of sowing, not of reaping, his opportunities of seeing his labors bear fruit are few, compared with those of the minister or Bible worker. Hence he does not have the pleasure and encouragement of seeing those for whom he labors rejoicing in the truth, but with the eye of faith he must look forward to the great reaping time, for the result of his work. Although this is the rule, there are some happy exceptions, and for the encouragement of our fellow-workers we will narrate one which has been a great source of encouragement to our company.

A member of the company, while returning from work, on the cars, engaged in conversation with the conductor, which resulted in the canvasser's loaning him "Great Controversy." Not long after this, another of the company learned from the conductor that he was reading the book with great interest. This interview resulted in his obtaining "Helps to Bible Study," he giving, in return, a donation "to help the cause," as he expressed it. As the subject of the sanctuary seemed to interest him most, "The Sanctuary and 2300 Days" was placed in his hands. Soon after, a note was left in the post-office, requesting an interview on his return trip; and to the great joy of all, we learned that he had decided to obey God at the sacrifice of friends, position, and all. At his earnest request, two of us spent the next Sabbath (his first) at his home in Bloomington. His wife, who was in harmony with him—a blessing for which he said that he praised God with a gratitude second only to that for the truth itself—had made preparations to keep the Sabbath "according to the commandment." None of the cross-bearing points of our faith staggered them, the language of their hearts seeming to be, "Lord, what wilt thou have me to do?" He stated his case before the railroad officials, which resulted in his being retained, with the privilege of keeping the Sabbath. He was a member of the Presbyterian Church, and had previously sacrificed a position of \$110 a month for one of \$75, that he might keep what he had supposed to be the Sabbath.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whither shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

A. F. BALLENGER.

MEETING AT CLEVELAND, OHIO.

THE district quarterly meeting held at Cleveland, Dec. 28-30, was a profitable season. The attendance from outside of Cleveland was not large; but those who came, felt amply repaid for so doing.

Eld. J. D. Rice, of California, was with us, and assisted in the meetings.

The cause in Cleveland is growing constantly. There is an urgent demand for a place to hold meetings. The mission rooms are altogether too small, about seventy-five being as many as can be seated in them. Steps were taken to see what could be done to secure mission property and build a church. The means with which to build is the only thing that will hinder this advance step from being taken. We cannot but believe that God will put it into the hearts of those who have the means, to help provide a suitable building in which to carry on the work in that city. The Cleveland church now has the largest membership of any church in the State, and is constantly increasing. Cleveland has 250,000 inhabitants, and is growing very rapidly. No other city of the West was so stirred in 1843-44 as Cleveland. Thousands believed the message preached by William Miller in the old tabernacle, and other buildings in the city, some of which are still standing. The influence of the first message is still felt by many here.

The Lord came very near and graciously blessed during this meeting. Especially was this the case on Sunday night, after the public services had closed, and the congregation had retired. A dear brother, who had been a great sufferer, was healed in answer to prayer, and the glory of God's presence filled the mission home. Like Peter on the mount, we felt that it was good to be there.

R. A. UNDERWOOD.

The Sabbath-School.

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

CONDUCTED BY L. A. SMITH, G. W. MORSE, AND W. A. COLCORD.

OLD TESTAMENT HISTORY.

LESSON 4.—GOD'S CARE FOR HIS CHILDREN.

(Sabbath, Jan. 26, 1889.)

INTRODUCTION.—In this lesson we continue the study of the plagues that were brought upon the Egyptians to compel them to let the Israelites go. It should be borne in mind that God was endeavoring to reveal himself to the Israelites in such a manner that they would be enabled to understand his attributes. Two things were necessary: First, that he should manifest himself by miracles; and secondly, that those miracles should be of such a character as evidently to distinguish them from the jugglery of the magicians, and to convince all observers of the existence and omnipotence of the true God, in contradistinction to the objects of idolatrous worship.

Questions, with Scripture Texts, Notes, and Comments.

1. What was the fourth plague that came upon the land of Egypt?

"And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the Lord, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. . . . And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies." Ex. 8: 20, 21, 24.

The plague of the flies was designed not only as a plague upon the Egyptians, but also to destroy the trust of the people in Beelzebub, or the Fly-god, who was revered as their protector from visitations of swarms of ravenous flies, which infested the land generally about the time of dog-days, and were removed only, as they supposed, at the will of this idol. This miracle evinced the impotence of Beelzebub, and caused the people to look elsewhere for relief from the fearful visitation under which they were suffering.

2. What remarkable proof of his power did the Lord give in connection with the plague of the flies?

"And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth. And I will put a division between my people and thy people: to-morrow shall this sign be." Verses 22, 23.

"Hitherto the plagues appear to have been common to the Egyptians and Hebrews. We can easily understand that the latter were included in these visitations, to punish them for their partially favoring the idolatries of Egypt, and for their unbelief. But as this may have contributed to prevent the Egyptians from seeing the finger of God in the previous plagues, a distinction was henceforth to be made, and the land of Goshen was exempted from the calamities still impending. It was a division strikingly illustrative of that final diversity of allotment which awaits the two great classes of men, the righteous and the wicked, in the great day of discrimination."—*Bush*.

3. When Pharaoh still refused to let the people go, what plague was threatened?

"Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain." Ex. 9: 1-3.

"The miracle which destroyed the cattle, excepting those of the Israelites, was aimed at the destruction of the entire system of brute worship. This system, degrading and bestial as it was, had become a monster of many heads in Egypt. They had their sacred bull, and ram, and heifer, and goat, and many others, all of which were destroyed by the agency of the God of Moses."—*Philosophy of the Plan of Salvation*.

4. Did the cattle of the children of Israel suffer?

"And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. And the Lord appointed a set time, saying, To-morrow the Lord shall do this thing in the land. And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go." Verses 4-7.

5. What was the sixth plague?

"And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast." Verses 8-10.

The peculiar fitness of the sixth plague will be better understood by remembering that in Egypt there were altars upon which human sacrifices were offered to propitiate Typhon, or the Evil Principle. The victims were burned alive, and their ashes gathered by the officiating priests, and thrown into the air, in order that evil might be averted from every place to which an atom of ashes was wafted. By the direction of the Lord, Moses took a handful of ashes from the furnace, and cast it into the air. Instead of averting evil, boils and blains fell upon all the people of the land. Thus the bloody rites of Typhon became a curse to the idolaters, and the supremacy of Jehovah was affirmed.

6. What was threatened as the seventh plague?

"And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt." Verse 22.

7. How terrible was this plague?

"And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field." Verses 23-25.

8. Was there anything that was not destroyed by the hail?

"But the wheat and the rye were not smitten: for they were not grown up." Verse 32.

9. How did God again show his power and his care for his people?

"Only in the land of Goshen, where the children of Israel were, was there no hail." Verse 26.

10. When Pharaoh again broke his promise to let the people go, what did the Lord threaten?

"Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coast; and they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field." Ex. 10: 4, 5.

The eighth plague was directed against the worship of Serapis, the god who was supposed to protect the country from locusts. By the miracle of the locusts, the impotence of Serapis was made manifest, and the idolaters taught the folly of trusting in any other protection than that of Jehovah.

11. How severe was this plague?

"And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt." Verses 13-15.

12. What was the ninth plague?

"And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." Verses 21-23.

The plague of the darkness was directed against the Egyptian gods Isis and Osiris, who were originally the representatives of the sun and the moon. They were believed to control the light and the elements, and their worship prevailed in some form quite generally.

13. What showed in a special manner that this darkness was not from ordinary causes?

"They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." Verse 23.

14. What was the tenth and last plague threatened?

"And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more." Ex. 11: 4-6.

The Egyptians had, for a long time, cruelly oppressed the Israelites, and to put the finishing horror to their atrocities, they had finally slain at their birth the offspring of their victims; and now God, in the exercise of infinite justice, visited them with righteous retribution.

15. How did the Lord propose to show that he put a difference between the Egyptians and the Israelites?

"But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel." Verse 7.

The expression "shall not a dog move his tongue" implies that nothing could harm or affright the Israelites; they should abide in peace and safety.

Suggestions for General Exercise.

1. Were the Egyptians a religious people? 2. Was their religion false, or true? 3. How do you show it? 4. What did God seek to accomplish by the miracles of the plagues attending the deliverance of Israel, as pertaining to Egyptian objects of worship? 5. What, as pertaining to himself? 6. What, as pertaining to the Israelites? 7. What, as pertaining to the Egyptians? 8. Specify the particular forms of Egyptian worship at the destruction of which each of the several plagues was aimed. 9. Why did the Lord permit the Israelites to suffer in common with the Egyptians, in consequence of a portion of the plagues? 10. What condition of the human mind renders it necessary that a religion claiming to be of divine origin, should be accompanied with miracles? 11. Has any religion but that taught in the Scriptures, been accompanied with supernatural manifestations? 12. What may be regarded as the chief purpose of the miracles recorded in the Scriptures?

CONCERNING MIRACLES.

THERE has been so much false philosophy written concerning the subject of miracles, that it is difficult for those conversant with the speculations of writers upon this subject, to divest their minds sufficiently of a pre-existing bias, to examine candidly the simple and natural principles upon which are based the evidence and necessity of miraculous interposition.

The following statement is true beyond controversy: *Man cannot, in the present constitution of his mind, believe that religion has a divine origin unless it be accompanied with miracles.* The necessary inference of the mind is, that if an infinite being acts, his acts will be superhuman in their character; because the effect, reason dictates, will be characterized by the nature of its cause. Man has the same reason to expect that God will perform acts above human power and knowledge, that he has to suppose the inferior orders of animals will, in their actions, sink below the power and wisdom which characterize human nature. For, as it is natural for man to perform acts superior to the power and knowledge of the animals beneath him, so reason affirms that it is natural for God to develop his power by means and in ways above the skill and ability of mortals. Hence, if God manifest himself at all,—unless, in accommodation to the capacities of men, he should constrain his manifestations within the compass of human ability,—every act of God's immediate power would, to human capacity, be a miracle. But if God were to constrain all his acts within the limits of human means and agencies, it would be impossible for man to discriminate between the acts of the Godhead and the acts of the manhood. And man, if he considered acts of a divine origin, which were plainly within the compass of human ability, would violate his own reason.

Suppose, for illustration, that God desired to reveal a religion to men, and wished them to recognize his character and his benevolence in giving that revelation. Suppose, further, that God should give such a revelation

and that every appearance and every act connected with its introduction was characterized by nothing superior to human power. Could any rational mind on earth believe that such a system of religion came from God?—Impossible! A man could as easily be made to believe that his own child, who possessed his own lineaments, and his own nature, belonged to some other world, and some other order of the creation. It would not be possible for God to convince men that a religion was from heaven, unless it were accompanied with the marks of divine power.

Suppose, again, that some individual were to appear either in the heathen or Christian world—he claiming to be a teacher sent from God, yet aspiring to the performance of no miracles, and assuming to do nothing superior to the wisdom and ability of other men. Such an individual, although he might succeed in gaining proselytes to some particular view of a religion already believed, could never make men believe that he had a special commission from God to establish a new religion, for the simple reason that he had no grounds more than his fellows, to support his claims as an agent of the Almighty. But if he could convince a single individual that he had wrought a miracle, or that he had power to do so, that moment his claims would be established, in that mind, as a commissioned agent from heaven. So certainly and so intuitively do the minds of men revere and expect miracles as the credentials of the divine presence.

This demand of the mind for miracles, as testimony of the divine presence and power, is intuitive with all men; and those very individuals who have doubted the existence or necessity of miracles, should they examine their own convictions on this subject, would see that by an absolute necessity, if they desired to give the world a system of religion, whether truth or imposture, in order to make men receive it as of divine authority, they must work miracles to attest its truth, or make men believe that they did so. Men can produce doubt of a revelation in no way until they have destroyed the evidence of its miracles; nor can faith be produced in the divine origin of a religion until the evidence of miracles is supplied.

The conviction that miracles are the true attestation of immediate divine agency is so constitutional (allow the expression) with the reason, that so soon as men persuade themselves they are the special agents of God, in propagating some particular truth in the world, they adopt likewise the belief that they have ability to work miracles. There have been many sincere enthusiasts, who believed that they were special agents of Heaven, and in such cases the conviction of their own miraculous powers arises as a necessary concomitant of the other opinion. Among such, in modern times, may be instanced Immanuel Swedenborg, and Irvine, the Scotch preacher. Impostors, also, perceiving that miracles were necessary in order that the human mind should receive a religion as divine, have invariably claimed miraculous powers. Such instances recur constantly, from the days of Elymas down to the Mormon, Joseph Smith.

All the multitude of false religions that have been believed since the world began, have been introduced by the power of this principle. *Miracles believed*, lie at the foundation of all religions which men have ever received as of divine origin. No matter how degrading or repulsive to reason in other respects, the fact of its establishment and propagation grows out of the belief of men that miraculous agency lies at the bottom. This belief will give currency to any system, however absurd, and without it, no system can be established in the minds of men, however high and holy may be its origin and its design.

Such, then, is the constitution which the Maker has given to the mind. Whether the conviction be an intuition or an induction of the reason, God is the primary cause of its existence; and its existence puts it out of the power of man to receive a revelation from God himself, unless accompanied with miraculous manifestations. If, therefore, God ever gave a revelation to man, it was necessarily accompanied with miracles, and with miracles of such a nature as would clearly distinguish the divine character and the divine authority of the dispensation.

The whole fullness and force of these deductions apply to the case of the Israelites. The laws of their mind not only demanded miracles as an attestation of divine interposition; but at that time, the belief existed in their minds, that miracles were constantly performed. Although they remembered the God of Abraham, Isaac, and Jacob, yet they likewise, as subsequent facts clearly attested, believed that the idols of Egypt possessed the attributes of divinity. The belief in a plurality of gods was then common to all nations. And although this

error was corrected, and perhaps entirely removed, by succeeding providences and instructions, from the minds of the Jews; yet, before the miracles in Egypt, while the God of Abraham was, perhaps, in most cases acknowledged as their God, the idols of Egypt were acknowledged as the gods of the Egyptians, and probably worshiped as the divinities who had power to dispense good and evil to all the inhabitants of that land. And in common with all Egypt, they, no doubt, believed that the acts of jugglery, in which the magicians or priests of Egypt had made astonishing proficiency, were actual miracles, exhibiting the power of their idols and the authority of the priests to act in their name.

In view, therefore, of existing circumstances, two things were necessary on the part of God,* in order to give any revelation to the Israelites; first, that he should manifest himself by miracles, and, second, that those miracles should be of such a character as evidently to distinguish them from the jugglery of the magicians, and to convince all observers of the existence and omnipotence of the true God, in contradistinction from the objects of idolatrous worship. Unless these two things were done, it would have been impossible for the Israelites to have recognized Jehovah as the *only living and true God*.

It follows, then, that by the miracles which God wrought by the hand of Moses, he pursued the only way that was possible, to give a revelation in which his presence and power would be recognized.—*Philosophy of the Plan of Salvation*, pp. 59–65.

News of the Week.

NEWS FOR WEEK ENDING JAN. 12.

DOMESTIC.

—A recent census shows the population of Texas to be, in round numbers, 2,125,000.

—Fire at Shreveport, La., Thursday, destroyed ten buildings and caused a loss of \$75,000.

—Diphtheria is epidemic at Argyle, Minn. There have been thirty-two cases and eight deaths. An outbreak of the disease is feared at Grand Forks, D. T.

—The oldest woman in this country, as is supposed, resides near Novi, Oakland Co., Mich. Her name is Frances Ann Rebecca Todd, and her age is 119 years.

—A shock of earthquake was felt at Mattoon, Ill., at 10:45 o'clock Monday night. At Shelbyville, Ill., the tremor was of sufficient violence to make crockery rattle.

—Several parties at Huntington, Ind., have received letters, surmounted by a skull and cross-bones, and signed, "Twenty-seven White Caps," advising them to mend their ways.

—Mrs. Rebecca Robertson, of New York, has given \$200,000 for the establishment of a summer resort, at some place near the city, for the benefit of poor mothers and their children.

—According to the *Montgomery Advertiser*, forty-three per cent of the people of Alabama who are ten years of age and over, cannot read, and fifty per cent of the same number cannot write.

—An amendment to the Constitution of New Hampshire, prohibiting the manufacture and sale of all intoxicating liquors, "except cider," was adopted Thursday by the Constitutional convention.

—Two gas reservoirs at Brooklyn, N. Y., exploded Wednesday evening, shattering dwellings in the vicinity, and causing the greatest terror among the people. The financial loss is placed at \$500,000.

—Eli Lapointe, a farmer living near Deerfield, Mich., attended church while he was suffering from what was supposed to be ivy poisoning. It turns out to have been small-pox, and great excitement prevails.

—The great storm which swept over the country Wednesday developed into a hurricane at several Eastern points, causing great damage to property and an appalling loss of life. The greatest disaster occurred at Reading, Pa., where the Reading silk-mill, a large four-story brick structure, was blown down in the early evening, burying two hundred or more employes in the ruins. Of this number it is estimated that eighteen persons were killed and one hundred more or less injured. The railway shops at the same place were destroyed, and four men lost their lives. At Pittsburg a large building in process of erection was blown down, partly wrecking several surrounding buildings and burying a large number of persons in the debris, about twenty of whom were killed. At Sunburg, Pa., two immense smoke-stacks which towered above the Sunburg nail-mill were overturned, completely demolishing one part of the building, causing death to two workmen and serious injuries to several others.

* When we speak of a thing as necessary, on the part of God, it is said, not in view of God's attributes, but in view of man's nature and circumstances.

—Terrible destitution and suffering were reported recently to exist among Norwegian settlers in Western Walsh County, Dak. A party sent to their relief found seventy families destitute of nearly all the necessaries of life.

—The *Inter Ocean* states that the author of the famous Murchison letter has been discovered, in the person of George Osgoodby, of Pomona, Cal. He is a native of New York, thirty-four years old, and is of English parentage.

—The committee who have in charge the arrangements for Gen. Harrison's coming inaugural, have received subscriptions of \$53,000. About 25,000 men will probably take part in the parade, according to the present estimate.

—The danger of a small-pox epidemic at Cheboygan, Mich., is thought to be passed. The public schools and churches still remain closed, and employes of the lumber camps have been ordered to submit to vaccination or discharge.

—It has recently been estimated that the amusement-loving people of the United States pay \$7,420,000 every week for dramatic entertainments, which, allowing thirty weeks as the average length of a theatrical season, would amount to \$200,000,000 per year.

—It has been discovered that the grave of William Penn is in a sadly neglected condition. There is not even a mound above it, and only a flimsy slab of stone stuck in the ground, at the head or foot—no one can tell which. The Friends do not, it is said, approve of the erection of elaborate and costly monuments.

—The suspension bridge, owned by the Niagara Falls and Clifton Suspension Bridge Company, at Niagara Falls, was blown down by a fierce gale about three o'clock Thursday morning. It was composed entirely of iron and steel, and the loss is estimated at \$250,000. The bridge will probably be rebuilt at once.

—Since the storm of Nov. 26 last, the steamship "Samana," the brig "Nile," the brig "L. W. P. Armstrong," and the schooners "Ella A. Warner" and "E. M. Bacon" have been reported missing at New York. It is feared that fifty-four persons have perished, and that the ships and cargoes, valued at \$1,000,000, are lost.

FOREIGN.

—The National steamship "Denmark" left London for New York twenty-two days ago, and has not since been sighted.

—In regard to Germany's pretensions in Samoa, the San Francisco papers contend that the United States Government should enforce respect for its flag, defend the independence of the islands, and protect American interests.

—Yokohama advices received via San Francisco say with regard to the scene of the great eruption at Bandaia: "It looks as if all the navies in the world had been working there for a thousand years. Seven hundred million tons of stuff were hurled into the air, and scattered broadcast over an area of eight miles by six, all in five minutes. Certainly a mountain 1,500 feet high is leveled to the ground, and on the ground where the mountain stood, huge volumes of steam are roaring out, as if the fires of hell were underneath."

RELIGIOUS.

—The money annually raised for carrying on Protestant foreign missions, is a little short of \$11,250,000.

—The Brooklyn Church Union last year distributed \$12,021.22 among churches which needed aid.

—The number of Christian communicants in China, now exceeds 32,000, and is increasing at the rate of 2,000 per year.

—The Mennonites, a German religious sect, have decreed that no person can now belong to that church if he carries a life-insurance policy.

—Bishop Hurst, of the Methodist Episcopal Church, says that in Mexico 8,000,000 persons have never seen a copy of the Holy Scriptures.

—Two men claiming to be Mormon missionaries have been presenting their views among the people of Harrison county, Indiana, and it is said many converts have been made.

—At a recent meeting of the Excise Commissioners of New York City, a motion was adopted that all saloons be kept closed on Sundays, and that on such days the sale of intoxicating liquor to be drunk on the premises be strictly prohibited.

—In response to a circular from the executive committee of the Louisville, Ky., district of the Turner's Union, the local organization adopted resolutions Jan. 4, condemning the Blair educational bill for attempting to introduce the Christian religion into schools. A mass meeting to discuss the bill was appointed for Jan. 13. The "Union" is anti-ecclesiastical in principles.

—The legislature of Idaho Territory has taken steps to overthrow the influence of the Mormon Church in territorial politics. Mormon voters are by law required to take

oath that they are not members of the Mormon Church; but large numbers have, it is said, evaded its force by getting excommunicated from the church, with the understanding that after voting they were to be re-instated.

Appointments.

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

QUARTERLY meeting for Dist. No. 5, at Lyons, Mich., Sabbath and Sunday, Jan. 26, 27. Bro. H. W. Miller and J. N. Brant are expected to attend this meeting. J. F. CARMAN, Director.

I WILL meet with the church at Quincy, Mich., in quarterly meeting, Jan. 19, 20. First meeting at 7:00 P. M.; with the Jefferson church Jan. 22, at 7:00 P. M., and continue as the work may demand. M. B. MILLER.

MEETINGS will be held in Kansas as follows:—

Table with 2 columns: Location and Dates. Locations include Moline, Stover, Lone Elm, Ottawa.

Owing to the scarcity of laborers, these are the only meetings where ministerial help can be furnished for the southeastern portion of the State, during this quarter. For this reason, we hope all will attend these meetings who can possibly do so. C. A. HALL, M. H. GREGORY.

MEETINGS will be held in Texas as follows:—

Table with 2 columns: Location and Dates. Locations include Brushy Knob, Corsicana, Wilmer, Dallas, Plano, Savoy.

It is expected that Eld. W. S. Hyatt and T. T. Stevenson will attend these meetings, and we desire that all scattered brethren living in the vicinity of these places will attend. CONF. COM.

WE will hold meetings in Dist. No. 6, Ia., as follows:—

Table with 2 columns: Location and Dates. Locations include Mount Ayr, Delphos, Sharps, Creston, Afton, Osceola, Woodburn.

There are important matters to be considered at each place. Let there be a general attendance. H. NICOLA, C. NEAL.

BUSINESS NOTICES.

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

WANTED.—Information in regard to the whereabouts of Thomas D. Fitzgerald. Was in Iowa in 1877. He is in his 29th year, and was born in Nebraska. Address, H. C. Fitzgerald, Neosho Rapids, Lyon Co., Kan.

Obituary Notices.

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

HAYNES.—Died at Silver Creek, Neb., Dec. 21, 1888, of mountain fever, Edna, daughter of Alfred and Mary Haynes, aged 2 years and 10 months. Her sufferings were intense, and lasted about three weeks. A. A. MCKAY.

JOHNSON.—Died near Smithland, Woodbury Co., Ia., Dec. 16, 1888, Bertha, infant daughter of J. O. and H. Johnson, aged 2 years and 2 months. The service was held in the S. D. A. church at Smithland. Words of comfort were spoken by the writer, from 1 Cor. 15: 19. G. F. WATSON.

BOND.—Died at her home at Ellenburg, N. Y., Dec. 17, 1888, my sister, Mrs. Ella Bond, aged thirty-four years. She had been a sufferer for four years. We believe she sleeps in Jesus, and have laid her away to rest till the Lifegiver comes. Sermon by Eld. Ferris, from 1 Cor. 7: 31. SEYMOUR SHUTTS.

BARNHART.—Died Dec. 26, 1888, while on a visit to Minnesota, Charles Edward Barnhart, aged 20 years, 8 months, and 18 days. His sickness was typhoid fever, and during his calm moments, he prayed much, and sought forgiveness for the past. He expressed his willingness to die, but said that if he might live, he would obey God and keep his commandments. The stroke falls heavily, especially upon the mother, who bade her boy good-by in health, but received him again at home cold and speechless in death. Sermon from James 4: 14. W. W. STEBBINS.

DYSON.—Died at his home near Iroquois, Dak., Dec. 22, 1888, Bro. David Dyson, aged thirty-two years. For the last four years, he had been a great sufferer from scrofulous disease, which finally terminated in consumption of the spine. He leaves a wife and three children to mourn his loss. An appropriate discourse was preached at his funeral, by Eld. Matson (Methodist), from the words, "As for me and my house, we will serve the Lord." S. E. GIBSON.

SIKES.—Died Oct. 28, 1888, near Hookston, Miss., of typhoid-malarial fever, Tabitha M., wife of J. R. Sikes, in the forty-fifth year of her age. Sister Sikes accepted the Sabbath in 1877, and was baptized by Eld. C. O. Taylor in Choctaw County, Ala., in 1880. While attending our meetings a few weeks before her death, she seemed to take new courage, and to devote herself anew to the service of the Master. She leaves a husband and five children to mourn. Words of comfort were spoken by the writer, from Ps. 39: 4, 5. OSCAR HILL.

COURTIER.—Died of yellow fever, at Palmetto, Manatee Co., Fla., Oct. 28, 1888, sister Carrie Courtier, aged fifteen years; Nov. 4, sister Eva Courtier, aged seventeen years; Nov. 23, their father, Bro. Harmon Courtier, aged sixty-three years. These, with Bro. James Courtier, who died Oct. 8, make four claimed from this family by death, in less than seven weeks. They were all trying to live for a better world. We know that they are in the hands of a just God, and that the Lord knows his own. N. L. COURTIER.

GANIARD.—Died in Raeville, Neb., sister Jane M. Ganiard, aged 88 years, 11 months, and 6 days. In her early Christian experience, she united with the Baptist Church. In 1843, she embraced the doctrine of the soon coming of the Lord, and passed through the bitter disappointment of that period. She embraced the truths of the third angel's message eighteen years ago. Hers was a consistent Christian life; and she went down to the grave like a shock of corn fully ripe. We trust we shall meet our dear mother in the resurrection morning. Words of comfort were spoken by Eld. Vandoran (Congregationalist), from Ps. 90: 10. OLIVE A. GANIARD.

LEWIS.—Died of typhoid fever, at her home in Waldron, Ind., Dec. 20, 1888, sister Jennie Lewis, wife of Thaddeus Lewis, aged 41 years, 11 months, and 4 days. Sister Lewis was converted to the main points of present truth some two years ago, when the tent was pitched at Waldron. Although she had not yet connected herself with the church, she had expressed a desire to do so soon. She leaves a husband, one daughter, a father, mother, and seven brothers to mourn her loss. Her last request was that they all should be prepared to meet her. The funeral services were conducted by the writer, aided by Eld. Watts (Methodist). M. G. HUFFMAN.

MINK.—Died in Raeville, Neb., Aug. 26, 1888, after a painful illness of over three months, sister Vina L. Mink, aged 41 years, 11 months, and 7 days. Her life has been one of suffering and trial; but she is now at rest. She embraced the truths of the third angel's message about eighteen years ago. She was always kind to every one, and had a pleasant word for all. She leaves a husband, two daughters, parents, a brother and a sister, and many friends, to mourn her loss; but we mourn not as those without hope, for we trust to meet her at the resurrection of the just. Words of comfort were spoken at the funeral, by the writer, from Rev. 14: 13. D. NETTLETON.

DAYTON.—Died of typhoid fever, in Waxahachie, Tex., Dec. 5, 1888, sister Nancy J. Dayton, aged 51 years, 1 month, and 4 days. She had been a Christian from early childhood, and was for many years a member of the Christian Church. About twenty-five years ago, while living in Minnesota, she accepted present truth from reading, and joined the church organized as the Joe Davis church, in Faribault Co., Minn., afterward changed to Blue Earth City church. A husband and seven children mourn the loss of a faithful wife and loving mother. Just before her death her husband said, "Shall I pray for you?" She answered, "No, not for me; pray for the children." These were her last words, and she fell peacefully asleep. Her children are not all in the truth, and her constant and last prayer was for their salvation. Words of comfort from John 11: 25, 26; Job 19: 25-27, by Elds. Little and Davis, of the Methodist Church. ANNA L. CUNNINGHAM.

CAREY.—Died of paralytic stroke, at her residence at Dundee, Mich., Dec. 13, 1888, our dear sister, Lorinda E. Carey. Sister Carey had been a great sufferer for several years, but she bore all her afflictions with Christian fortitude. Lorinda E. Carey was born in Bainbridge, Ross Co., Ohio, March 14, 1835, and moved with her parents to Monroe County, Mich., in 1865. In 1868 she made a public profession of her faith in Christ, and united with the Presbyterian church at Deerfield, Mich., since which time she has maintained a consistent Christian life. In 1875 she embraced the third angel's message by reading, and the following year, she and her husband united with the S. D. A. church at Ithaca, Mich. Ever since receiving the light of the present truth, she has been an earnest, zealous Sabbath-keeper, and lived a life of noble self-denial, ever anxious to promote the cause of present truth. She leaves a husband, brothers and sisters, with numerous friends, to mourn. The funeral services were held in the Methodist church at Deerfield, where, in the absence of a minister of like faith, words of comfort were offered by D. T. Romsell, pastor of the church, from Rev. 14: 12. CORDELIA A. PRESTON.

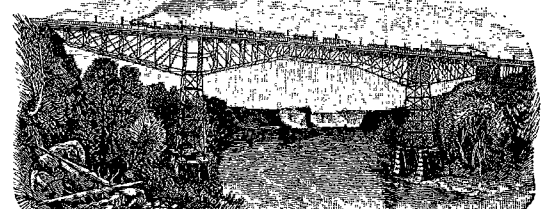
BROWN.—Died in Denmark, Lee Co., Ia., Oct. 31, 1888, of typhoid fever, Ellen Brown, wife of Edward H. Brown, aged 49 years, 6 months, and 4 days. Her maiden name was Dudley; she was born in Canaan, N. H., April 27, 1839, and, with her family, came to Lee County, Ia., in 1840. About four years ago, at a tent-meeting held in Denmark, she, with her husband, embraced present truth, and afterward united with the Mt. Pleasant church. She has lived a consistent life, and her good works and many unselfish deeds will long be held in pleasant remembrance. She leaves a husband, three sons, and one daughter, and many friends and relatives, to mourn. Sister Brown was a peace-maker, a kind and faithful wife, and a tender and patient mother. She had watched day and night

over others of her own family, who were prostrated with the fever, till she herself was stricken down, and died within a few days. She loved present truth, and those who are trying to follow in the footsteps of Jesus Christ. She was always happy to attend meetings among Sabbath-keepers. We are comforted with the assurance that she will come forth in the "first resurrection." C. A. WASHBURN.

FRANCIS.—Mary Iden Francis was born in Licking County, Ohio, Feb. 23, 1832, and died Dec. 6, 1888, aged 56 years, 9 months, and 13 days. She professed religion at the age of seventeen years, and united with the Disciple Church. Under the labors of Eld. M. E. Cornell, in 1858, sister Francis and her husband embraced the truths of the third angel's message, which she obeyed and loved more and more till the close of life. Although for the past few years her health had been failing, her death was very unexpected. Her disease was intermittent fever, but it was not regarded dangerous till a short time before her death, when the fever took the typhus form. She fell asleep in the full assurance of the blessed hope. The funeral discourse was given by the writer, from James 4: 14, in the Seventh-day Adventist church at Newark, Ohio. The family and friends deeply mourn, yet not as others who have no hope. I am requested by the family to express in this notice their appreciation of the kindness of all, and especially the sympathy shown by our brethren at Mt. Vernon and Columbus, in this hour of their deep affliction. R. A. UNDERWOOD.

Russ.—Fell asleep in Jesus, in Royalton, Vt., Dec. 6, 1888, Friendly Ann Russ, aged sixty-nine years. In early life, sister Russ became interested in the subject of the Christian religion. As early as 1844, she heard the doctrine of the second coming of our Saviour preached, from which time she firmly believed that event to be very near. About 1852, through the influence of reading-matter sent to her by her brother, Eld. Josiah Hart, she was led to fully embrace the views of Seventh-day Adventists; and in the same blessed faith she rejoiced till death. During the last twenty years of her life, sister Russ was unable to walk a step; but as a devoted, faithful companion and loving mother, she attended to the duties of her household, and sought to point her children to the Lamb of God. A companion and seven children survive her, five of whom, with their families, were present at the funeral. Some of these are honoring God by keeping the Sabbath. In others we are much interested. They cherish the memory of her whom they loved so dearly, and believe their mother's faith to have been founded upon the word of God, as, it seems, do also the kind and sympathizing neighbors and friends who knew her best. She rests in hope. Funeral sermon by the writer, Text, Titus 1: 2. May the Lord bless the lonely companion, and all the bereaved ones. A. S. HUTCHINS.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

Table for Michigan Central Railroad, "The Niagara Falls Route." Includes sections for Trains East and Trains West, listing stations and arrival/departure times.

CHICAGO & GRAND TRUNK R. R. Time Table, in effect Dec. 2, 1888.

Table for Chicago & Grand Trunk R.R. showing going west and east schedules with stations and times.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Ft. Huron Passenger, and Mail trains, daily except Sunday. Pacific Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 15, 1889.

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A CORRECT VERDICT.

THE Three Rivers (Mich.) *News Reporter*, of Jan. 5, 1889, speaking of the efforts now being made to circulate petitions in behalf of religious liberty and against the proposed Sunday law, describes the Blair bill in the following terms, which every one who understands the matter will pronounce a just verdict:—

The Blair bill is a blind, hypocritical scheme to deceive the people. While protesting to the contrary, the aim is to establish a particular kind of religion under the control of government. Every good citizen should sign the remonstrance, and do all in his power to accomplish the defeat of the Blair bill.

PRAYERS FOR RULERS.

To the church, through Timothy, the apostle Paul wrote:—

"I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour."

No argument as to the appropriateness of this prayer for the church at the present time need be given. But it may be appropriate to remind our people in this country especially, that having reached the time that we have, it will not be well pleasing to God, nor conducive to their own prosperity, if the petition here indicated is not made.

THE END OF THE WORLD.

THE Chicago *Interior*, an influential Presbyterian journal, in a late issue, departs from the beaten orthodox path of most religious journals, to present before its readers the scriptural doctrine of the end of the world. It is both strange and gratifying to see the subject of the second coming of Christ discussed in a popular religious journal of our land, without being mixed up with such doctrine as that of the temporal millennium, or perverted by the false interpretations which modern theology has placed upon it; and it is to be hoped that the readers of the above-mentioned journal will be benefited accordingly. In the following paragraph which we

quote, the *Interior* shows itself to be as much of a time-setter on the subject as any persons of our own faith. Referring to the work now being done in the earth, preparatory to Christ's coming, it says:—

This work of preparation for the end of the world is going on. More of it has been done within the present century than in all previous centuries of Christian history. If the church is as active during the next twenty-five years as it has been during the past seventy-five, with its increased facilities, the conditions of Christ's coming may be met, and at any moment thereafter, those who are then upon the earth may hear the shout of the descending Lord and the voice of the archangel with the trumpet of God. 1 Thess. 4: 16.

But how does the *Interior* know just how much more work it will take to fulfill the Saviour's commission to preach the gospel unto all nations, or how long a period of time it will take to accomplish that work? Who is so familiar with the purposes of God and the resources at his command as to be able to say that the world may not be prepared for the coming of Christ before the lapse of twenty-five years? So far as human judgment goes, we should be unable to determine whether it would require a greater period of time than this, or one very much less. But there is a prophecy uttered by the Saviour to his disciples which locates the event of his second coming as definitely as it was ever designed to be made known to man; and this prophecy declares that the generation which should witness the signs of his coming, detailed by him in the twenty-fourth of Matthew, and of which the falling of the stars (Nov. 13, 1833) was the last sign of great prominence, should not pass away till his coming should take place. It is evident that if the generation which witnessed this sign is to continue upon the earth more than a very few years longer, their lives will have to be lengthened out by some miraculous power. L. A. S.

CRIME AND ITS PUNISHMENT.

WHATEVER may be the merits of the new plan adopted in the Empire State, of substituting the electric shock for hanging, in the execution of the death penalty, there is little question that it will have no special virtue as a deterrent from crime, if indeed its effect is not rather of an opposite character. Hardly had the new year arrived, when there were two murders in the streets of New York City, the perpetrators of which will, if convicted, pay the penalty according to the new plan. That the law when it inflicted hanging for murder, seemed to have little effect upon the perpetration of this crime, seems to be due rather to the infrequency with which it was carried into effect, than to any impotency in the method of punishment prescribed. It is worthy of note that simultaneously with the establishment of this system in New York, there will go into effect a law totally abolishing the death penalty in the kingdom of Italy; and while other kingdoms have not yet formally taken this step, in several of them the death penalty by law has been practically abandoned for some time. Thus in Belgium there has been no execution since 1863. In Prussia, from 1870 to 1880, while judgment of death was pronounced upon 538 criminals, but one—Hodel, the would-be assassin of the late Emperor William—was actually executed. Of 21 death sentences recently pronounced in Sweden, but 4 have been carried into effect. In France, of 130 death penalties pronounced in 1880, 65 were executed, and of 100 death penalties pronounced in 1884, only 15 were carried out. In Austria the percentage of 16 in 1869 declined to 3 in 1884. Portugal, Holland, Roumania, and sixteen of the Swiss cantons have also totally abolished the death penalty, and Russia is taking steps to abolish it for crimes below the degree of treason.

The alarming prevalence of crimes of all descriptions and degrees of atrocity seems to forbid accounting for this relaxing of the terrors of the law on the supposition that society in general is becoming more humane and averse to human suffering. It is to be feared that there exists only the relation of cause and effect between such a relaxation and the frequency with which the unwritten law of public sentiment against the perpetration of a heinous crime is now executed by Judge Lynch. L. A. S.

LITERARY NOTICES.

"Good Health."

THE *Good Health*, the leading health journal in the world, comes to our table at the opening of its twenty-fourth volume, January, 1889, in a new form and new dress, enlarged, and greatly improved. Many of our readers have long been acquainted with this journal, and to those who have seen the opening number of Vol. 24, it is unnecessary for us to say a word. We speak for the benefit of those who have not seen it.

Among the special attractions for 1889 may be mentioned the two eminent contributors, Dr. Felix L. Oswald, leading contributor to the *Popular Science Monthly*, and Dr. Norman Kerr, of London, Eng. A new department has also been opened, devoted to Education, in which will be discussed the relation of physical culture to mental training, and many other important subjects. Mrs. E. G. White, Prof. W. W. Prescott, of Battle Creek College, and others will contribute to this department. The volume will also contain a series of "Popular Medical Papers" of great value.

Thirty-two large two-column pages, with cover. Illustrated. Price \$1.25 per year. Single copy 15 cents. But if you don't want it for a year, don't send for the specimen number; for if you see one number, you will surely be unwilling to do without the rest of the volume.

Address *Good Health Publishing Co.*, Battle Creek, Mich.

"Signs of the Times."

"The Signs of the Times from the Stand-point of a Scientist. An Address Delivered at the First Methodist Church (Chicago), Apr. 26, 1888, by Prof. E. Coues, M. D." By this work we are reminded that all classes have their "signs of the times," but they do not signify the same things to all. This writer mentions three,—"The Woman Question," "Spiritualism," and "Psychical Research," as the three agencies which are to revolutionize and renovate the world. These are to us also signs that the world is nearing the period of its renovation, but not through themselves as agencies. They are among the predicted indications that the Author of the world is about to interpose to bring it back to its original design. 44 pp. 15 cents. Religio-Philosophical Publishing House, Chicago, Ill.

TAKE NOTICE!

ALL orders for the *Sabbath-school Worker* should be addressed to Pacific Press, Oakland, Cal., as the *Worker* will be issued from that office hereafter, as a quarterly, at twenty-five cents per year. Every friend of the Sabbath-school should subscribe for it.

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