

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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ONE BRIGHT PROMISE.

BY FRED ALLISON HOWE.

MIDNIGHT clouds may roll their surges o'er thee,
Fiercely raging storms may overtake thee;
Let this promise light the path before thee:
"I will never leave thee nor forsake thee."

He, the Shepherd of the flock, is near thee.
Faintest thou? In his dear arms he'll take thee.
Dost thou fear? O let these sweet words cheer thee:
"I will never leave thee nor forsake thee."

Tho' it be that thou must wander sadly,
Earthly hate, quite hopeless, cannot make thee.
Deserts, mountains, caves, may echo gladly:
"I will never leave thee nor forsake thee."

O the love with which those words were spoken,
Stronger far than death, would yet awake thee,
Shouldst thou sleep; and keep these words un-
broken:
"I will never leave thee nor forsake thee."

Never?—Never! No, for life unending
May be thine! In faith let no storm shake thee.
Hear these words, in wave and tempest blending:
"I will never leave thee nor forsake thee."

Well, we'll see how God protects the faithful!
Power of darkness, how His power shall break
thee!
Through the night we hear the promise grateful:
"I will never leave thee nor forsake thee."

Midnight clouds may roll their shadows o'er thee;
Raging fiercely, storms may overtake thee.
Let this promise light the way before thee:
"I will never leave thee nor forsake thee."

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. J. R. CONRAD.

(Continued.)

HADES IN THE NEW TESTAMENT.

Hades has, as we have already shown, the same signification as the Hebrew word *sheol*. It occurs eleven times in the New Testament, and the Authorized Version renders it *hell* ten times and *grave* once. As there are so few passages, we quote them, and thus give the reader an opportunity to judge for himself as to the meaning:—

Matt. 11:23; Luke 10:15: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to *hades*."

Matt. 16:18: "And I say also unto thee, That thou art Peter, and upon this rock I will

build my church; and the gates of *hades* shall not prevail against it."

Luke 16:23: "And in *hades* he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

Acts 2:27: "Because thou wilt not leave my soul in *hades*, neither wilt thou suffer thine Holy One to see corruption."

Acts 2:31: "He seeing this before, spake of the resurrection of Christ, that his soul was not left in *hades*, neither his flesh did see corruption."

1 Cor. 15:54, 55: "Death is swallowed up in victory. O death, where is thy sting? O *hades*, where is thy victory?"

Rev. 1:18: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of *hades* and of death."

Rev. 6:8: "And I looked, and behold a pale horse: and his name that sat on him was Death, and *hades* followed with him."

Rev. 20:13, 14: "And the sea gave up the dead which were in it; and death and *hades* delivered up the dead which were in them; and they were judged every man according to their works. And death and *hades* were cast into the lake of fire. This is the second death."

There are several facts stated here which we shall do well to notice. *Hades*, like *sheol*, stands in close relationship to death, corruption, and the resurrection. Here we find the righteous and the unjust. In *hades* we meet the rich man, and Christ also rested three days in the heart of the earth. Matt. 12:40. But his flesh did not there see corruption, as the flesh of others, nor did it remain there. Ps. 16:10; Acts 2:27, 31; 13:35-37. On the third day he breaks the bands and arises, being the first-fruits of them that sleep. 1 Cor. 15:15, 20. Now the Christian faith has an anchor. The church of God may fall a prey to death, and under the stroke of persecution, sink into *hades* (Rev. 6:8), but still the gates of *hades* shall not prevail against them. Christ, according to Hosea 13:14, will redeem them from *sheol*; he will be a "plague" to death, and a "destruction" to *sheol*. He has the keys to *hades* (Rev. 1:18), and when his voice shall call the sleeping saints, then will they come forth from *hades*; the corruptible will have put on incorruption, and triumphantly they will shout: "O death, where is thy sting? O *hades*, where is thy victory?" "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:55, 57. Neither will *hades* always hold the wicked. At the second resurrection, the sea, death, and *hades*,—all give up their dead, but only to judgment and to perish in the lake of fire. Rev. 20:13, 14.

Hades is therefore, the same as *sheol*, the abode of the dead, where darkness is the bed, corruption the father, and worms the mother and sisters, and where the dead lie in dust and silence, till the Lord awakens them. But as the prophet Isaiah (chap. 14:1-11) ascribes life and speech to *sheol* in the midst of silence and corruption, in order to give a more vivid and impressive representation, so, likewise, it occurs once with the word *hades*, in the highly figurative parables of Jesus; namely, in Luke 16:19-31. The con-

versation between the rich man and Lazarus is parallel to the conversation between the dead king of Babylon and the enemies slain by him.

HADES THE PLACE OF THE PARABLE.

In order rightly to understand Luke 16:19-31, it is imperatively necessary to know where the conversation took place. This must decide whether the subject under discussion is an actual occurrence or not. No one can deny that the rich man was in *hades*, when he talked with Abraham and Lazarus. But in *hades* there are the just and the unjust; therefore all these must have been there. The noted German commentator, A. Dächsel, justly remarks: "Both were in *hades*, only the rich man was in torment, and Lazarus, on the contrary, in Abraham's bosom."

But in order to clear the matter of all its difficulties, we here give an extract from a sermon by Dr. Martin Luther on this parable:—

Therefore we maintain that the bosom of Abraham is nothing else than the word of God, when Christ was promised to Abraham. Gen. 22:18. In these words Christ is promised to him, as the one through whom everybody should be blessed and redeemed from sin, death, and hell. . . . Thus all the patriarchs before the birth of Christ went to Abraham's bosom; i. e., they rested, while dying, with firm faith on this promise of God, and in the same have fallen asleep, have been gathered, and are preserved as in a bosom; and sleep there, even at present, until the last day. . . . In the same manner we also . . . die, fall asleep, are gathered, and are preserved in Christ's bosom till the last day. And again the hell in this place cannot be the real hell, that begins in the last day. For the rich man's body is, without doubt, not buried in hell, but in the earth. Therefore we regard this hell as the bad conscience, which is without faith and God's word, in which the soul is buried, preserved unto the last day, when man, with body and soul, will be cast into the real, literal hell.—*Luther's Sämtliche Werke*, Vol. 13, Sermon 39, pp. 12, 13.

Though scarcely escaped from the darkness of the Middle Ages and the papal superstition and error, Luther already saw truths, which, alas! only too many who call themselves Christians, brand as heresy. May they study this sermon of Luther and the word of God, instead of heathen philosophy, and lead the people to the fountain of living waters, instead of to broken cisterns.

Dear reader, treasure up the above words of Luther, and his explanation. Where are the patriarchs?—"They have fallen asleep, have been gathered, and are preserved as in a bosom, and sleep there, even at present, until the last day." Where do the righteous go now?—"Like as we die, fall asleep, are gathered, and are preserved in Christ's bosom till the last day." Do, therefore, Abraham and Lazarus actually know anything? In a letter to R. Amsdorf, Jan. 13, 1522, Luther says: "I am inclined to assent to the opinion that the souls of the righteous sleep, and do not know, until the day of judgment, where they are." Was the rich man in hell (the lake of fire)? or did he also sleep in *hades*? "And again the hell in this place cannot mean the real hell that begins in the last day. For the rich man's body is, without doubt, not buried in hell, but in the earth."

But let us look at the transaction ourselves. Does it perhaps refer to a conversation between incorporeal spirits? Does it mention the im-

mortal soul of Lazarus, or of the rich man?—No; it treats of persons, that have hands, eyes, and tongues, just as in Isaiah 14. Are they actually dead, and resting in *hades*? Abraham answers: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31. It was therefore a place from which a resurrection was necessary in order to return and preach. It was *sheol*, where the dead know not anything, where their thoughts perish, and where there is no knowledge. It was *hades*, where Christ alone did not see corruption, where the righteous enter into peace, and rest in their beds until the resurrection morn, when the Lord will awaken them; where, however, the ungodly also "shall be shut up in the prison, and after many days they shall be visited," in order to suffer their final punishment. It was therefore not an actual occurrence (for the ungodly do not come into the lake of fire and into torment, until the day of judgment),—but a parable,—a fitting illustration to lead the covetous Pharisees to understanding and repentance.

(To be continued.)

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 8.

BY ELD. D. T. BOURDEAU.

WHILE great light and great advantages may be derived from the types of the Bible,—

VI. *Care should be taken not to abuse the doctrine of types, and defeat its object, by applying every feature in the type, to what the Bible teaches to be the antitype; and we should avoid saying that a type teaches what it does not teach.*

Take, as an illustration, some of the Bible cases we have already noticed, and other cases recorded in the Scriptures.

1. *The land of Canaan.* All believers in the Bible admit this to be a type of the new earth; yet if we were to take every trait of the land of Canaan as it was during the most prosperous period of Jewish history, we should have a new earth that could be greatly improved.

2. *The Jews.* This people may be truly called a typical people. There are many things in their history that represent the experience of God's people under the Christian dispensation, and even in the new earth; yet those very things, though admirably adapted to their antitypes, fall short of fully representing the things they prefigure. For instance, the typical blessings that God bestowed upon that nation were mostly temporary; but those that God will finally bestow upon all the saints will be eternal. Again, the judgments that fell upon the Jews at the two destructions of Jerusalem were awful; but they do not come up in magnitude to the judgments that will, in the latter days, come upon Christians who have had greater light than ever the Jews had, but have been unfaithful to the great light that shines upon their pathway. So of the judgments that fell upon Babylon, Nineveh, Idumea, etc. Besides, there were many things in regard to the Jews and in Jewish history that were not typical at all. The reader can satisfy himself of this by calling up facts in Jewish history.

3. *Moses.* It is very evident that this distinguished character was a type of Christ. The Lord himself said unto Moses, "I will raise them up a Prophet from among their brethren, like unto thee." Deut. 18:18. This Prophet was Christ. Acts 3:22. But was everything about Moses typical of Christ? If so, Christ was a sinner; for Moses died for having sinned against the Lord, though he afterward repented, and God accepted him.

4. *David.* This remarkable man was also a type of Christ. That this is the case, is evident from the fact that several of those portions of the Psalms that are applied to Christ by New Testament writers, are found in passages giving David's experience. But did all per-

taining to David typify Christ? One single passage will suffice to show that it were very imprudent to set up such a claim. Ps. 69:5-9: "O God, thou knowest my foolishness; and my sins are not hid from thee. Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek for thee be confounded for my sake, O God of Israel. Because for thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." The disciples and Paul apply this last verse to Christ. John 2:17; Rom. 15:3. But it is David who speaks throughout this passage; and he begins by acknowledging his foolishness and his sins. Surely, this part of David's experience cannot typify anything in Christ's experience.

5. *The stone rejected by the builders.* Ps. 118:22-26: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord." The stone of which David here speaks typifies Christ, as appears from the teachings of Christ, and those of Peter and Paul. Matt. 21:42, etc.; Acts 4:11; Eph. 2:20; 1 Peter 2:4-7. In the refusal of this stone, and in its promotion to an important position after its rejection, are typified the rejection of Christ by the Jews, and his exaltation that followed. Some claim they also see in this type and its explication the first-day Sabbath. They say, "The day which the Lord hath made," and in which some were to rejoice, is the first day of the week, in which the disciples rejoiced after Christ's resurrection, and which it was the duty of Christians to keep holy thereafter.

You may put this down as a palpable perversion of the doctrine of types. This is trying to bring out of types what neither they nor their true interpretation contain. You cannot find the first day of the week either in this passage, or in those passages in which it is referred to. Nor does the Bible contain a single declaration stating that the first day of the week was made a holy day by divine authority, or that Christ or his apostles ordained that it should be kept holy, in memory of the resurrection of Christ, or that it was kept holy with that object in view, by Christ, or by Christ and his disciples, or by the primitive church. We are not particular as to asking that these very words and expressions be produced. We would be satisfied with their synonyms. But even these are not found in Holy Writ, and we cannot go beyond what is written.

We cannot therefore confine the expression, "the day which the Lord hath made," to the first day of the week. True, there was rejoicing on that day, the evening of which Christ appeared to his disciples after his resurrection. It was perfectly natural for them to rejoice under such circumstances. But they did not keep that day as the Sabbath. There was also rejoicing when Simeon took the infant Jesus in his arms, and praised God. There was rejoicing among the shepherds when the angels told them of the birth of Jesus, praising God. There was rejoicing on the part of many when Christ rode into Jerusalem, and those who took part in that demonstration fulfilled a part of the prophecy under examination, by saying, "Blessed is he that cometh in the name of the Lord." Matt. 21:9. Here we have the exact words used by David in the passage we are considering. The day in question is not a day of twenty-four hours, but the period of the first advent of Christ, of which Christ says, "Abraham rejoiced to see my day." John 8:56.

6. "The first day," and "the eighth day."

The first of these expressions, as found in Leviticus 23, etc., and the second, as contained in Lev. 23:36, 39; Eze. 43:27, are, by some, treated as types of the first-day Sabbath. This is another instance of the perversion of the doctrine of types. For neither of these expressions means the first day of the week. In the first case, the first day of a feast which was to begin on a certain day of the month was intended, and that day did not fall regularly on the first day of the week. In the second case, the first day after a feast of seven days is intended, and we are not told on what day the feast was to begin, nor on what day it was to end; nor are we told what day of the month "the eighth day" was to be. Much less is the day of the week defined. So that in both cases the main thing needful to form the basis of a type of a new Sabbath under this dispensation, is lacking. In that way seven new sabbaths could be invented, and long since, the race would have run out; for no ordinary work could have been done, and all would have soon starved to death!

7. *The seventh-day Sabbath.* We do not include this Sabbath in our present enumeration of types because we really regard it as a type, but because there are some who treat it as such. Some claim it was a type of the first-day Sabbath, while others claim it was typical of the eternal rest that remains for the people of God. In regard to the first of these positions, we would ask, (1.) What fitness is there in taking the seventh day of the week to represent a Sabbath that was to fall on the first day of the week? We answer, Just no fitness at all. As God is a God of order and propriety, we say that he never made the seventh-day Sabbath a type of the first-day Sabbath. (2.) Would tutition of his own creation—typical of a Sabbath God make the seventh-day Sabbath—an institution of which he is not the author; that has no foundation in his word; that is purely human? This thought becomes very repulsive when considered in the light of the fact that such a Sabbath would supplant an institution which God has decreed to be perpetual in its obligation.

The fact is, the seventh-day Sabbath is not a type. Having been made before the introduction of sin into our world, it could not be a type, or a shadow, of something better, that was to come to us through Christ. It will exist eternally in the new earth, when all types and shadows shall have passed away. Isa. 66:22, 23. But there were Sabbaths that originated after the fall, that were typical, and that were abolished by the death of Christ. Col. 2:14-17. These were the seven annual sabbaths of the Jews, that fell on certain days of certain months, and not always on a particular day of the week, also their sabbaths of the land. Leviticus 23, etc. Let us never confound these sabbaths with the Sabbath of Jehovah, "the holy of the Lord, honorable" (Isa. 58:13), which is to endure not only during the period of human probation, but also throughout the final rest of the saints in the kingdom of God.

WANTED.

BY W. A. COLCORD

RELIGION,—a religion that will not interfere with a man's business; a religion that is free from crosses and deprivations, but abounding in sports and amusements; a religion that will insure a passport into the glories of heaven with the least personal effort. That is the sort of religion largely in demand to-day.

People have learned that they cannot be saved without religion, and they all want to be saved; so they must all have religion. But oh, what religion! Dress the ways of the world up in sacerdotal garb, and call it religion! Perform a few sacred rites over vanity and pride, and call it Christianity! Mingle a few hymns and prayers with gay and jocular operatic performances, and call it the gospel! What is it but a travesty on religion?

People must be entertained in some way. If

they have not, by a genuine conversion, learned of the lasting pleasures and glorious themes for contemplation in the religion of Jesus Christ, then pleasures and themes of another kind will be required. And so it is. Everything for its sphere. If the worldling is allowed to come within the pale of the church until the body is largely composed of that class, no wonder that worldly things are in demand. Eating and drinking, social levity, ludicrous and exciting plays and entertainments, all are freely indulged in.

Because of its extravagance, and lack of piety and true devotion, the church keeps calling on the world for assistance. The world gives, and thus the church comes under obligation to it. But to continually present the contribution-box to the outsider, asking him to help along that for which he cares little or nothing, gets, in time, to be an old story. He finally becomes disgusted, and prefers to stay away, or go where he can spend his money for that in which he takes pleasure. The church, thus losing his support, and not having enough vitality in it to be self-supporting, is greatly cramped for means. Something must be done. Some plan must be devised by which to call back the outsider, and open the purses of all. And what is it?—A lawn social, a strawberry festival, an ice-cream party, a church supper, a grab-bag, a fish-pond, a ring-cake, an oyster supper, ten cents a vote for the handsomest girl or the homeliest man, so much a pound for the lady you wish to see home to-night, a crazy tea-party, a donkey-social, a masquerade party, or a fair.

Yes; these are the means commonly employed. But what more has the world? And what must we say of a church that will thus pander to the world? The Romish Church, which adopted so many of the ways and ceremonies of the pagans, the church historian has styled, "paganism baptized." Of this, can we say less than, "the world baptized?"

Not long ago a lady in the city of Des Moines, Ia., called on an Adventist sister who had formerly been a member of the same church with her, and asked if she would not assist in a supper to be held in the parlors of the church, by baking a cake or something of the kind, and being present. The sister refused, by saying that when they would make a feast and do as the Saviour had said,—“call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors,” but “the poor, the maimed, the lame, the blind,”—then she would willingly assist, but that she did not approve of the modern church festivals and party doings, where those who engaged in them, paid their money simply for the amusement to be had. She did not believe in supporting the gospel in that way. “But,” said the lady, “if we do not have such things, how are we going to keep our young people in the church?” To which the sister replied that if they could not keep them in the church without entertaining them with worldly amusements; they might as well go into the world for their amusements, that what they needed was to be thoroughly converted, and then they would lose their desires for worldly things.

Truly, the religion of Jesus Christ has fallen upon strange times, if its maintenance is dependent upon such things. We cannot imagine St. Paul or any other of the apostles as getting up an ice-cream party, a strawberry festival, or a grab-bag entertainment for the support of the gospel, nor even of their tolerating such things in the churches with which they had to do. No; their teachings directly oppose all such things. “Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate.” “Flee youthful lusts.” “Love not the world, neither the things that are in the world.

Many do not fully indorse all these questionable means for supporting the church, but they

fail to raise their voices against them, and by their presence will often give them their sanction. A dance was to be held by a party, in which all or a part of the proceeds were to go for the benefit of the Methodist church. Two sisters of the church were questioning whether they should go or not. They finally decided that they would go, to give the thing “tone and respectability,” but said they would not “dance.” Think of giving tone and respectability to sin! Think of the church’s sitting under the eaves of the world to catch the drippings of sin! Verily the glory is departed. Babylon is fallen, is fallen!

SHALL WE BE THERE?

BY E. J. JOHNSON.

WHO’LL enter through the pearly gates,
Where everlasting joy awaits
The ransomed of the Lord?
For them all tears are wiped away;
For them shall shine an endless day—
Eternal their reward.

No finite mind can grasp the thought,
The bliss with which that life is fraught
No mortal tongue express,—
A life forever free from sin;
Nor pain, nor death can enter in,
Nor ever joy be less.

How could we bear the pain and strife,
And all the ills of this sad life
Of toil and misery,
But for the hope one day to rest,—
One day to stand among the blest,—
And live eternally!

O shall we walk those streets of gold?
Shall we those jasper walls behold?
In that all-glorious land?
Victorious over death and sin,
Shall we that crown of glory win,
And sing among that band

Redeemed from earth with Jesus’ blood,
A vast uncounted multitude
Arrayed in robes of white?
By living fountains we shall stray,
Our tears forever wiped away,
Forever God our light.

Yes, “whosoever will,” may there
The water freely take, and share
The glories of the blest;
And all who love the Saviour here,
Who long to see their Lord appear,
May enter into rest.

Hart’s Road, Fla.

THE POPE AS HOME RULER AND ROME RULER.

BY LOYD CALDWELL.

THE pope forbids the Irish “boycott” and “plan of campaign,” and thus binds more firmly the chains of the English landlords upon the long and cruelly oppressed peasantry of Ireland. Yet Rome has always made it her boast that she is the special champion of those loyal Catholics of “the land of the saints;” and she is now posing as the special friend of the American laborer, who in the United States, but not elsewhere, may join the Knights of Labor and read Henry George. Why should the pope favor England against Ireland? Is he not a believer in (Irish) home-rule?

There are three good and sufficient reasons: 1. He gave the civil rule of Ireland to England in A. D. 1171. 2. He wants the English Government to “establish” (support) the Irish Catholic Church, and to aid him to regain temporal sovereignty. 3. This “robbing Peter [the Irish] to pay Paul” (England and Rome) is a game to which the Irish are accustomed; they are too good Catholics to resist or question the infallible pope.

In proof of the third reason, appeal may be made to any non-partisan history of Ireland. The second lies directly in the line of the Syllabus, and in harmony with all Rome’s teachings and doings. To confirm the first, which none usually deny, is easy. I quote from the “History of Ireland,” by Sister Clare, the nun of Kenmare, London, 1873 (Longman, Green and

Co.); pp. 273-5; 341-2. (She is Miss M. F. Cusack, now a Protestant in hiding in the United States, from Romish enemies, but then a most orthodox Catholic. The book is highly commended by the papal clergy, and contains the Latin original of the grant.)

It is sufficient to say that it (the pope’s temporal power) had been repeatedly exercised both before and after Adrian granted the famous bull by which he conferred the kingdom of Ireland on Henry II. When Pope Innocent III. pronounced sentence of deposition against Sackland (King John of *Magna Charta* fame) in 1211, and conferred the kingdom of England on Philip Augustus, of France, the latter instantly prepared to assert his claim, though he had no manner of title except the papal grant. . . . There can be no reasonable doubt of the authenticity of this document. (Adrian’s grant.) Baronius, greatest of Romish annalists, published it from the *Codex Vaticanus*. Pope John XXII. has annexed it to his brief addressed to Edward II; and John of Salisbury states distinctly in his *Metalogisus* that he obtained this bull from Adrian. He grounds the right of donation on the supposed gift of the island by Constantine.

Says Waddington’s Church Hist., p. 389:—

We all recollect that our Henry II. received from Adrian IV. the donation of Ireland.

Says Hallam’s “Middle Ages,” Vol. I, p. 665:—

Adrian IV. was the only Englishman that ever sat in the papal chair. It might perhaps pass for a favor bestowed on his natural sovereign when he granted to Henry II. the kingdom of Ireland. Yet the language of this donation, wherein he claimed all islands to be the exclusive property of St. Peter, should not have a very pleasing sound to an insular monarch.

But is the pope a “home-ruler” at heart?—Yes, indeed! after the infallible fashion of the Vatican; that is, he believes in home rule for himself and (his) home rule for everybody else! Let us illustrate and itemize in regard thereto:—

I. Of the 258 popes, 207 were Italians, and 104, residents of Rome; 15 were French (7 of them in succession at Avignon, France, 1305-78); 7 German, 3 Spanish, 1 Dutch, 1 Portuguese, 1 English, and alas! not an Irishman or American among them, and no prospect of one! See the most orthodox “Catholic Belief,” p. 183.

II. Of the 66 cardinals, 38 are Italians, 5 Germans, 3 English (Howard, Newman, Manning) and but one American (Gibbons); not one Irish or Russian; not one from “faithful” Mexico, or “pious” South America. See “People’s Cyclopaedia,” Appendix, Vol. III.

III. In canonized saints, the Latin nations have a like preponderance; Ireland and England having but one each (St. Patrick and St. A’Becket), while all of North and South America have *not one*, and but a forlorn and waning hope of one!

IV. In famous shrines, miracles, relics, etc., the favored regions, intellectually and politically, are the “lean and hungry kine” ecclesiastically—there being a dreary dearth of these in England, Germany, the United States, and Australia. It is certainly passing strange that our flourishing ten-million-membered papal church in the United States has no Soretto, no Bambino, and scarce an apostolic bone or hair! “Our Lady” and the rest of the saints seem to have a fixed preference for semi-tropical climes! The electric telegraph and the saintly celestial one seem to exclude each other, and Naples, Seville, and Quito have little use for Morse!

V. So fully does Rome believe in home (Rome) rule, that a Roman Synod, under Pope Symmachus, in 502, utterly forbade laymen to interfere in church affairs. See Gieseler’s Eccl. Hist., Vol. I., p. 336; Talbot’s Life and Letters of Leo XIII., p. 472. The people must obey the priest; the priest is helpless against the bishop; and the bishop’s authority is wholly in the hands of the pope. Certain it is that “all [Catholic] roads lead to Rome.”

VI. Not only this, but the very churches, schools, cemeteries, etc., built or paid for by the people, belong in fee simple to the bishop, and are managed by a board of five trustees, composed of the bishop, his assistant, the local priest, and *two* laymen. No wonder my Lord

Corrigan could be so brutally overbearing toward Dr. McGlynn and his congregation. See Barnum's "Romanism As It Is," p. 268-70, or Chiniquy's "Fifty Years in the Church of Rome," p. 621.

VII. But, sad to say, since 1870 the pope is "the prisoner of the Vatican;" that is, upon the unceremonious tumble of the papal States consequent on the removal of the bolstering French troops in that year, the people of Rome, by a vote of 40,785 to 46, chose home rule, by popular consent, instead of papal rule by force of French bayonets. The pope rules some hundreds of acres about the Vatican as he will, and has all the privileges of any other citizen; yet he is moving heaven and earth to get his former "freedom"—to stop free speech, free press, Bible societies, Protestant preaching, etc., etc. For this he will abandon the Irish, and enslave the Italians. The only persons who seem to want papal home rule are the pope and his clergy.

Says J. S. C. Abbott's "History of Italy," p. 489:—

The civil government of the popes was as bad as bad could be. They frowned down popular intelligence, extorted enormous taxes, established ruinous monopolies, paralyzed industry, and banished population," etc.

Yet this is the power whose image and mark the National Reformers propose to set up and enforce in our own free land! May God give us wisdom both to see and to do our duty in this crisis!

POLITICAL CORRUPTION.

BY ELD. M. C. WILCOX.

SEVEN hundred years before Christ's first advent, the "gospel prophet" was shown, in holy vision, the condition of the world just prior to the second advent of our Lord, when he shall come to take vengeance on his adversaries, and redeem those who turn from transgression. Isa. 59:17-20. Of that time, among "many like words," the prophet declares the following:—

"None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief and bring forth iniquity." "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea; truth faileth." Verses 4, 14, 15.

The words of the prophet indicate that there will be little indeed of justice and truth and equity where we most naturally look for such things among those standing high in the estimation of the people,—the chief rulers and counselors of nations,—most of whom profess allegiance to Him who is the incarnation of truth,—Christ, the Lord.

Bear in mind that these words are written for no political party. Our aim is to show, from the present condition of the world, that the words of the prophet are being fulfilled; that we are living near the time when "the Redeemer shall come to Zion."

Now what are the facts in our own country? We need only look at the recent presidential election. There was never more fraud practiced, never so much money used in an illegitimate manner, never so much open, bold, shameful corruption indulged in by both the Republican and Democratic parties, as in the recent election. The N. Y. *World* has, by a thorough investigation, proved that votes were bought and sold by the thousand in Indiana, New York, New Jersey, Connecticut, and other States, by both parties. The Government is fast losing its character as a republic, and is becoming a plutocracy. This testimony is not from one side alone. Said Judge W. Q. Gresham to a *World* reporter, quoted in the *World* of Dec. 5:—

There ought to be a reform in our State electoral system, and unless the State takes steps to stop the corruption at the polls, a condition of affairs will be produced to which the rebellion will not be a circumstance. It is the Pharisees who are doing this. It is men of prominence and respectability who raise these large sums of money, knowing the use that they will be put to,—men who deal openly in corruption one day, and go to church

the next. It is these men who bring disgrace upon the State. You may convict a hundred,—yes, even a thousand—obscure voters for bribery, but the effect upon a community would be as nothing compared to that which would follow the conviction of one prominent man.

The *Christian Union*, in commenting on the above remarks of Judge Gresham, says:—

We have so long been told that politics are necessarily dirty, that we have come to believe it, and to give up the hope of making them clean, as an impossible ideal. Now it is this lazy tolerance of evil in public life which gives machine politicians the capital on which they work; it is just this easy tolerance which is the most dangerous feature in our national life to-day. Men of standing in church and business are quietly consenting to practices in politics which they would not tolerate for a moment in their private affairs. More than this; such men are giving large sums of money to be spent for political purposes, and apparently deluding themselves with the idea that because they are not personally cognizant of the corrupt uses to which the money is put, they are therefore free from moral responsibility. They are willing, in other words, to furnish the capital for crime, so long as the business is conducted by somebody else. As a matter of fact, there is not a particle of difference between the pillar of church or society who lends the money for the Devil to use on election day, and the disreputable wire-puller who acts as the Devil's agent at the polls. . . . This country is very vast and very rich, but in the sight of the righteous God, neither its money nor its extent can secure its exemption from those eternal laws before which all nations are as dust in the balances. No American citizen can afford to have a single vote bought or sold, without his indignant protest. The national conscience has grown callous; let us awaken before God startles us out of sleep by some swift and awful retribution.

Here are the very leaders in these great political parties, preaching, with seemingly greatunction, of morality, purity in politics and government, each party decrying the corruption of the other, and the necessity of itself's being placed in power, while all the time both are guilty of the most open and flagrant corruption! The one party justifies itself by the evils of the other; and many professed Christians approve or justify the justification. Just as though two wrongs could make one right! "Woe unto them that call evil good, and good evil."

A writer in the December *Century* finds consolation in the fact that France and other countries are also corrupt. So matters went with ancient Rome. So it will be in the last days, according to the Scriptures. "Evil men and seducers shall wax worse and worse." 2 Tim. 3:13. See verses 1-5. And the facts for which the few in high position are now blushing indicate that we have reached the time when "destruction shall come from the presence of the Almighty." Men may deny that these things are an evidence of the end; but their controversy is not with us, but with the "sure word of prophecy." And the reflection will force itself upon us that these Christian (?) politicians are the very ones who will hold high places in the coming National Reform government. Thank God, that his children are not bound to the politics or political parties of this world; therefore they need not mingle in its corruptions. "For our conversation [citizenship, commonwealth, R. V.] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3:20.

THE CRAFTINESS AND PERSISTENCE OF SATAN.

BY ELD. R. F. COTTELL.

It is remarkable how Satan has warred against God, striving to obliterate his name and worship among men; and also with what persistency he has, all through the ages, held to the same line of operations, determined to "fight it out upon this line."

When God made the world, and man to inhabit it, he made the Sabbath to be a memorial of himself and his creative work. The Sabbath observed from week to week would be a continual reminder of the Creator. But after Satan had brought sin into the world, because men "did not like to retain God in their knowledge, God gave them over to a reprobate mind." Given over to Satan, he led them to worship and serve "the crea-

ture more than the Creator." They forsook the worship of the true and living God, "changed the truth of God into a lie," and worshiped whatever idols Satan might suggest. Prominent among their objects of worship was the sun; and ere long the first day of the week was dedicated to his worship, from which it acquired the name of Sunday. Thus, by a rival object of worship and a rival day, Satan sought to cause the worship of God and his name and memorial to be forgotten.

During the former ages of the world, while sacrifices were required of the people of God, the counterfeit worship of the Gentiles consisted in offering sacrifices "to devils, and not to God." 1 Cor. 10:20. But after the death of Christ, and the consequent change in the ceremonial worship of God to the ordinances of the gospel, it was the work of Satan and his followers to corrupt these ordinances, and degrade them to the level of the "mysteries" of the heathen; and as the professed Christian church was gradually apostatizing from the truth and the true worship of God, in order to gain to their number the unconverted heathen, the "wild, solar holiday of all pagan times" usurped the place of the Sabbath of the Lord among the mass of the professed Christians. This was in the fulfillment of the prophecy of the little horn of Daniel 7, of which it was said, "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. 7:25. This horn is the same power symbolized by the beast of Rev. 13:1-10, both having a fulfillment in the Roman papacy, which substituted the pagan Sunday for the Sabbath of the Lord, giving it the imposing title of "Lord's day." Thus Satan maintained his rivalry against the Most High, bringing in his favorite institution to supplant the institution of the Creator, abolishing the only commandment of the ten which commemorates the work of God as the maker of all things.

But now the times of reformation are so far advanced, that the last solemn warning is being given against the worship of the beast and his image; and while this message is being proclaimed to the nations of the earth, special efforts are being made among them to enforce the observance of this rival Sabbath by State and national laws. And in our own beloved country a mighty effort is being made to turn our Government into an image of the papacy, and enforce the "mark;" and the Roman Church now boldly claims it as the mark of her power to be able to change the law of God. "How prove you," say they, "that the church has power to command feasts and holy days?—By the very act of changing the Sabbath into Sunday."

The last great conflict between truth and error is right before us. Men may not know, but Satan does, that the present rising in favor of Sunday is an effort to blot out the name and memorial of Jehovah from under heaven. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Let me have my part with this remnant.

—People out in the cold often do not know how cold they are till they come in by the fire. So a Christian living in a community where coldness and formality prevail, does not realize his own condition till he gets among those whose affections are warm for Christ and his disciples. Their fervor contrasts strangely with his coldness, and he sees what he has lost. If he is honest, he will confess how he has drifted, and seek again the joy of salvation. If he allows pride and self-conceit to gain the mastery, he will resist conviction, and endeavor to reason himself into the belief that those with whom he once had fellowship are too strait and perhaps fanatical. This is a dangerous state. One in this condition is apt to sink lower and lower, until the light that was in him becomes darkness. When this takes place, how great is that darkness!—*ScL*.

Choice Selections.

ONLY.

ONLY one drop of water at a time, that had found its way from the mighty ocean through the dyke, and was slowly wearing a little channel. Only one drop! Yet if that little child in her morning ramble had not noticed it, who can tell what the terrible results might have been?

Only a stray sunbeam! Yet perchance its golden light found its way through the leafy branches of some wild wood, kissing the moss-covered bank where the tiny violet grew, and causing a rich shade of beauty to adorn its lovely form; perchance, too, it hath pierced some wretched abode, gladdened some stricken heart.

Only a gentle breeze! But how many aching brows hath it fanned, how many hearts cheered by its gentle touch!

Only a frown! But it left a sad, dreary ache in that child's heart, and the quivering lips and tearful eyes told how keenly he felt it.

Only a smile! But it cheered a broken heart, and engendered a ray of hope.

Only a word! But it carried the poisonous breath of slander, assailing a character. O, how it pierced the lonely heart!

Only one glass! But how many have filled a drunkard's grave through its influence! How many homes made desolate, how many bright anticipations of a glad and happy future blasted by its blighting influence!

Only a sound in the quiet church-yard, and yet it speaks volumes to the stricken ones. Some home has lost a light; some home circle has a vacant chair!

Only a child, perhaps; yet "of such is the kingdom of God."

Only a cup of cold water given in the name of a disciple, but it is not forgotten. Then toil on, Christian; yours is a glorious work; hope on ever, for yours is a bright reward.

Only one soul snatched from the ways of sin and degradation, through your feeble efforts, but, coupled with the grace of God, it will add luster to your crown of glory.

Only a life-time! A short day in which to prepare for death. Let us then gird on the armor anew, and press forward in the hope of a brighter hereafter, using the weapons of prayer, lest we enter into temptation, and lose the rich reward.—*American Tract Society, Tract.*

THE FACULTY OF SAYING "NOW."

THERE is a common and dangerous mental disease that may be described as skepticism of the will. It is very prevalent about New Year's Day; but fatal cases may occur at any time of the year. Many souls have died of it.

This word "skepticism" needs defining. Few words are more misused. Some people talk of Tom Paine as "a skeptic." Not at all; he was a positive disbeliever. And when a man has made up his mind to disbelieve, he is a skeptic no longer. It is common enough to hear the word applied to a man who is diligently studying religious doubts with a view to deciding them. But this is unjust; for the word, in English, is currently used in a bad sense, and there is nothing wrong in the doubt of a man who is holding a question in suspense while faithfully seeking the answer to it. Skepticism is doubt become chronic and indolent, as a healthy wound, in a cachectic patient, degenerates into an indolent ulcer. Skepticism of the intellect is chronic doubt upon questions of truth; skepticism of the will is chronic dawdling over points of duty. In one case the man refuses to believe upon sufficient evidence, because he still sees objections. In the other case, with a plain way of duty before him, he fails to act because he foresees difficulties. It is hard to tell which of the two is the more pitiable,—

the over-nice reasoner, who never comes to any conclusion, or the vacillating, double-minded man, who never decides to act. He is like the farmer in the book of Ecclesiastes, who is always observing the clouds and the wind to make sure of the exactly right time for his work. As "the preacher" says, that man will never sow and will never reap; or, as Sir Philip Sydney says, "Whosoever, in great things, will think to prevent (anticipate and forestall) all objections, must lie still and do nothing."

Right, Sir Philip. That is well said,—"in great things." This disease shows itself in its most aggravated form in the gravest exigencies. Trifling questions are met and decided; gravely important ones, demanding prompt resolution, are dallied with and procrastinated. The dislike of deciding clings to the soul like a nightmare. The more the matter presses for prompt decision and action, the more passionately the morbid mind persists in pondering objections and difficulties, until the time for deciding has gone by, and the matter has decided itself.

Of course, then, this will be pre-eminently true of the supreme question. Many a man who, in ordinary affairs, has no difficulty in choosing his course promptly, according to the preponderance of reasons, when he looks out upon eternity, and is confronted with questions that take hold thereon, will act as if dazed,—will seem possessed with what poor Edgar Poe called "the imp of the perverse." Just because the case is one which calls, in the name of God, for immediate obedience, he seems struck with spiritual paralysis, and can't decide, and can't act. He stands on his threshold, like the farmer in Ecclesiastes, watching the clouds and the way of the wind, to make sure of the time when everything is exactly favorable. And that time never comes; and he never sows and never reaps.

It never comes,—the time when you can say to yourself, "Now, at last, I can think of no further hinderance or objection. It is impossible that the conditions shall ever be more favorable than now. This, then, is the 'convenient season' that I have been waiting for." If ever the man takes the serious and sober step of duty by which he passes over to God's side, declaring himself God's servant and Jesus Christ's disciple, it will be at a time when he can think of some plausible pretexts, not to say some good reasons, in favor of hesitating and delaying. There are always going to be open questions about religious doctrine and denominational difference and church preference. It is always going to be possible to look skyward and say there may be a better day next week, or next year. The world is made this way on purpose,—the material world, the world of humanity,—made for a discipline of uncertainty to us, a training-school in which we are to be educated to a life of faith, of believing on probabilities, of acting according to what, on the whole, seems best, even when it is not the best imaginable.

And here is another characteristic of the way the world is made for us: While we are environed thus with uncertainties, among which we may choose according to preponderance of reason or motive, the arrangements in nature and in human nature are complete and inexorable by which we are to be coerced into making a choice. We may choose in perfect freedom. Reason and persuasion, temptation and enticement, are together before us, and not angel nor Devil, not man nor God, shall interfere to overbear our freedom in choosing; but choose we must. No man, no matter how dilatory, how morbidly shrinking from the decisive act, does really escape from the responsibility of deciding. That very husbandman who stands so weatherwise in his doorway, hesitating about the signs of wind and cloud, and saying that he cannot decide, really does decide, in spite of himself, and keeps deciding, day after day, till seed-time has gone without his sowing, and harvest has gone without his reaping, and nothing more is left to be decided.

As the New Year's Day of 1889 approached, many a man was reminded of other New Year's Days, and birthdays, and other critical days of life, when he was going to begin a new life, and when he did not decide, did not act, did not speak, did not begin. And why not?

Why not?—Because he did not know how to say *now*. If ever the new life, the good life, the eternal life, is to have a beginning with him, it must begin at some certain point of time. And when the question is, Shall it be *now*, he is never sure that this point of time is exactly the best point, but stands weather-gazing, and thinks he cannot decide, and thinks he is not deciding.

But he *is* deciding. To do nothing is to decide. When this necessity of choosing is put upon us, we do choose in spite of ourselves. God's great lights that he has set in the firmament "for signs and for seasons, and for days, and years," are his messengers to put the question to us, Shall it be *now*? and they do put it daily, monthly, yearly. And every day, and month, and year, some men send back the answer by these swift messengers, No; not now! And they make themselves think that they have not answered at all.

This is the season when there is a run at the book-sellers' counters for little pocket diaries for the coming year; and when the so-called humorous column in the newspaper is heavily loaded with so-called jokes about the good resolutions on the first page, that are going to be broken and forgotten before the tenth page,—the ghastliest subject for joking that was even resorted to by the overworked and exhausted "funny man." Would any man venture to take the diary for 1889, and on the first of its fair, unsoiled pages write down, under date of January 1, "Decided this day not to begin the new year in faith and prayer and hope, and in the service and love of God"? No man would dare to write it. But the thing they dare not write, how many thousand men will *do*; while pretending to their own hearts that they are doing nothing, they leave it to God's hand to write down the record in his judgment-book!—*S. S. Times.*

PREACHING AND HEARING.

It is important that pastors preach the truth as it is in Jesus; but it is equally important that the people interpret the message as it is in Jesus. It is astonishing how many sermons present a plan of salvation all of grace, and how many in our congregations interpret Christianity to mean, Do the best you can. God is not a creditor settling with bankrupt humanity—on a percentage of the debt. He is giving salvation to those who are united by the ligament of faith because Christ paid all the debt, to the uttermost farthing. The only pertinent "best we can" is therefore our best love and our best service as an expression of that love. "Preach the word" is very important, but only of equal importance with, "Take heed how ye hear." The dependence of both preacher and hearer upon the Holy Spirit is absolute. Seed on an unprepared field is subject to many enemies. If Satan can turn the truth into a falsehood in the sanctuary, he has nothing to fear from a faithful preaching of the word. The Spirit alone can enlighten the heart and inspire the heart of both speaker and hearer to interpret the inspired word.—*N. W. Presbyterian.*

—There are many echoes in the world, and but few voices.—*Goethe.*

—Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and quiet and comfort the hearer.

—The love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but the depths are unfathomable.—*Mc Cheyne.*

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 "SENTINEL" CANVASS.

DOUBTLESS all of the State societies, having before this received from the publishers of the *American Sentinel*, circulars giving terms, are taking measures to secure a thorough canvass for the paper. It is not designed, neither is it necessary, that those who are selling books should be taken from that important work to canvass for the *Sentinel*. The experience gained in presenting petitions for signatures has prepared scores in every Conference to engage successfully in this work. By this means, also, an interest has been aroused among thousands of people to investigate the subjects treated in the *Sentinel*, and they will readily subscribe for it, if an opportunity is offered them. Many of these persons have influence, and they will exert it in behalf of the truth, if a proper effort is made to place it before them. The investigation of our position on the Constitutional Amendment question will lead to other subjects closely connected with it, and be the means of bringing the entire system of present truth before a large class whose attention it would be impossible to secure in any other way. Wherever the matter is understood, a large proportion of the people are in sympathy with us on this question, and they are anxious to know more about it. This interest is constantly being increased by the agitation of the subject through the press.

The question now before us is this, Will we enter this open door through which we may gain access to the sympathies, intelligence, and reason of the people? Will we lay hold upon the work which God has prepared for us, and for which he has, in a measure, prepared us, or given us an opportunity to prepare ourselves? Occasionally, with returned petitions, letters are received containing statements something like this, "I could do more, if I had the time." Such expressions cause deep sadness. We are fearful that many will make a fatal mistake at this important time. In all ages of the world, it has been required of those who have espoused the cause of Christ, that they make his service first and best in everything. To those only who seek first the kingdom of God and his righteousness, has it been promised that all necessary things shall be added unto them.

But now, when we have reached the closing years of the last generation, and see the prophecy fulfilling that must shortly bring us to a position where no worldly consideration will avail us anything, it is difficult to understand how any one, knowing these things, can let personal interests hinder him from engaging in the work of God. The want of time will be a poor excuse to offer in the judgment, should the blood of souls be required at our hands; and the present facilities and opportunities for labor are such that no one can plead a lack in this respect. The way is made both plain and easy. Let the language of every heart be, "Lord, what wilt thou have me do?" and then, with meekness and alacrity, let us be ready to move forward in his opening providence.

M. L. H.

ILLUSTRATED METHODS OF LABOR.

THERE are many who would gladly engage in missionary labor if they knew how, but many fail to see opportunities. They have so long given their entire attention to matters pertaining to their own interests, that the very best openings generally escape their observation. Others have incorrect ideas of missionary labor. They seem to think that they must step out of themselves, and perform some wonderful, unnatural work, equally distasteful and embarrassing to themselves and others. They do not seem to compre-

hend the fact that true, disinterested labor for others, properly performed, is the most pleasant and interesting work in the world. Hence we frequently hear it remarked that it is hard to labor for one's friends and acquaintances. There are others who say that they have no talent for this kind of work, not realizing that the faculties which they use in their every-day work and association with friends, are the faculties to be employed in the work of God. They really have as good ability for his work as for their own. The only difference is that it has been exercised wholly in one direction, and that in worldly matters. To correct these wrong ideas, and to illustrate the various openings which occur almost daily in the experience of nearly every one, and also to suggest different methods of personal labor, we give the following incidents:—

A brother and his wife, in returning from the city, met a very fine appearing, elderly couple, who were perplexed to know which car to take. The brother, overhearing their conversation, kindly told them that the car he was about to enter was the one for them. Soon all were seated near together, and engaged in pleasant conversation, which was gradually turned upon religious subjects. Learning that they were Germans, the brother took from an assortment of reading-matter in the different languages, which he carried for just such occasions, a German paper, and gave it to the lady, with a few words, calling special attention to a certain article. The lady gladly accepted the paper, and at once began to read. It was soon evident that she was much affected, as tears occasionally stole down her cheeks. She was not satisfied with the reading of the first article, but eagerly read others. Before separating, the address of the couple was taken, and more reading promised.

At the next meeting of the tract society, this circumstance was mentioned, and a sister understanding the German language, was requested to call upon them, and follow up the interest thus awakened. The next week the sister reported a pleasant interview, finding them interested and anxious to read more, notwithstanding they were Catholics. They are well-to-do people, with a large circle of friends and acquaintances, having lived in the city more than forty years. They took pleasure in directing the sister to some of these acquaintances who were Germans, thus opening the way for an extended effort in the place among that people.

A member of our tract societies, in making missionary visits, found a family whose daughter was very sick. She was an interesting young lady and a devoted Christian. With her father, she had joined the Methodist Church, and while in health, was an active worker in that church; but she had now been ill for many months, and her recovery was doubtful. This case, with others, was reported at the next missionary meeting, and a sister understanding how to give water-treatment, volunteered to go and see her. At these visits, which were often repeated by herself and other members of the society, an effort was first made to relieve the lady's sufferings, after which she would earnestly listen to a short Bible reading, a tract, or a chapter from the "Great Controversy." Little by little the truths of the Bible were unfolded before her, and she expressed full confidence in them, and before her death, gave directions for reading-matter to be sent to her friends in England.

The efforts of these missionary workers were very thankfully received by the family. The mother would often say, as she met them at the door, "The doctor has refused to allow any one to see our sick one to-day, but come in; your visit will not tire her, nor raise her fever, and she rests much better after you give her treatment." The father is now keeping the Sabbath, and has joined a canvassing company, with the hope of giving the remainder of his life to the work of God.

A brother in one of the Western States was on his way to the city. A gentleman near him in the car began to talk with him about stock in the northern part of the State. Gradually the conversation was turned toward religious subjects. The gentleman, like most others, had met with disappointment and trouble in life. This gave

an opportunity for the brother to speak to him directly on the subject of religion. He replied that he thought it a good thing, and sometime he should give the matter attention. After further conversation, the brother asked him if he would read a religious paper, if it were sent to him. He replied that if he did not, his wife would; so the brother took his address, and they separated. The *Signs of the Times* was sent a few weeks, after which a letter was written, inquiring if they received the paper, and how they liked it. A reply came, inclosing the subscription price for one year, and stating that the family were much pleased with the *Signs*. They proved to be people of wealth and culture.

It will be noticed that in all of these instances there is nothing remarkable in the opportunities presented for missionary work. They were simply such incidents as frequently occur; and yet in every case they were made the means of imparting light and truth to individuals, the rays of which we may reasonably believe will continue to increase and extend until the end. The conversation, in every instance, was free from anything of an embarrassing or unpleasant nature. It was of a character to bring light and gladness into the soul, and could not fail to be enjoyable to all who engaged in it.

It cannot be expected that every effort of this kind will result as encouragingly as those mentioned. Some will not as readily respond to acts of courtesy and kindness. In all such cases, and in fact in every case, we should not crowd upon persons that which is unpleasant to them. The Spirit of God will aid in this work, and when we are prepared to engage in it properly, his providence will bring us in connection with the honest in heart; but while we are indifferent, and unmindful of these things, we cannot expect that he will work for us in this respect. May God give us discernment to see the openings of his providence, and wisdom to engage aright in his work.

M. L. H.

QUESTIONS ANSWERED.

THE question has been asked whether calls made for the purpose of securing signatures to petitions should be reported as missionary visits.

In determining what should be reported as missionary visits, it is necessary to consider two features of the interview in question: first, Was it of sufficient length and importance to be properly termed a visit; and second, Was the object in making it to benefit those with whom it was held? An interview of five minutes could hardly be called a visit, under any circumstances; one of half an hour might be, if the time were properly improved. We should remember, however, that the object is not to make such a visit as may be termed a missionary visit, but to take that course which will be most beneficial to those with whom we associate. Many of the interviews held with people for the purpose of securing their signatures, should doubtless be reported as missionary visits, but not all. It is a matter in which every individual should exercise his own judgment.

When should the class exercise on the National Reform movement be conducted?

In case it is not thought practicable to call a meeting especially for this purpose, and a weekly evening missionary or prayer-meeting is held, those exercises can be shortened, and a portion of the time be devoted to the consideration of these lessons. The meeting, however, should not be prolonged so as to be tiresome.

It is not the design of the National Reform lessons to take the place of the Sabbath-school lessons, and they should not be allowed to interfere in any way with them. For this reason, and also owing to the fact that many persons would find it difficult to do justice to more than one lesson on the Sabbath, it will be better, if practicable, to conduct this exercise on some other day. Many families will doubtless find it impossible to unite with others in the study of this important subject, but with the aid of the lessons, and the publications in which the answers are found, they can make their home study

and recitation interesting and profitable. The publications needed, including the *Home Missionary* for one year, can be obtained of the various State tract societies at a cost not exceeding twenty-five cents. Those not connected with State societies can obtain the same of the International Tract Society, Battle Creek, Mich.

M. L. H.

Special Attention.

NOT A SOUL IN PURGATORY!

ANOTHER crowning act in the long list of blasphemous assumptions of the pope of Rome was perpetrated at St. Peter's, in Rome, on the 30th of Sept., 1888. The following is an extract from a letter written from Rome under date of Oct. 3, by Rev. W. C. Van Meter, who was an eye-witness of the august performance:—

"The grandest event in the history of the papacy transpired last Sunday, Sept. 30. Notice had been sent to the ends of the earth that on that day Leo XIII. would descend and offer a propitiatory sacrifice, and people heaven with the millions of souls who were in purgatory paying their debt to eternal justice. In every church they were directed to pray for the dead at the same time. The papers stated that the pope, while filling earth and heaven with joy by his jubilee, could not be happy unless he extended his blessing to the millions of his children in the abyss. The sublime thought of delivering all from purgatory and introducing them to the society of saints in glory as the crowning act of the jubilee, could not have been conceived by any but the infinite mind of our 'Lord God the Pope,' the 'Vicegerent of God on the earth,' who by this act unites the church in the abyss with the church in heaven. They said that as he was performing this act of expiation and deliverance from the pains of purgatory, the people would lose sight of him as a *man*, and in the act of absolution see him only as *God*.

"As a special blessing was to be bestowed on all who would visit Rome to 'assist His Holiness' on this occasion, the poor deluded devotees poured into Rome, and 50,000 tickets were issued to the faithful. Of course there was no chance for such a heretic as I to be present. Saturday evening a very special friend, a Roman Catholic, but one who ridicules such imposition, called with a ticket of admission for me. As the pope was to begin his purgatorial work at nine o'clock, I arose between five and six, took a lunch, and hastened over to St. Peter's before it was too full to enter. Most fortunately I worked my way by degrees until I secured a place by the high altar, in the center of the church, on which the pope was to perform. This gave me a fine view of the marching and counter-marching. As I took with me a folding camp-stool, I sat down, and, while waiting, read John's description in Revelation, and felt more than ever that the pope is the beast, the woman, the man of sin.

Take your stand just inside of St. Peter's, on the porphyry pavement on which Charlemagne stood when crowned by the pope, and look far down to the high altar, under which, they say, St. Peter is buried. On the right, where St. Peter (old statue of Jupiter) sits in his chair, seats were arranged in front for some of the clerical grandees, as the pope was to stop there and pay his respects to the 'first pope,' as they call the apostle. On each side of the high altar, galleries of seats were arranged for assistant princes, diplomatic corps, bishops, archbishops, cardinals, and distinguished individuals. The altar was covered with cloth of gold and purple, and lighted with immense yellow wax candles in silver candelabra of elaborate workmanship. The Noble and the Palatine Guards, armed with swords and Remington rifles, were like a wall on each side the passage made through the crowd for the pope.

"At 6:30 masses for the dead began by cardinals, and continued until 8:30, when they recited the rosary and the requiem. The great bell struck nine, the hour when the work of the pope was to begin. The one thought—in an hour purgatory will be empty, and millions now in anguish will be singing in heaven—hushed every voice. The silence was oppressive. The pope, in his chair, entered the chapel of the sacrament, where they say the body of Christ (in the form of bread and wine) is always present. There he knelt and prayed. Here he was arrayed as Solomon in all his glory never was, and placed in his gorgeous pontifical chair and hoisted on the shoulders of some of his great men, who bore him along toward the high altar. He turned from side to side, smiling and scattering blessings from his fingers, that moved as rapidly as those of a pianist. The applause, waving of handkerchiefs, and 'viva il Papa Re' will never be forgotten. When he reached the bottom of the steps of the high altar, he was let down, and after a prayer, was clothed in sacerdotal robes, and, assisted by the prefect of pontifical ceremonies and two canons of the basilica, ascended the steps to pray for the dead.

"But purgatory was not yet empty. He descended and put on his ordinary garments, and then his private chaplain said a prayer. Again he was clothed in his pontifical robes, over which they threw a ruby-colored mantle. Then, assisted by cardinals, he followed a cross and candles to the front of the altar of confession, and was seated on a throne prepared for him. There, enthroned as the vicegerent of God, he sat, and by the authority he claimed God gave him to bind or loose in heaven, earth, or hell, he pronounced the *absolution* for those in purgatory; and if what he pretends and the priests teach and millions of his devotees believe, is true, at that moment purgatory was empty, and unnumbered millions entered heaven, many of whom for ages had been suffering indescribable anguish, because they had no friends to pay the priest for praying for them, for they would not pray without the money. The bells rang, the people applauded, the hosts of hell shouted over the delusion, the pope was borne back to what he calls his 'prison,' and the people returned laughing as if just from the circus or theater, congratulating one another on not having to pay for any more masses for their friends, which had been such a pecuniary burden on many of them. The *anti-clerical* papers denounced it as the most daring presumption ever exhibited by any pope."

DEATH BY ELECTRICITY.

THE new law of the State of New York, ordering death by electricity as the punishment for capital offenses, went into effect January 1. So radical a change in the administration of the ultimate penalty will probably give rise to delays in the administration of justice. Certain clauses in its constitution will afford the counsel of criminals on trial for murder, a pretext for holding the law unconstitutional. Assuming the constitutionality of the law to be perfect and proved, are the sheriffs and prison officials of the State prepared to inflict the punishment? The very crudeness of hanging brought it within the scope of the commonest type of executioner. But the new method deals with one of the most refined and least understood sciences. Experiments have already been made upon dogs and other animals. A wide variation in personal coefficients of resistance and susceptibility to the current has been found to exist in them. The condition of the skin is the predominating cause of the first variation. A man whose body is warm from exercise, and who has a strong perspiratory action, will be of lower resistance than when the skin is dry. Again, the effect of the current will vary according to the nervous condition of the subject. This is an element which cannot be included in experiments on the lower animals. A criminal led to execution

may be in a state of nervous tension that will very seriously modify the operation of electric shock. A perfect and certain method for the electrical slaying of human beings has not yet been evolved. Every prison where the law is carried out must be supplied with the most perfect electrical plant. Every connection must be of the best, and all must be kept in perfect order. The effects of disuse, the hardest of all deteriorating causes to combat in their influence upon machinery, must be guarded against. All this apparatus may stand idle from year to year, only to be used on the rare occasions of an execution. To apply and run the apparatus and to inspect every detail, a skilled electrician will be required. The voltage must be accurately determined, the number of alternations of current per second must be known, if the alternating current is to be used, and the resistance of the person to be killed should be determined. There should be no chance of a failure, and all must be definite and known. It remains to be seen whether a competent person will undertake a duty to which some measure of odium will inevitably attach. The successor of the present hangman can be depended on to make the fatal contact, but that is all. The electrodes must be attached to the person by or directly under the superintendence of the electrician. The struggles of the prisoner, by disturbing the position of the electrodes, may bring about the most deplorable results. As it is now, far too many executions by hanging fail, in the end, of quickly killing with little suffering. But where the vastly more complicated mechanism of an electric plant is depended on, the possibilities of a failure are largely multiplied. Death has been administered to dogs by suffocation in coal-gas, with perfect success. This death, as far as can be known, is absolutely painless. The writer has several times been rendered totally insensible by inhaling gas, and can testify to the efficacy of the anesthesia produced. Under its influence a perfectly quiet relapse into unconsciousness ensues, the last memory of events being clear and unclouded. Some such method of inflicting the death penalty would seem far in advance of the electric process. There would be a quick and painless unconsciousness, and the exposure could be so long as to insure a fatal result. It could be applied in an ordinary cell, with no special apparatus, and could even be applied to the criminal while sleeping. It would, above all, be infallible and certain, and would not mar or deface the body. The latter is always liable to happen with electricity. But the law has been passed, and no provision has been made to carry it out. Apparatus is not provided, no competent specialists have been appointed to superintend its administration, and in the present state of affairs, the new law appears to amount to little more than an indefinite suspension of the death penalty for murder.—*Scientific American*.

GROWTH OF THE Y. M. C. A.

ACCORDING to the Year Book of the Y. M. C. A. for 1888, there are 1,240 associations in America, and 3,804 in the world. The American associations have a membership of 175,000; they own buildings valued at \$5,609,265, and have a total net property of \$7,261,658. Last year they expended \$1,181,388 in local work, and \$104,949 in general work. Some 752 men are devoting their entire time to local, State, and international work as secretaries and assistants. Seventy-seven associations are engaged especially in work among railroad men; 10 among German-speaking young men; 373 in colleges; 29 are colored, and 18 Indian. In Michigan there are, according to the Year Book, 15 associations, having a membership of 3,271; four associations own buildings valued at \$116,500, the Detroit building being valued at \$105,000.

—Proud hearts and lofty mountains are always barren.

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 29, 1889.

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SECOND CORINTHIANS 3.

What Does Paul Here Teach Is Done Away?

(Concluded.)

HAVING seen that the apostle has been led along logically to this comparison by the thought introduced in the preceding verses, as already noticed, it remains that we consider a little more particularly the phrasology of verse 7. Literally, the opening clause of the passage reads: "But if the ministration of death, in letters, engraven in stones, was glorious." The word *diakonia* (ministry) is a noun in the singular number and feminine gender. The following participial *entetupōmenē* (engraven) is also in the singular number and feminine gender, and, grammatically, belongs with *diakonia*.

But here we are met by a matter of fact which involves a seeming difficulty; for *diakonia* is defined to mean "serving, service, waiting, attendance, the act of rendering friendly offices, a commission or ministry in the service of the gospel, a function, ministry, or office in the church, a ministering in the conveyance of a revelation from God. 2 Cor. 3: 7, 8, 9" (*Bagster*); and we know that, as a matter of fact, there was no service or ministry engraven upon the stones. How, then, can we explain the coupling together of the terms in this manner?

The statement not being literally true, is there any ground on which it can properly be considered figurative? Olshausen takes this view of it. He says: "The *entetupōmenē en lithois* [engraven in in stones] refers only figuratively to *diakonia*." Alford (Greek Testament for English Readers) says: "It seems strange that the ministration should be described as engraven on stones; but the ministration was the whole putting forth of the dispensation, the purport of which was summed up in the decalogue, written on stones. The decalogue thus written was, as in verse 3, ministered by Moses." Meyer says: "The death-producing ministry of Moses was really engraven on stones, in so far as the decalogue engraven on the two tables was actually the ministerial document of Moses, as it were the registration of his office."

From these statements it is easy to perceive in what sense the ministration could be said to be engraven on stones. It was by a figure of speech, by which the ministration is put for that in reference to which the ministry was performed. If we should eliminate the figure by supplying the ellipsis, the sentence would read, "The ministration of death, in reference to that which, in letters, was engraven upon stones." And this would accord with all the facts in the case.

The question now arises, Why was that called "the ministration of death"? Having seen what the ministry referred to was, and in what sense it could be said to be written on stones; namely, because it had reference to that which was engraven on the stones, the question why it was called the ministration of death, involves no special difficulty. Meyer says: "*Hē diakonia tou thanatou*, i. e., the ministry conducing to the rule of death. It is not the law itself that is meant, but the ministry of Moses which he accomplished by bringing down to the people the tables of the law from Sinai."

That law, thus brought down to them and placed in their midst, was only an instrument of condemnation. It was incorporated into their civil law, and the penalty of death attached to its transgression. Death was the chief feature of that dispensation. Any soul that did aught presumptuously was to be cut off. Num. 15: 30. Atonement was

provided, but only in figure, and only for sins of ignorance. Means were ordained through which they could see a coming Redeemer, and show faith in him; but even that was a burdensome ritual, which they were scarce able to bear. Acts 15: 10. Well might it be called "the ministration of death."

But even this ministration was the arrangement of God, and was ordained in glory. It was so glorious that its minister, Moses, at the introduction of it, was obliged to veil his face from the people. When he went in before the Lord, he took off the veil; and when he came out, he put it on till he appeared before the Lord again. The veil not only hid the glory from the people, but it also concealed the fact that this glory gradually waned away and disappeared from Moses's face. Had they seen this, they would have seen a clear indication that that dispensation was itself to pass away. Its glory was not to endure. It was a temporary, transitory arrangement. But on account of that veil they could not "look to the end of that which is abolished," as stated in verse 13; that is, they could not see that that was ever to have an end. But Moses passed away, and that dispensation at length came to an end; and then they transferred the veil to their own hearts, and cannot see that a more favorable and glorious system has taken the place of the old, as the bud dilates into the flower.

Verses 8-11 state why the present dispensation is more glorious than the former. First, in this covenant the Spirit is ministered, not the letter; secondly, in this, righteousness is the great principle set forth, not condemnation; thirdly, that was transitory, while this is permanent.

The thought last stated is undoubtedly the teaching of verse 11. The word "remaineth" (in the sentence, "that which remaineth is glorious"), does not mean that which is left over after a portion is taken away, but simply that which is permanent, or abiding, compared with something else which exists, or existed, only for a limited time. The whole passage might be paraphrased thus: "For if that arrangement of which Moses was minister, and which was only temporary, and has been done away, had connected with it so much of majesty and glory, certainly the arrangement given us in the new covenant, which is permanent, and never to give place to a higher and better system, must be much more glorious." The new covenant embraces the eternal state; the life which it gives is the eternal life of the kingdom of God.

"Seeing then that we have such hope," continues the apostle, in verse 12, "we use great plainness of speech." For "plainness" the margin has *boldness*. He was very confident in regard to his hope and the correctness of his position; hence he spoke plainly and with much assurance; and he did so, not in self-laudation, but only because that system of truth of which God had made him a minister, was of such wonderful glory that it made his position one of great exaltation and honor.

He continues (verse 13), "And not as Moses which put a veil over his face that the children of Israel could not steadfastly look to the end of that which is abolished." That is, the apostle presented the surpassing glory of the gospel dispensation without any attempt at concealment. He did not veil his face, nor speak from behind a screen, nor clothe his ideas in any blind or ambiguous language. Moses, as a minister of God, taking the tables of stone on which God had written his law, and bearing them down to the people, veiled his face, so glorious was that ministration; but Paul, as a minister of God, in the more glorious arrangement wherein the Holy Spirit writes the same law on the hearts of believers, and opens wide before them the gates of immortality and endless life, resorts to no enigmas, but lets the truth shine forth to them in all its clearness.

Verse 14: "But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ." They failed in their

conceptions of Christ. They looked for no change in the system given them by Moses, till the promised King should come to sit on David's throne in everlasting dominion. The Messiah as first a sacrifice and mediator, they could not see. Could they, or would they, have seen him in this office, then the veil would have disappeared; they would have seen the whole plan of redemption in all phases of its development; they would have dropped the Mosaic ceremonies for the ordinances of the gospel, and looked forward to the future reign of Christ, which, though seemingly delayed, is sure to come.

Verses 15, 16: "But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away." That is, if ever that people should turn their heart to the Lord, the veil would be taken away. And for whomsoever of them will do this, this work will be done. The Lord is willing to receive them, and let the true light shine into their hearts.

Verse 17: "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." We were told in verse 6 that "the Spirit giveth life." Now the apostle says, "The Lord is that Spirit." The Lord truly is the one who gives life. He is the Spirit of the new covenant. He was likewise the Spirit of the old; but under that covenant he was veiled in shadow and in figure. In the new covenant he stands out clearly before us, bringing life and immortality to light. The workers in the gospel are "ministers of Christ;" they are ministering the Spirit, the life-giving provisions, of the covenant, through Christ, not its letter. "And where the Spirit of the Lord is, there is liberty," or freedom,—the freedom of the gospel, in its privileges and results.

Verse 18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Another strong allusion to the experience of Moses as compared with our own. We all, with open—unveiled—face, behold the glory of the Lord, as if reflected upon us from a mirror. Moses went at intervals into communion with the Lord, and his face bore for awhile the impress of the glory. We, as if looking into a mirror, behold with open face the glory of Christ. And by beholding, we are transformed into the same image, not losing after a time the reflected glory, as Moses's face did, but from glory to a greater degree of glory still. Such is the design of the gospel, that we should become more and more like Christ. And this change is wrought in us continually by the Spirit of the Lord.

The apostle carries forward the same thought in the opening of the next chapter: "Therefore, seeing we have this ministry," etc.

Thus we have before us the testimony of the apostle in 2 Corinthians 3. It is logically connected from beginning to end. Having occasion to refer to the blessed results of his work in the gospel, as a minister of the new covenant, the apostle is led to show the superiority of this covenant over the old, by comparing the service of the gospel minister with that of Moses. And because, using a common figure, he speaks of the ministration of Moses as engraven on stones, because it pertained to those precepts which were engraven on stone, his words are seized upon, and, by an unwarrantable perversion, made to mean the abolition of the ten commandments themselves. He speaks first of the passing away of the glory of Moses's countenance, and then extends the idea to the abolition of the ministry itself, Moses standing for all the teachers of that covenant, as it gives place to the more glorious ministry of the servants of the Lord under the new covenant. But so far from having the law abolished by the gospel, he has it written in the hearts of believers, according to the prophecy of the new covenant, uttered six hundred and sixty years before he penned these lines to the Corinthians. Jer. 31: 31-34.

THE PRESENT DEMANDS.

It has ever been an essential factor in the attainment of the highest usefulness in life, that one should understand something of the nature of present demands and opportunities, and the urgency with which they appeal to him for action. Every age of the world has unfolded features in the development and progress of the race which have called for a certain course of action on the part of those living in that age, to be in harmony with them; and those who have comprehended these features most clearly, who have discerned the signs of their own times, in the currents of political or religious life around them, have possessed a knowledge by which they might shape their actions intelligently in the direction of success.

As there is a supreme Power in the universe, One whose throne is in the heavens, and whose "kingdom ruleth over all," so this world is not a world of chance, in which the conditions of success are fortuitous. They do not lie in any and all directions, but must be sought within the boundary lines of truth and justice. The pages of history afford many an illustration of the folly of a determination to seek them elsewhere. The cause of error has ever been a losing cause, and as one after another of its various forms have gone down and disappeared in the conflict with right, its defenders have been carried with them either to obloquy or oblivion. To study to discern between the two, to know what is in the order of progress and Providence, and what is not, and thus to identify his interests with the winning side, are essential steps in the determination of that course of action by which we can best meet the demands of the present time.

It is comparatively easy to look back upon some past age of the world and trace the lines of truth and duty for that time by the record of individual and national success or failure, but to be as discerning for our own time and for ourselves individually, is a much more difficult matter; for as these lines become merged into the present, they are often lost in the glare of the false lights of personal interest, prejudice, or worldly ambition, and cannot be clearly seen until these have been removed. The natural tendencies of human nature must first be overcome. As a small object held close to the eye hides a much larger one off at a distance, so do the trifling interests of the present hour often seem paramount to the much greater but less vivid interests of the future, and lead us to endanger our highest welfare by hesitating to sacrifice a present, temporal advantage for the sake of future gain. To make this sacrifice, however, when required, is a lesson which none can learn too soon.

But to those living in the present age, the problem is wonderfully simplified by the light which shines forth from the prophetic word. For while in almost every other age men could only faintly discern, if at all, the nature of coming events by the shadows which they cast before, the history of our own times has been plainly written in advance, so that we know already what those developments will be which will concern us most, and with reference to which it is important to shape our lives. With this knowledge before us we cannot be in uncertainty as to the proper course of action, for never were the demands of any age so unmistakable and emphatic as are those of the present.

With the greatest of earthly events before us, and with the affairs of nations and of the whole world shaping themselves toward it, we cannot be in doubt as to the proper direction in which to shape our own affairs. And as that which is so important to us in this respect is of equal importance to all others, it becomes an imperative duty with us who have this light to save as many as possible from the fatal mistake of leaving such an event out of the calculations of their lives. Are there any greater demands than those which the present can urge upon us? If it be true that the wisdom and importance of any effort are measured by its results, then efforts put forth in this direc-

tion are of greater importance at this time than any others can be.

L. A. S.

THE GENERAL MEETING AT SOUTH LANCASTER, MASS.

To the praise of God we would make mention of this general gathering. It was a season of refreshing to those who attended it. It was thought that there would be many who would think they could not attend on account of the general meeting held a few months since, and consequently, the appointment was simply over one Sabbath and first day. The meetings began Thursday evening, Jan. 10, with as many present as could be well accommodated in the house. On the Sabbath, many stood in the entry, for want of seats. It is evident that a larger house will soon be needed at this place. The meetings were almost continuous from 5:30 A. M., to 9:00 P. M. In the forenoon, the hours of meeting were, 5:30, 9:00, 10:30; and in the afternoon 2:30, 4:00, 5:30, and 7:00. The meetings increased in interest from the beginning to the close. It was decided that it would be for the interest of the students to have the school closed, that they might have the benefit of the meetings. Sometimes the morning meetings would hold two and one half hours. The Friday night social meeting continued over three hours.

During the meetings, instruction was given by Eld. Jones on the subject of church and state, and also on the duties of church officers. Regular instruction was also given each day by Bro. Miles; but it was the religious meetings that were so characterized by the outpouring of the Spirit of God. There was no urging, and not even was there a call made for those who desired to come forward for prayers; and no excitement was noticeable in any of the meetings, but an intense self-examination on the part of nearly all in attendance. The most prominent feature was the deep conviction resting on many because of their sins. Grievances of long standing, known only to the parties themselves, were removed; confessions and restitutions were made in many instances. Much of this work was done in a quiet manner, between those who were concerned, so that nothing was known of it until the confession or restitution was made; and then testimony would be borne in meeting, telling of the sin committed and the course pursued. To such confessions the Spirit of God came in and witnessed in a manner to make it evident that God was walking in the midst of his people.

The great desire manifested was for purity of heart, and all seemed to realize that we are in the investigative judgment, and that everything should be made right with God and with our brethren. The work went deep and thorough. There was a freedom in confession that is seldom witnessed, and nothing appeared to be forced. No pressure was brought to bear upon any; but when the sin was confessed, the song of praise and thanksgiving which followed was refreshing indeed. Expressions like the following, even from old Sabbath-keepers, were frequently heard: "I never experienced anything like this." "It seems we have a new gospel." "I never understood the love of God as I do at the present time. His character appears so different to me from what it ever did before," etc. To give an adequate description of such an occasion would be extremely difficult. One needs to be present, and partake of the spirit, in order to appreciate the work accomplished. A solemn impression rested upon many that it was a few drops of what will be experienced by those who have a part in the closing work,—in the loud cry of the third angel's message that will ripen off the grain for the harvest.

Some meetings were held in the school with the students, while at the same time another was in progress at the church; and the same melting spirit characterized both. All the students at the Home, who had not done so previously, gave their hearts to God during the meetings. All felt blessed of God. The expression was made that

Christ had come into the Home to stay. The same words were used by many of the brethren in reference to their own homes. At the close of a sermon on baptism, Sunday, Jan. 20, seventeen were baptized. Quite a portion of these had been baptized before, even after embracing the truth; but they now felt that their sins in the past had so far separated them from God, and that Christ had now come into their hearts in such a manner that they had experienced a new conversion, and desired, after confessing their sins, to be re-baptized. There are others who have been considering the matter, and expect to go forward at the next opportunity.

The meeting closed Monday morning, having held twelve days. We do not know of any who placed themselves in a position to do so, but received the blessing of God, to a greater or less extent. This is the spirit that should go through all our churches, to give them a preparation of heart which will fit them for the reception of the latter rain. The brethren returned to their homes and fields of labor, greatly encouraged in every respect. It is certain that God has come near to his people in a manner never before realized at any general meeting in New England. The prophet says: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."

From the stand-point of Seventh-day Adventists, when we consider the efforts that are being made to make an image to the beast, the rising of the papacy, and the uniting of Protestants with Catholics in this work, the spread of the truth in foreign fields, and the outpouring of the Spirit of God, as it has been manifested in Oakland, Battle Creek, and South Lancaster, we cannot but think that it is high time to prepare for the coming of the King of kings. Can it be true that the hope which has apparently been so long deferred is about to be realized? Can it be true that we are really in the midst of the outpouring of the Holy Spirit? which will increase in power and extent until it swells into the loud cry of the third angel's message? Do we realize that we are on the very verge of the time of trouble, and the scenes of the eternal world? These things are true! The conflict is nearly over, although it will yet be fiercer than anything we have ever experienced in the past. We need a special fitting up to stand in the trying scenes that are just before us. Wrongs should be righted, and we should get right in the sight of God, which can only be done by confessing our sins, and exercising implicit faith in our Lord Jesus Christ as our present and all-powerful Saviour. God is waiting to manifest himself to his people, and fit them for the closing work of the gospel. The merciful character of Christ has never been fully realized by many who profess to love and serve him. May God hasten the time when the conflict will be over, and the saints be gathered to inherit the kingdom prepared for them from the foundation of the world.

S. N. H.

PROTESTANTS AND CATHOLICS UNITING IN BEHALF OF THE SUNDAY LAW.

EVERY possible effort is being made to carry the present Sunday bill now before Congress. A few days ago the Rev. Mr. Crafts was in Baltimore in the interest of the bill. While there, he called upon Cardinal Gibbons, who, the Baltimore *Sun* of Jan. 10, in speaking of the visit, says "is heartily in favor of the bill, and thinks the fourth commandment is the keystone in the arch of commandments, and its observance would aid materially the observance of all, and its neglect lead to the neglect of all."

This call of the field secretary of the American Sabbath Union upon the great American cardinal—"our cardinal," as he is called in some Protestant circles—is truly significant. Who cannot see in this a pledge of the Catholic party to uphold the Protestants in the work they are doing to enforce Sunday upon the country as the national day of

rest? But it means more than that. It means that in order to secure the co-operation of the Catholic Church, the Protestants will yield some of the principles of Protestantism; for every one knows that it has ever been the studied boast of the Catholic Church leaders that the Roman Church never changes. We also know that what gave birth to the Protestant Church in the Reformation was the fact that they could not affiliate with Catholic principles. It was because of this that they became *protest-ants*. Now if Rome never changes, as her representative men affirm, and yet Protestants do affiliate with her for the sake of the help she can give them in behalf of a contemplated national Sunday law, it shows that Protestants are yielding the very principles which the blood of millions of martyrs was given to establish. Let the union now in prospect be effected, and Protestantism will sell itself and the American nation into the hands of the papacy.

Mr. Crafts also spoke in Baltimore before the preachers of that city, urging them to use all means in their power to have the present bill before Congress pass, and become a law. He said that the bill aims to get the general Government to stop the carriage of mails, and the running of interstate trains on Sunday. Having done this, a good example would be set, "which would be followed, and result in the better observance of Sunday, and the enforcement of the now-existing Sunday laws."

This is the secret of the whole movement. They will ask now for that which seems easy to reach, and which would create but little prejudice in the popular mind. If Congress grants that, a precedent will have been established in the nation for legislating on religious questions, which would remove objections to further legislation in the same direction. Having gained this point, it will be easy to amend existing laws, to make the restrictions cover more ground; and in this way time will bring to these National Reformers just what they now want, but dare not ask for, at once.

Let the Government once legislate on such matters, and there will be no end to that kind of work. Should objections afterward be raised against meddling in those things, the established precedent of the first act in that direction, at the instance of millions of petitioners, would be cited as authority enough for further action. By petitioning for the present bill before Congress to be passed, many of the citizens of the United States do not realize what they are entailing upon themselves. There is now work enough for the informed to do to enlighten such minds. What is done in this direction must be done quickly.

J. O. C.

INCONSISTENCY OF THE BLAIR "SUNDAY REST" BILL.

WASHINGTON CITY was invited to hear Rev. Wilbur F. Crafts speak on the necessity of legislation in behalf of Sunday. He occupied the desk of three of the leading churches in the city last Sunday, Jan. 20. In the morning he spoke in the First Presbyterian church (Dr. Sunderland's), and treated the question which evidently lies very near his heart—the American Sabbath. He opened by stating that the present agitation of the subject was not brought about by the churches, but by the clamor of the workingmen everywhere, in behalf of a weekly rest-day. The popular demand for a Sunday rest he thought to be the only defensible ground for Sabbath observance.

In order to allay any apprehensions which might arise, he stated that the bill now before Congress, known as the "Sunday rest" bill, only contemplated giving to the District of Columbia and the Territories directly under the jurisdiction of Congress, the same kind of law that every State but one in the Union already enjoyed. But singularly enough, instead of showing the necessity for such a law in these Territories, and in Washington City particularly, he said that in the latter place a very quiet Sunday was already enjoyed; but the trouble was in New York, and in some Western cities,

where saloons were kept open, and the Sunday newspapers were published. The query that naturally arose in my mind was, how a Sunday law enacted by Congress, substantially the same as that enjoyed by all the States, where so much Sunday desecration is indulged, could help in the Territories where, without such a law at all, the people already enjoy quiet Sundays. But before he was through with his speech, it was evident that his first statement was only a mask to cover up the real design of the bill.

The burden of his appeal was to the working class. He would demand a law against hiring work of any kind done on Sunday; as though he were the great friend of the workingman. In his appeals for sympathy for this class, in their oppressed condition, he cited cases where men had reported to him that they had had only three Sundays' rest in a year, in which to enjoy the society of their families. He succeeded very well in creating sympathy on this point; but when he came to speak of Sunday excursions, he virtually denied all he had said about the laboring men's lack of time for rest. He said that some pleaded for Sunday excursions, because that day was the only one on which the laboring classes could really find time for such recreation—all the rest of the week being absorbed in their efforts to secure a livelihood for their families. He met this by saying that such reasons were not valid, from the fact that the laboring men of this country averaged three weeks apiece each year in strikes, besides Saturday half-holidays, Christmas, Fourth of July, etc., on which they might go with their families on excursions. But notwithstanding this, the laboring man greatly needs Sunday rest, because he has no time to be with his family!

This is a sample of his reasoning (?) all along till the real point was reached. He finally thought that the whole thing should rest on the basis of the fourth commandment, and men should be educated to believe that precept binding as a *religious* duty. But how was this to be done? Simply by urging Congress to legislate on the matter, and oblige all to observe Sunday strictly. All should be made to see that Sunday is not a human, but a divine, ordinance, yet the only proper way to do this is by *human* legislation. Works of necessity should be exempted, "but," said Mr. Crafts, "all do not understand alike just what constitutes such works." He then cited, as an illustration, the case of a New England barber who was arrested for shaving a man on Sunday. The Justice before whom his case was called, fined him for the act; but when his case was appealed, and came before another Justice, that one dismissed the case on the ground of his having done a work of necessity. This was enough to show that while such cases are left to be decided by different tribunals, they will not all be treated alike. It is therefore necessary, the speaker thought, for the laws of the country to specify, in every case, just what are, and what are not, works of necessity. In other words, Congress should descend in its legislation to define even what part of the house-wife's work shall be considered necessary to do on Sunday, that she may be forbidden to do more than the specified amount on that day. What a pass will this be for a great nation to arrive at, when grave legislators shall be called to step down from their official dignity to discuss in Congress what part of a woman's household duties are really necessary to be done on Sunday!

This is not overdrawing the matter in the least; for the Reverend Doctor gave as one reason why Congress should pass such a Sunday law, that servant girls were now obliged to do more than necessary work on that day. Well, well, has it come to this, that the people of this nation have become so imbecile that they are not able to longer exercise their judgment in matters of conscience, and must therefore have legislation on the minutest points of religious duty, and be held amenable to the civil laws, if they overstep the prescribed bounds? That would be a church and state combination with a vengeance; that would be a government standing

in the place of God to its subjects; that would be the laws of the nation superseding the Bible and the laws of God.

These people mean to force their proposed measures, too. Notwithstanding Mr. Crafts said at first that the only thing demanded by them was just such a Sunday law as is now in force in all the States except one, when he was through speaking, Dr. Sunderland arose, and told the audience that he hoped soon to present before them the "Sunday rest" petition for their approval. "But," said he, "there is one clause in it I do not indorse, and do not like to bring before you. That is the clause exempting seventh-day keepers, such as Jews and Seventh-day Baptists." He was here interrupted by Mr. Crafts with the remark that all their petition-heads were now being printed without that clause. "Good," said Dr. Sunderland, as his voice changed into that tone one could well imagine an inquisitor of the Dark Ages might assume, "we want but *one* Sabbath in this country; we don't want any Judaizing here. The Bible itself has been corrupted for the last eighteen hundred years by Judaizing translators, which has permitted this state of things. This eternal Judaizing, *Judaizing*, JUDAIZING, has been going on long enough. It is time we were getting into the Christian dispensation."

The boldness of this statement was startling enough to me; for I did not suppose the Sunday agitators had yet arrived at that point where they would openly avow their intolerance. But they have come now where they think their success is fully insured, and where they are warranted in pouring out Jesuitical hatred against all dissenters. Our brethren everywhere may be assured that the promoters of the Sunday-rest bill will now stop short of nothing that can lend strength to their cause. They will appeal to the natural desire of the working class for less work and more ease, and at the same time they will excite prejudice against all who cling to the Bible, by denouncing them as Judaizers. "Here is the patience of the saints." The battle-ery is sounding all along the line. The forces of the enemy are marshalling, and now is the time for every lover of truth to gird on his armor for the affray. Give all to the work. Hold nothing in reserve. Let the means in our possession be set apart to the work now before us, which is so soon to close in triumph on the side of truth.

J. O. C.

Washington, D. C. Jan. 21, 1889.

It seems that our friends of the Seventh-day Baptist faith are beginning to catch the alarm which such measures as the Blair Amendment and Sunday-rest bills are naturally calculated to arouse in the minds of all who carefully and candidly study the situation. The last number of the *Sabbath Recorder* touches the point in a short editorial paragraph, as follows:—

The situation which confronts us with reference to the Blair bill is, to say the least, a serious one. The measure is nominally an effort to obtain a civil rest day, but the design to brace up the Sunday, which cannot be maintained on Biblical grounds, is but thinly disguised in the bill; and even that disguise is thrown off by the zealous advocates of the measure, from a thousand pulpits of our land, in the Sabbath department of the W. C. T. U., and in that powerful organization, created for the purpose of promoting the measure—the American Sabbath Union. The present object is to obtain a law from Congress, creating Sunday a Sabbath for *rest and worship*. This gained, the flood-gates for all kinds of legislation upon questions of religious faith and practice, are easily opened upon us, and none can tell where the tide of incoming evil will end.

We can assure those to whom these words were addressed, and all others, that there is ample reason to be concerned, in view of the dangers which now threaten civil and religious liberty in our country. The word of God has said that persecution is coming, and come it will, and the best way is to look the matter squarely in the face, and be prepared for the worst. Bad enough in any case, it must come with double severity upon those who have been led to believe that the present agitation in behalf of Sunday would pass away without any harm, or would result in the overthrow of the Sunday-sabbath instead of its establishment by law.

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.

"WATCHMAN, WHAT OF THE NIGHT?"

BY W. R. PATTERSON.

WATCHMAN, tell us of the night;
Is there hope of early dawn?
See'st thou yet a ray of light,—
Harbinger of coming morn?

Watchman, tell us of the night,
Anxious hearts await to hear
If there's aught rewards thy sight,
And betokens morning near.

Deeper grows the awful gloom,—
Mark of sin's accursed sway.
Weary those who wait the morn
Of the long-expected day.

Black clouds, gathering o'er the sky,
Herald the approaching storm;
Watchman, doth thy steady eye
See through all, the coming morn?

Precious rays of heavenly light
Gild the sky so long o'ercast;
Bid us hope that sin's dark night
Merges into morn at last.

O'er the darkened hill-tops now
Golden gleams begin to peer,
In the East their deep'ning glow
Dispels all doubts—the day is near.

Unita, Tex.

KANSAS.

FREEMAN, STAFFORD Co.—We have had some good meetings near this place. Four, all heads of families, have lately begun to keep the Sabbath. Since Jan. 2, we have held a few meetings in an adjoining neighborhood, where eight, five of whom are heads of families, have decided to obey the commandments of God. To God be all the praise. Brethren, let us pray more for each other.

E. L. FORTNER.
N. W. VINCENT.

PRESTON, GENESEEO, FELLSBURG, ETC.—The time from Nov. 27, to Dec. 12, 1888, I spent at Preston, trying to strengthen the hands of those who have recently embraced the truth. One was baptized. I then visited and held meetings at Geneseo until Dec. 17. This church has been reduced in numbers by removals, and has been laboring under other discouragements, but we had reason to hope these were removed, before the meetings closed.

I then visited Fellsburg, where I remained until Dec. 24. Over half of this church have been taken away for canvassers. Dec. 26, I preached in Dodge City, in a private house, to a company of ten of our people who live here. I next visited Wilburn, where I continued my labors until Jan. 14. Ten signed the covenant, and others are investigating the truth. I am now at the Perlet school-house, seven miles west of Fowler, Mead Co.

Jan. 15.

JOHN GIBBS.

ILLINOIS.

ARCOLA, DOUGLAS Co.—The meetings here began Jan. 3. We have secured the Baptist church for a month. Five discourses have been given. Last evening the attendance was about 300. There is considerable opposition, but the prospect is good for a successful meeting. About six months ago, brother and sister Walker came here to canvass for our books, and their work and influence have caused a deep interest. Our work, so far, has been largely practical. I expect to continue at least three weeks longer.

L. D. SANTEE.

Jan. 7.

PROCTOR, HARPSTER, SHERIDAN, ETC.—The meetings at Proctor and Harpster resulted in disbanding that which had been known as the Gibson church. This action was taken by a vote of all present. The lack of unity and organized effort for so many years, on the part of those who profess to love the message, was an argument which made it seem wise to resort to this method of correcting existing evils. A new church was organized, out of a remnant of the old body, with five others. The church now starts out with twelve members, and will be known by the name of Proctor. Officers were elected, and

an elder was ordained. We now have reason to believe that there will be a more satisfactory state of things at that place than heretofore. Others will unite with this company.

During the latter part of the week of prayer, I was with the church at Sheridan. Here I found a degree of love and harmony prevailing which was refreshing. The week of prayer was an enjoyable season, and old and young were interested in making it profitable by personal effort. I very much enjoyed laboring with this church, and as I tried to help them, I felt to thank God for his blessing. The Christmas exercises, though held on a stormy evening, were good, and the impression made upon those present cannot but be lasting.

My time during the week is taken up with matters here in Chicago. Our new building is now plastered, and the finishing off inside well begun.

R. M. KILGORE.

DAKOTA.

TAOPI.—Since the General Conference, I have visited this place, where Bro. C. P. Fredrickson and I labored last summer. There is the same good interest to hear, and the Sabbath-school of forty members still continues, with increasing interest. After attending some of our general meetings, I returned there again Dec. 18, in company with Eld. W. B. White. We held a series of revival meetings through the holidays. Several who were in the valley of decision have given their hearts to the Lord. Steps have been taken to erect a house of worship, and about two-thirds enough money has been pledged to buy the material. The work will all be donated. This is a central point in this part of the Conference, and if there are any in the State who wish to aid us financially, we shall be very grateful, and such will be remembered when in similar circumstances. Money should be sent to Richard Collins, Taopi, Minnehaha Co., Dak.

G. H. SMITH.

INDIANA.

AMONG THE CHURCHES.—On my return to this State, I held my first meetings in the latter part of November, beginning at North Liberty, and visiting the different churches on my way to Central Indiana, preaching at Plymouth, Rochester, Denvers, New London, Idaville, and Kokomo. At all these places, we have had excellent meetings. The Lord has come very near, while we have presented the present truth for these latter days. Many confessions were made at each place where we have labored. At North Liberty, the oldest church in the State, five were baptized and received into the church. At New London one was received into the church; also one at Kokomo.

We had a most excellent meeting at Idaville. Quite a number of the brethren and sisters from surrounding churches were present. Our brethren here have just completed a neat house of worship, and have it all paid for. On Sunday, Jan. 6, we dedicated it to the Lord and his service. The brethren at Kokomo have a zeal that is commendable. Although their numbers are but few, they have purchased a lot, and have the foundation laid and most of the material on the ground for a new church house, which they will erect soon.

In nearly all the churches I visited, the brethren are stirring themselves to procure signatures to the petitions. I have tried to set forth the necessity of our redeeming the time in this matter. The Lord is blessing even beyond our expectation in procuring names. New courage is coming into the hearts of our brethren, and as I see this, it encourages my own heart, and I hope to labor faithfully until the work is finished in the earth.

Jan. 17.

J. M. REES.

COLORADO.

DENVER.—Sabbath, Jan. 5, the regular quarterly meeting of the Denver church took place. The church was well represented, and many letters from absent members were read. The testimonies borne by those present were an evidence that the workings of the Holy Spirit were being felt; and a desire to become more closely connected with God was evidenced by the regrets expressed at not having been more faithful and zealous, and by a determination to renew our energy, and atone for past omissions. A number not of our faith were present, some of whom are keeping the Sabbath, while others are deeply interested. Two united with the church, and another awaits baptism.

I have been elder of this church about four years, and I can truly say that this was the largest and best quarterly meeting ever held in this city. It is evident that God has a people here, and that the many efforts and prayers are beginning to have their effect. It is certainly true that if the members here will keep humble, and exercise due diligence (scattered as they are all over the city), very few of the citizens can come up to the judgment, saying that no warning voice ever sounded the truth to them. This is an excellent missionary field, and unless our people lift up their voice, many souls can justly cry out against them. We are glad to notice that very many are realizing this.

It is with feelings of sadness that I sever my connection with this church. For myself, I never felt of better courage, nor had so great a desire to walk humbly before God, and to respond to the call of duty than at present. I hope soon to go to Kansas, in compliance with the recommendation of the General Conference.

C. P. HASKELL.

IOWA.

COUNCIL BLUFFS.—This church held daily meetings during the week of prayer. Considerable sickness prevailed, yet the attendance was good. The Spirit of God seemed to be present, and all resolved to consecrate themselves more fully to his cause. Christmas Eve the program was carried out. Eld. J. H. Morrison was present, and gave valuable instruction. The offering amounted to \$43.18 in cash, besides jewelry.

Jan. 6, 7, the church quarterly meeting was held. Eld. T. H. Gibbs, of Omaha, preached a stirring discourse, after which the ordinances were celebrated. The church is in perfect harmony, and this was indeed a precious season to us. Seven united with the church, and eight joined the T. and M. society. We have been enabled to purchase the church house which we have been renting for the past three years. We feel to praise God for all these blessings.

N. B. SMITH.

Jan. 14.

SHELLSBURGH, WINTHROP, AND LISBON.—After the tent was removed from this place, arrangements were made to hold Sabbath meetings in the lecture-room of the Baptist church. After one meeting had been held there, the minister influenced the church to close the house against us. This was contrary to the wishes of the trustees, who had granted us the use of the church. Such unreasonable opposition only hastened the decision of two of their leading members to take a firm stand for the truth, and another, a nonprofessor, has since embraced the message. Regular Sabbath meetings have been continued in the town-hall and from house to house. A Sabbath-school, with twenty-four members, has been organized; also a tract society has been formed. This little company love the truth, and are desirous to do what they can to enlighten others. One young lady living about ten miles north of Shellsburgh has recently begun the observance of the Sabbath through reading the *Signs*, having never heard a sermon.

At Winthrop, two have been added to the church during the past summer, and one more at the last quarterly meeting. Another has recently accepted the message, and will, we expect, unite with them soon. Love and union prevail, and God is blessing their efforts to spread the truth. The district quarterly meeting at Lisbon was well attended. A good interest was taken in planning for the winter's work. The cause is onward in this district, and all are of good courage.

R. C. PORTER.

TENNESSEE.

SPRINGVILLE, LEACH, AND CROSS PLAINS.—I have held meetings at these places since coming to this State. Our State meeting was held at Springville, Dec. 25 to Jan. 2. A few were present from other churches. Eld. Osborn, of Kentucky, was present, also Eld. Marvin, of Tennessee. The church building is not large, but it was crowded at nearly every service. All the friends seemed encouraged, and a willingness was shown to labor or sacrifice for the cause. The church paid \$119 tithe for the quarter.

At Leach the rain and sickness prevented a full attendance, yet the quarterly meeting was quite well enjoyed. The tithe of this church was about the same as that at Springville. The T. and M. report of this church for the last quarter was very encouraging. I was at Cross Plains Jan. 10-15.

Our people have the use of the Presbyterian church at this place. At our first meeting thirty-five or forty were present, but the congregation steadily increased until we had more than one hundred in attendance. This church has been organized about ten years; thus all the novelty of hearing an Adventist has worn away, and considerable prejudice exists. Nevertheless, many who have been opposed came to our meetings, and persuaded their neighbors to do so. The M. E. minister living in the place, came and invited me to call upon him at his home. I preached the plain truth concerning our relation to God's law and the gospel of Christ; also in regard to our relation to human governments, presenting the subject of religious liberty from the teachings of the Scriptures and from the standpoint of the founders of our Government. Yet I did not hear of any objection.

At all places where I have been, a large majority of the people are ready to sign the petitions, when they have the subject placed before them in its true light. One brother at Leach obtained over forty signatures in the country, and found only two who refused to sign.

The Cross Plains church paid \$70.70 tithe. I learn that this quarter is the best of the year for the tithes. We hope to be able to run two tents in Tennessee, and one in Kentucky. I go to Center, Robertson Co., this week, and to Rio, Ky., next week.

WM. COVERT.

Jan. 16.

WEST VIRGINIA.

BEREA AND AMOS.—I closed the revival meetings with the Berea church last Sunday evening, having been with them seventeen days. I spoke twenty times, and held about the same number of business and social meetings. At first the meetings seemed to drag, and it looked as though but little would be accomplished. Special meetings were held to counsel together, and to seek God by humiliation and confessions. Light soon came into our meetings, and the sweet, tender Spirit of Christ was manifested. I spoke several times upon the National Reform movement. The present fulfillment of prophecy gives new life to the message. Many were stirred as never before. Some who had become cold and indifferent in the work made hearty confessions, and consecrated themselves anew to God.

The closing day of our meeting will be long remembered by the members of the church and all present, on account of the wonderful shower of God's blessing received. A number of times during the meeting, the tender Spirit of Christ so came in that there was not a dry eye in the congregation. An effort was made to revive the missionary work, and it was voted hereafter to hold weekly missionary meetings. A club of the *American Sentinel* was ordered for use in the missionary work. Several subscriptions were taken for the *Sabbath-school Worker*, and some attention was given to the Sabbath-school work. Eight new yearly subscriptions were taken for the *REVIEW* and several renewed their subscription. Nearly every member of this church will now have the *REVIEW* to read. We are trying to place this paper in the hands of every S. D. Adventist in the State. But some of our brethren who are worthy, are too poor to pay for it; and we would here solicit any of our brethren who feel so disposed to contribute to a fund for the purpose of furnishing to them our excellent church paper. This is a good missionary field. All who feel so disposed may send money for this purpose to Mrs. Nelia M. Stone, secretary of our tract society, Clarksburg, W. Va., and it will be judiciously used. Five were added to the church, and others awakened who we hope and believe will unite soon.

The work in West Virginia is steadily progressing. We have heard of several converts to the faith in the past few weeks, as the result of reading our literature. There is now a company of twelve canvassers in the field selling "Bible Readings for the Home Circle," and the "Marvel of Nations." Several more will take up this branch of the work soon. Satan is causing much bitter opposition, but we have no reason to be discouraged.

I am now at Amos. I began a series of meetings with the church here last evening. A good congregation was present in the new church erected the past summer. On my way here, I stopped at Flemington one day. I had not time to circulate an appointment, but spoke to a few friends who gathered at a private house. A few there are trying to keep the commandments of God and the faith of Jesus, and I hope to spend some time

with them soon. If the friends there are faithful, I believe a church will be raised up at no distant day. God is mighty, and he is able and willing to do great things for us, if we but ask him in faith. My trust is in God, and to him be all the glory and all the praise for blessings received.

Jan. 18.

W. J. STONE.

THE NEW MEXICO FIELD.

At the late session of the General Conference, it was thought advisable to open up the field of New Mexico, and after some discussion of the matter, it was decided to offer the work to the Kansas Conference. The General Conference also offered to furnish a new tent for use in that field, provided the Kansas Conference would send a suitable man with it for that purpose. After considering the matter, and counseling with some of the members of the General Conference, the Kansas Conference Committee have decided, with their advice, to accept the proposition, and the recommendation that Bro. Smith Sharp go to that field. Bro. Sharp is willing to go, and expects to leave Kansas for that purpose about the first of March.

From Brn. Belden and Harper we learn that it is a promising field for the canvassing work, and Bro. Sharp expects to secure the help of some to take up that branch of the work. We shall watch, with interest, this new work, and our prayers will follow the laborers as they go from our midst to carry the message to this new field.

KAN. CONF. COM.

THE KANSAS CONFERENCE SCHOOL.

For several years we have felt the need of a Conference school in this State. The nearer we come to the end, the more apparent this need becomes. The principles upon which public schools are conducted are fast becoming averse to the principles of present truth. The influences that are thrown around our children in these schools, are almost irresistible, and tend to quench every holy desire; and in many cases, implant in our children's minds a love for the world, that soon ripens into fruit for the enemy.

How many of our brethren can point back to a time when their children were kind and obedient, having a tender conscience, and trying faithfully to live out the truth; when they loved the family altar, the Sabbath-school, and social meeting; but after a few months' experience in a worldly school, what a change took place! Those kind and amiable children are now cross and churlish. They no longer love the family altar; and not only neglect to take a part, but absent themselves from this sacred circle as often as possible. Their interest in the Sabbath-school is fast waning away, and their voices are no longer heard in the social meetings. The parents' hearts are pained beyond expression, as they see their children giving way to pride, arrogance, and love for worldly amusements. They have learned to love a different class of society, and little by little the parents yield to the desires of the children, until there is scarcely any difference between them and the children of the world. Yes, sad to say, many times they are even worse than those who have never known the way of life.

O my brethren, Satan has stolen a march on you! Many an aching heart says, "Yes, that is only too true a picture of what I have experienced with my own dear family." "O, for some place to send my children to school, where they will be free from the contaminating influences of the world, and where the principles of the truth may be taught." Such cries have been ringing in our ears from all over the State, until we have decided, by the help of God, to try to provide such a school.

We have opened this school at Ottawa, under many disadvantages, but by God's blessing, it is prospering. There are two departments,—one for children, and the other for advanced pupils. The common branches, with book-keeping and the Bible, are taught in the advanced room. The primary pupils also receive instruction in the Bible. Good board and room, with light and fuel, can be had in Sabbath-keeping families, for two dollars per week.

The school will continue three months after the first of February. The tuition in the senior department is \$2.50, and in the primary, \$2.00. Brethren, if you will show by your actions, that you really want this school, we shall know much better what plans to lay next spring for a permanent institution. Will not our brethren make some sacrifice to avail themselves of this long-felt need? This

three months' spring term will extend till within a few days of camp-meeting, which will undoubtedly be held at Ottawa. Here is another advantage that should be appreciated. We trust that quite a number of those who expect to engage, for the first time, in some branch of the work next summer, will come to the school prepared to stay until the camp-meeting, and enter the field immediately after.

Parents need not fear to send their children, because it is so far from home. They will be kindly cared for and looked after by those in charge of the school. Those who have no children to send, can show their interest in the school by a liberal donation. We hope the needs of the school in this direction will not be forgotten.

Brethren, let us awake to this much-needed branch of the Lord's work, and thereby prepare ourselves and children for the work of the Master. Any one desiring further information concerning the present work of the school, should write to Eld. L. J. Rousseau, Ottawa, Kan. We hope and pray that the Lord will bless the work in Ottawa.

Jan. 18.

COMMITTEE.

INDIANA TRACT SOCIETY.

The first meeting of the Ind. T. and M. Society for quarter ending Sept. 30, 1888, convened at Rochester, Ind., at 2 p. m., Dec. 9. Eld. Wm. Covert in the chair.

After the opening exercises Eld. Covert spoke of the importance of the resolution of the International T. and M. Society, recommending that weekly meetings be held in the local societies. Eld. D. H. Oberholtzer spoke of the increased interest in the T. and M. work growing out of this plan as tried at Farmersburg, and thought the plan worthy of trial everywhere. Eld. F. D. Starr spoke of the encouragement that may grow out of this plan of action, and referred especially to the utility of the correspondence as recommended.

It was moved and supported that we indorse said recommendation.—Carried.

Following this, Eld. Starr spoke of the petitions that should be presented to Congress, asking for the preservation of the national Constitution as it is, and the importance of immediate action. The subject was spoken to by Elds. Wales, Oberholtzer, Covert, Rees, Thompson, Hill, and Bro. Roberts. A call for those who could circulate the petitions, was made, to which the following churches responded by representatives: Ligonier, Bourbon, Plymouth, Rochester, Kewanna, Logansport, Denver, Forest Chapel, Rigdon, West Liberty, Barber's Mills, Star City, Peru, Bunker Hill, Wabash, Indianapolis, Kokomo, Wolf Lake, Hartford City, Marion, Morocco, New London, Oak Hill, Sevastapol, Akron, and Organ Springs.

The report of labor for the quarter was as follows:—

No. of members.....	242
" reports returned.....	138
" members added.....	5
" " dismissed.....	6
" letters written.....	84
" " received.....	28
" missionary visits.....	1,471
" Bible readings held.....	80
" persons attending readings.....	264
" subscriptions for periodicals.....	150
" pp. tracts, pamphlets, distributed.....	94,059
Cash received on tract fund, \$859.19; on periodical fund, \$286.76; on other funds, \$219.95.	

R. B. CRAIG, Sec. pro. tem.

CANVASSERS FOR TENNESSEE AND KENTUCKY.

It becomes quite a question to those having official responsibility in these States to decide what is the best way to get the truth before the people, under the circumstances. It is very plain to be seen that but little can be done by preaching, with only \$1,500 tithe in both States to pay laborers with, and a tithe of this to be paid to the General Conference. Thus we shall have to depend largely upon the canvasser's work. Through this channel many thousands of homes may have the third angel's message preached within their very doors.

No better territory is to be found than Tennessee has proved to be for canvassers. About a half dozen canvassers delivered 1,552 copies of "Marvel of Nations" just before the holidays. They sold several copies of "Thoughts on Daniel and the Revelation," "Helps to Bible Study," several Bibles, and various other books, during the same time. Besides this, some of them took up schools, and did not engage in delivering at all, so that only

about twelve months' work was done, by all together. The work was done almost entirely in the country, and the delivery made to come when the cotton crop would be on the market. A great deal more could, of course, be accomplished if the work should be kept up during the entire year. In this case, it would be necessary to deliver the books in different localities at times corresponding with the marketing of the different products of the country.

In these States we have a number of large cities yet unentered, or nearly so, by our workers in any branch. Louisville, Ky., has a population of about 200,000; Covington and Newport are both large cities, separated only by the Licking River. Then there are Frankfort, Paris, Bowling Green, Henderson, Paducah, and other cities in Kentucky to be canvassed, besides the country districts. In Tennessee, we have Nashville, containing now nearly 100,000 inhabitants, and Memphis next in size; also Chattanooga, Knoxville, Shelbyville, and other important cities,—not one of which but would be excellent canvassing territory.

We want to say to all our people, that we have in these States a wide field and an open door for canvassers. Among all the cities, towns, and villages of these States, may be found honest-hearted souls. We would be glad to give territory to 100 of our people who could be spared from the large churches, in the different conferences, without serious detriment to the cause. Address our State agent, J. H. Dortch, Springfield, Henry Co., Tenn.

WM. COVERT.

CANVASSING IN KANSAS AND MISSOURI.

SINCE my last report, I have been engaged almost entirely in the canvassing work among the colored people. I begun canvassing Nov. 11, 1887, for "Great Controversy, Vol. IV." I have put in about a year. In Kansas, I sold 79 books at Leavenworth; at Atchison, 70; Wyandotte, 73; Topeka, 119; Lawrence, 28; in St. Joseph, Mo., 27, and in Hannibal, Mo., 43. Total, 439. Quite a number of ministers in each place took the book, and many words of praise have been received for it.

I have also preached several times, distributed about ninety of the October *Sentinel*, obtained quite a number of names to the petitions, and given away many of the "Constitution" tracts. I feel that this is no time to be idle. I am now in St. Louis, canvassing this place for "Vol. IV." among my people. My address is 1103 Morgan St.

CHARLES M. KINNY.

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 6.—HARDENING PHARAOH'S HEART. (Sabbath, Feb. 9, 1889.)

INTRODUCTION.—This lesson dwells almost exclusively upon the character of Pharaoh, the manner in which he was affected by the miracles and plagues that were manifested previous to the exodus of the Israelites, and the reasons why he was so affected. There are many lessons of great value to be drawn from the present exercise.

Questions, with Scripture Texts, Notes, and Comments.

1. When the Lord sent Moses to Egypt, what did he say that he knew of Pharaoh?

"And I am sure that the king of Egypt will not let you go, no, not by a mighty [margin, but by a strong] hand." Ex. 3:19.

If it be argued from Ex. 3:19 that it was predestined that Pharaoh should do as he did, and therefore he could not do otherwise, and was, consequently, not responsible for his actions, the following statement from Mc Clintock and Strong's Cyclopedia will be helpful in clearing away the apparent objection:—

"Free actions foreknown will not, therefore, cease to be contingent. . . . The certainty of a necessary action foreknown, does not result from a knowledge of the action, but from the operation of the necessitating cause, and, in like manner, the certainty of a free action does not result from the knowledge of it, which is no cause at all, but from the voluntary cause—that is, the determination of the will. It alters not the case in the least to say that the voluntary action might have been otherwise. Had it been otherwise, the knowledge of it would have been otherwise; but as the will, which gives birth to the action, is not dependent upon the previous knowledge of God, but the knowledge of the action upon foresight of the choice of the will, neither the will nor the

act is controlled by the knowledge, and the action, though foreseen, is still free or contingent. The foreknowledge of God has, then, no influence upon either the freedom or the certainty of actions, for this plain reason, that it is knowledge, and not influence; and actions may be certainly foreknown without their being rendered necessary by that foreknowledge."

2. What did the Lord say he would have to do before Pharaoh would relent?

"And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go." Verse 20.

3. Then what was Pharaoh's natural disposition?
Ans.—Stubborn and self-willed; hard and unyielding.

4. Afterward, what did the Lord tell Moses he would do to Pharaoh?

"And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt." Ex. 7:3.

As in chapter 4:21, the Lord again, in the present instance, announces to Moses that his message to Pharaoh would be the occasion—not the cause—whereby his heart would be hardened. It was the voluntary use that Pharaoh made of the occasion that hardened his heart.

5. What did he say that Pharaoh's stubbornness gave him an opportunity to do?

"But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them." Verses 4, 5.

6. What first tended to harden Pharaoh's heart?

"And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said." Verses 10-13.

7. What again confirmed him in his stubbornness?

"And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them: as the Lord had said." Verses 20-22.

The apparent imitation, on the part of the magicians and astrologers, of the miracles in which the rod was turned into a serpent and water changed into blood, was seized upon by Pharaoh, and construed as evidence that there was nothing in the work of Moses and Aaron that was superior to that of the magicians, save in its extent. He chose to regard Moses and Aaron simply as magicians of a somewhat superior order.

8. Through whose power did the magicians resist the truth, and strengthen the king's evil purpose?

9. What first caused Pharaoh's determination to weaken?

"Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord." Ex. 8:8.

10. When the Lord granted him this favor, what was the result?

"And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said." Verses 12-15.

11. Did the next plague have any effect on the king?

"And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said." Verses 17-19.

12. When the plague of flies came, how was he affected?

"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. And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away: intreat for me." Verses 24-28.

13. When favor was again shown him, what was the result?

"And Moses went out from Pharaoh, and intreated the Lord. And the Lord did according to the word of Moses; and he removed the swarm of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go." Verses 30-32.

14. How was Pharaoh affected by the next two plagues?

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. . . . 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. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses." Ex. 9:6, 7, 10-12.

15. After Pharaoh had so often hardened his heart, what did the Lord do?

"And the Lord hardened the heart of Pharaoh, and he hearkened not unto them, as the Lord had spoken to Moses." Verse 12.

16. What was the seventh 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.

17. How did this terrible plague affect the king?

"And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked. Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer." Verses 27, 28.

18. Was his request granted?

"And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth." Verse 33.

19. What did this favor lead Pharaoh to manifest still more?

"And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses." Verses 34, 35.

20. When the terrible plague of locusts was sent, what request, confession, and promise did the king make?

"Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only." Ex. 10:16, 17.

21. Did the Lord grant his request?

"And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea; there remained not one locust in all the coasts of Egypt." Verse 19.

22. What did the Lord again do to Pharaoh, even by this act of kindness?

"But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go." Verse 20.

23. In all this record, what special thing is it that had the effect of hardening Pharaoh's heart?
Ans.—The rejection of light from God.

God knows the hearts of all men (Acts 15:8; John 2:25), and so he knew the full stubbornness of Pharaoh's nature before he sent Moses to him. Nevertheless he gave Pharaoh ample opportunity to receive the knowledge of God. At first, God manifested his power to Pharaoh by simple miracles. But the king rejected this evidence, and not only allowed but invited the Devil to destroy its force. Then the Lord began to bring judgments upon Pharaoh, and made himself known in a more marked manner; but still the king's stubborn heart willfully rejected light, even after his magicians—the agents of the Devil—had confessed their own impotence, and the power of God. By this means Pharaoh hardened his own heart so much that it was impossible for him to see light. He was in the condition of those of whom Paul speaks, when he says: "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:3, 4.

Then God proceeded to harden his heart still more. Paul says of the heathen in general, who were wholly corrupt, that, "even as they did not like to retain God in their knowledge, God gave them over to a mind void of judgment, to do those things that are not convenient." Rom. 1:28, margin. So of those in the last days who willfully reject light, he says that, "for this cause God shall send them strong delusion, that they should be-

lieve a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2:11, 12.

God always lets men have just what they are determined to have. If they hunger and thirst after righteousness, he will fill them with it; but if they fortify themselves in stubbornness, resist the strivings of his Spirit, and are bound to have their own evil way, then his Spirit ceases to strive with them, and he lets them have darkness to the full. Of those who hate knowledge, and despise God's reproof, he says: "Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Prov. 1:31, 32.

24. Repeat the scripture that Pharaoh's course illustrated the truthfulness of.

"Let favor be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26:10.

25. What is it that makes wicked persons more settled in their determination to sin?

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

26. After the sixth plague, what did the Lord say was the reason he had preserved Pharaoh for so long a time?

"For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth." Ex. 9:15, 16.

"Providence ordered it so, that Moses should have a man of such a fierce and stubborn spirit as he [Pharaoh] was, to deal with; and everything was so managed in this transaction, as to make it a most signal and memorable instance of the power God has to humble and bring down the proudest of his enemies. Everything concurred to signalize this, that God's name, that is, his incontestable sovereignty, his irresistible power, and his inflexible justice might be declared throughout all the earth, not only to all places, but through all ages while the earth remains."—Henry.

27. When God's judgments are in the land, for what purpose is it?

"With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

The bearing of this lesson upon the doctrine of a future probation is obvious. In this life, God gives to every man ample opportunity to know him, and to accept his salvation. The true Light "lighteth every man that cometh into the world." John 1:9. The rejection of this light leaves the man in darkness. The light tends to soften and subdue his heart; the rejection of it hardens his heart. After a man has deliberately rejected light, and hardened his heart, additional light and favor only harden his heart the more. So then if, after this life, God should grant man another probation, it would tend, not to his salvation, but to increase his wickedness, and would thus be useless. So it is that if favor be shown to the wicked, his wickedness will not depart from him; and yet in the favor of God there is life, and it is his goodness that leads to repentance all who do repent. The same thing which saves some destroys others, according to the way in which they receive it, just as the same sun which melts wax, hardens clay.

OPPOSITE RESULTS OF ACCEPTING OR REJECTING DIVINE TRUTH.

THE light of divine truth, like that of the solar orb, is necessarily influential and effective. The gospel of Christ, from its very nature, will not allow man to hear and understand its sacred and gracious messages, without affecting him in his deepest interests. This light comes to him from heaven, and comes clothed with heaven's power, to change and fashion him into a vessel of mercy, fitted for glory; or into a vessel of wrath, fitted for destruction. It leaves no soul of man upon whom it shines, unaffected.

The nature of the effects produced by the light of the Sun of Righteousness, like that of the sun's light, is determined by the character of those upon whom it descends. The influence of the sunlight varies with the nature of the substances upon which it falls; its warm rays fall upon the wax, and it is melted; upon the clay, and it is hardened; upon one fabric, and it is bleached; upon another, and it is blackened; upon the plant that has its roots imbedded in the soil, and it flourishes; upon that whose roots are exposed, and it dies; upon the clear lake, and it exhales refreshing moisture; upon the stagnant marsh, and it sends forth

fatal malaria; upon the living creature, and it is animated and delighted; upon the dead carcass, and it is corrupted and decomposed. So diverse, so opposite are the effects wrought by one and the same sun, according to the differing natures of the objects upon which its light falls. The same holds true of the light of the Sun of Righteousness. The character of those upon whom his divine light shines, likewise, determines the nature of the effects produced upon them. It depends mainly upon the disposition of the man himself—for he is a voluntary agent—whether the heavenly light that shines upon him shall prove to him "a savor of life unto life, or of death unto death." If he receive it in an humble, docile, and obedient spirit, it will be life; but if in a proud, unbelieving, and rebellious spirit, it will be death.

The light of the Sun of Righteousness works a change in our moral and religious obligations. It is required, and it is accepted of God, according to that a man hath, whether it be of ability or of light. When a man, therefore, who has had nothing more than the light of nature for his guidance, is brought into the superior light of revelation, his obligations to God and man become greater and higher in a corresponding degree. The measure of his light becomes the measure of his duty. As soon as the gospel is proclaimed to him, it becomes to him the rule of life. A knowledge of his duty binds him to the performance of it. This is the law of heaven; to it, there is no exception, and from it, there is no escape. "To him that knoweth to do good, and doeth it not, to him it is sin." It follows, therefore, that from the hour the light of the Sun of Righteousness shines upon us, and makes duty plain before our eyes, there remains for us no rule but to walk according to that light. No sooner is the command sounded in our ears, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," than it becomes our bounden duty to obey it. From the moment Christ is proposed to our acceptance as our Saviour from sin, we come under the most sacred obligation to commit our souls into his hands. Not to receive him is to reject him; and to reject him is death. So great is the change wrought in our standing and duty by the coming of the light of the Sun of Righteousness.

The more direct and clear his divine beams fall upon us, the more decisive their effects upon our moral and religious character. "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." These words spake Jesus to the Jews. Their former advantages had been very considerable, yet were small, compared with those which they enjoyed under his luminous ministry. Their previous light was but as the gray dawn to the noon-day sun, when compared to the bright and glorious light which now shone around them from his teachings and miracles and example. As a consequence, their sin in their former condition was as nothing to their sins under their present privileges. Hence, Christ speaks as if their previous offenses were not to be noticed in comparison with the guilt of their unbelief and disobedience, amid the blaze of light which he had shed upon them. He fixes attention upon their present guilt as if it had been their only guilt: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." And all this is equally true of all that enjoy the light of his gospel in the present day.

The light of the Sun of Righteousness affects every heart, and works a change in its disposition and character. It never fails to soften or to harden it. It is impossible to hear and understand the truths of the gospel without being essentially and eternally affected by them. Like the sun in the heavens, the gospel is designed and fitted to promote the good of all—to win them from sin, to lead them from holiness, and to save them with a glorious and everlasting salvation. And it actually produces these effects on the minds of all who cordially receive it, and yield their hearts to its transforming influence—they are renewed, they are sanctified, they are justified in the name of the Lord Jesus, and by the Spirit of our God. But upon the minds of the carnal and sensual, of the worldly and heedless, it produces entirely opposite effects. Instead of melting, it indurates; instead of quickening and refining the moral sensibilities, it blunts and deadens them; instead of elevating to more devout aspirations, it sinks to greater apathy and stupidity—and all this, not through any tendency to foster evil in the gospel itself, but through the evil that is, in man, resisting and perverting its legitimate influence. And by continuance in this course, a habit of opposition and indifference is soon established; and the habit inevitably issues in blindness of mind and hardness of heart: so that presently he becomes unimpressible alike to the invitations of mercy and to the threatenings of justice.

Eternal things cease to move him, cease to interest him. He can listen to the thunders of Sinai and to the groans of Calvary with equal indifference. Henceforth the gospel of the Son of God, and all the gracious means of salvation are to him but "the savor of death unto death."

From the foregoing facts, it obviously follows, that the light of the Sun of Righteousness decisively affects the eternal destiny of all that enjoy it. This light is clothed with mighty power; it bleaches or blackens, it saves or destroys. Those who walk according to the light will be conducted to glory, honor, and immortality; but they who love darkness rather than light, shall stumble, and fall, and perish.—*The Celestial Symbol Interpreted.*

News of the Week.

FOR WEEK ENDING JAN. 26.

DOMESTIC.

—Small-pox is prevalent in the small town of Ozalia, Mich.

—The Dakota Legislature has passed unanimously a memorial asking Congress to open the Sioux Reservation.

—The cotton crop of this year, it is said, will be the largest ever known, approximating seven and one-half million bales.

—The contract for fireworks to be used at Washington on the night of inauguration day has been awarded. The cost will be \$11,000.

—The Hon. Jacob Tome, a Washington millionaire, has given half a million dollars to found a free, non-sectarian seminary for the industrial training of children.

—Eight cases of varioloid have been discovered at Oberlin, Kan., and a strict quarantine has been established. The disease is supposed to have originated at Denver, Col.

—An "omnibus" bill for the admission into the Union of five new States,—North and South Dakota, Montana, Washington, and New Mexico, has passed the House by a vote of 144 to 98.

—Mr. Springer has introduced in the House of Representatives a resolution for a Constitutional amendment giving Congress power to make a uniform law governing marriage and divorce.

—A joint resolution proposing an amendment to the Pennsylvania Constitution prohibiting the manufacture or sale of intoxicating liquors, was passed by the legislature Monday, by a vote of 132 to 55.

—The Grand Opera House at St. Paul, Minn., was entirely destroyed by fire Monday. The mercury registered 14 degrees below zero, which made it exceedingly hard on the firemen. The loss is about \$200,000.

—Twelve different albums are now offered, says the N. Y. Times, as prizes for smoking certain brands of cigarettes. Many a boy under twelve years is striving for the entire collection, which necessitates the consumption of nearly 1,200 cigarettes.

—The Monongahela River coal-operators notified their 5,000 miners that the mines, which have been closed for two weeks, would resume operations Saturday, providing the men would accept one-fourth of a cent reduction, but it is not known what the employees will do.

FOREIGN.

—The royal College of Surgeons recently passed a resolution censuring Dr. Mackenzie for publishing his book reviewing Emperor Frederick's illness.

—The latest information pertaining to the whereabouts of Stanley comes in a dispatch from Suakim, dated Jan. 22, which states that a Government messenger who recently arrived there declared positively that Emin and Stanley's baggage and standards were at Ournureman, and that he had heard that both Emin and Stanley were prisoners up the Nile.

—Reports from the Samoan Islands do not indicate any prospect of a speedy termination of the existing difficulties in which their inhabitants are involved with foreign powers. A dispatch from Sydney, N. S. W., states that a German gun-boat has taken Malietoa, ex-king of Samoa, to the Marshall Islands. Meanwhile the United States Government is beginning to take definite action in the matter. A dispatch from Washington states that Senator Sherman, on the morning of the 23d, reported the following amendments to the Diplomatic and Consular Appropriation bill designed to protect the interests of the United States in Samoa: "For the execution of the obligations and the protection of the interests of the United States existing under the treaty between the United States and the government of the Samoans, \$500,000, or as much thereof as may be necessary, to be expended under the direction of the President, this appropriation to be immediately available for the survey, improvement, and occupation of the bay of Pago-Pago, in the island of Tutuila, Samoa; and for the con-

GEO. B. REEVE,
Traffic Manager.

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 29, 1889.

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WATCH THE BLAIR PETITIONS.

OUR brethren everywhere will do well to keep an eye on the circulation of the petitions for the Blair Sunday-rest bill, and the religious-instruction bill, and mark the kinds of signatures that are obtained, and the means resorted to, to secure them. We have reason to believe that there are many cases similar to the one reported in the REVIEW of Jan. 8, p. 24, in which the signatures of young lads and misses in classes in the Sunday-schools are taken, without regard to age, to swell the number. And wherever such is the case, the facts should be ascertained and certified to, and reported to us, that the matter may be made known to Congress when the bills come up for action.

THE "SENTINEL."

WE have received the first number of the *Sentinel*, as it enters upon its mission as a weekly publication. The fact that circumstances which are leading on to the fulfillment of the last part of Revelation 13, have now reached such magnitude as to require the weekly presence of a publication devoted to that particular branch of "present truth," which is now the case, should inspire every one with new zeal and activity in the cause.

While the *Sentinel*, rising from a monthly to a weekly, increases its matter and efficiency fourfold, it only doubles its price, raising it from fifty cents to one dollar per year. Whatever may be thought of the former price of the monthly, which some considered high, certainly the price of the weekly at one dollar per year is exceedingly low; and it must have, at this price, an extensive circulation in order to be self-sustaining. And such a circulation it ought to have, on its own merits, and for the sake of the good work in which it is engaged.

AN APT ILLUSTRATION.

THE incongruous and composite character of a Christian humbug is most strikingly set forth in the following illustration by T. De Witt Talmage:—

One of the professors in Harvard University was a great bug-ologist. He had all sorts of bugs the world ever saw, in frames; and he studied bug-ology until he knew all about it, and had thousands of specimens of different sorts of bugs. And the mischievous students took the legs of one bug, and the body of another, and the wings of another, and put them all together, just as nature puts them together, and carried the bug in to the old professor, with his thick glasses on, and laid it on the table, and said:—

"Professor, what sort of bug is that?"

The old professor looked at it, and turned it around, and looked at it, and looked at it, and looked at it again, and said he, "Gentlemen, this is a humbug." And this is just what we mean by a religious humbug. He has got the head of a Christian, and the feet of a dancer, and the tongue of a tattler, and the appetite of a drunkard, and the laziness of a shirk; and you just put him all together, and he is the finest specimen of humbug you ever saw.

THE BLAIR RELIGIOUS AMENDMENT.

A CORRESPONDENT has written to us from Wisconsin desiring us to reprint the amendment to the Constitution proposed by Senator Blair, to which frequent reference has been made in the REVIEW since the time of its introduction last May. He intimates that a large number of our people are ignorant of the nature, or at least the wording, of this proposed amendment, and as it is not improbable that such may be the case, we give the proposed amendment in this column, because we believe it is important that every one should know just what this measure is designed to accomplish, and what it will accomplish, if allowed to pass. It would not, we think, be a waste of time to commit to memory its exact wording. The amendment reads as follows:—

ARTICLE.

SECTION 1. No State shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof.

SEC. 2. 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 sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion. But no money raised by taxation imposed by law, or any money or other property or credit belonging to any municipal organization, or to any State, or to the United States, shall ever be appropriated, applied, or given to the use or purposes of any school, institution, corporation, or person, whereby instruction or training shall be given in the doctrines, tenets, belief, ceremonials, or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character; nor shall such peculiar doctrines, tenets, belief, ceremonials, or observances, be taught or inculcated in the free public schools.

SEC. 3. To the end that each State, the United States, and all the people thereof, may have and preserve governments, republican in form and in substance, the United States shall guarantee to every State and to the United States, the support and maintenance of such a system of free public schools as is herein provided.

SEC. 4. That Congress shall enforce this article by legislation when necessary.

The only purpose of this amendment was to pave the way for legislation by Congress upon religious matters, a practical demonstration of which was even then in existence in the shape of the Blair Sunday-rest bill, which had been introduced a few days previous. Those of our readers who have not already done so, should provide themselves with a copy of the October *American Sentinel*, in which both these bills are printed in full, and discussed. It is of the greatest importance that every one should be familiar with the wording of these measures, and should know the evils which are hidden within them.

L. A. S.

ANOTHER FACTOR IN BEHALF OF SUNDAY.

THE *Pearl of Days*, which was started as an organ of the Sunday Reform cause, has been discontinued. This may seem strange to some, when the movement itself is just now lifting itself into such prominence before the nation; but the fact does not prove that the promoters of that work mean to slacken their efforts in the least. On the other hand, it is sure to give the movement a wider range of popularity. The *Pearl of Days* was only a monthly, and necessarily confined to a limited circulation, because of the character of the paper,

and did not therefore reach as many as the matter it contained was designed to do. Besides, the ideas it contained did not meet with that favor in the minds of many, that they would if published in a secular paper.

Rev. J. H. Knowles, who edited the magazine, has been elected general secretary of the American Sabbath Union. Col. F. Shepard, the manager of the *New York Mail and Express*, is president of the Union. Now Col. Shepard gives the Union a department in one issue of his paper every week (Friday's issue), where the principles of the party may be freely advocated, and Mr. Knowles becomes the editor of the department.

It will thus be seen that the suspension of the *Pearl of Days* but gives the matter with which it was formerly freighted, more prominence than ever. It now goes into a secular paper, which is read with less general prejudice than a religious magazine, and has a much wider circulation. This is one step forward for that party, and shows that they will take advantage of every means before them to carry their ends. Shall we not learn a lesson from this? and make corresponding efforts in behalf of the truth?

J. O. C.

LITERARY NOTICES.

Boston "Musical Herald."

WE would call the attention of our musical friends to the Boston *Musical Herald*, as a publication which can be commended to their favorable notice. It is replete with valuable and well digested intelligence for all students of music. It is under especially able editorial management, while its Questions and Answers, Reviews of New Music, Musical Reading Course, and other departments, make the *Musical Herald* a valuable journal to all lovers of the useful and entertaining art. Subscription, \$1.00 per year. Address Boston *Musical Herald*, Franklin Square, Boston, Mass.

Bible vs. Hymn Books.

OUR readers will remember a series of articles which went through this paper some time ago, entitled, "A Dispute between the Bible and the Hymn Books on the Doctrine of the Immortality of the Soul," by Isaac Morrison. The same matter is now issued in tract form (20 pp.) by the North Pacific Tract Society, Box 18, East Portland, Oregon, at \$3.00 per hundred copies. It is instructive, as showing how far the hymnology of Protestant Christendom has been led astray by the most ancient error of the world, and made to contradict the plain prose of the Bible. Address as above.

"Life's Golden Lamp."

WE have received from the publishers (New York *Observer*, 37 and 38 Park Row, New York) a unique volume of daily readings for the year, entitled, "Life's Golden Lamp, for Daily Devotional Use; a Treasury of Texts from the very Words of Christ, with Comments thereon by as many Ministers of the Gospel as there are days in the year; Autograph of each Contributor; suggestive Scripture Headings, and appropriate lines from Familiar Hymns. Edited by Rev. R. M. Offord."

The nature of this work is very clearly indicated by its title. Thus, a page is devoted to each day of the year, opening with a subject stated in Bible language, followed by a quotation from some of the sayings of Christ, on the subject named; then follows a comment on Christ's words, by some accredited minister, to which is attached his autograph; and the page is filled out by the quotation of a stanza from some familiar hymn bearing on the same subject. The three hundred and sixty-five different ministerial contributors represent all the leading denominations, and the index of authors shows to which denomination each one belongs. The whole forms a work of 391 pages, and contains something for profitable meditation every day. Bound in green cloth, red edges, with gold back and side stamp. An attractive and useful volume.