

# The Advent HOLY BIBLE REVIEW AND HERALD AND SABBATH

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

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## ALL THINGS NEW.

THE world is old with centuries,  
But not for these she bows her head;  
Close to her heart the sorrows lie,—  
She holds so many dead!  
Sad discords mingle in her song,  
Tears fall upon her with the dew,  
The whole creation groans—How long  
Ere all shall be made new?

Yet brightly on her smiles the sun,  
A bounteous heaven delights to bless;  
O, what shall be that fairer one,  
Wherein dwells righteousness?  
O happy world! O holy time!  
When wrong shall die, and strife will cease,  
And all the bells of heaven chime  
With melodies of peace.

No place shall be in that new earth  
For all that blights this universe;  
No evil taint the second birth,  
"There shall be no more curse."  
Ye broken-hearted, cease your moan;  
The day of promise dawns for you;  
When He who sits upon the throne  
Says, "I make all things new."

—Selected.

## The Sermon.

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

### THE FIRST COMMANDMENT WITH PROMISE.\*

BY ELD. A. T. JONES,  
(Battle Creek, Mich.).

TEXT: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20:12.

This, the first duty presented in the second table of the law, is not only the first duty of the second great commandment, but it is literally the very first duty that can possibly come to any creature born into the world. This commandment, then, is of very great importance, and is here most clearly defined, because of the reason that the child must be taught to honor its parents before it is old enough to be taught, or to learn anything whatever about God; hence, the duty to honor parents is really the very first duty that comes to every creature at its entrance into life. Further than this, as it is man's duty to love God with all the heart, and with all the soul and to honor him above all else, it devolves upon the parents (who stand in the place of God toward a child) so to train up and teach their child until he reaches mature years. A great responsibility, then, rests upon parents, that they should so act toward a child, and so walk before it, as ever to

be an example and guide, leading it upward to God. If so instructed and guided while young, the child will continue, as it advances in years, to follow the precepts early inculcated, and to honor God. If not so guided and controlled, the reverse is almost sure to follow.

Who, then, is responsible for the future, the parent or the child? The Scripture says: "Train up a child in the way he should go; and when he is old, he will not depart from it." This is positive proof that a parent will have God's sanction upon intelligent efforts to train a child properly. "Honor thy father and thy mother" is laying an injunction not only upon the child but the parent also. As the child must be taught, it will depend upon the character of the teaching as to whether it will or will not honor its parents. In Prov. 29:15, the last clause shows that a neglected child brings disgrace upon its mother. A parent, then, who leaves a child to grow up self-taught, is inexcusable. Habits become confirmed by age, and a child left to itself brings its mother to shame.

A parent should be persistent in instructing, never on any account slackening effort, ever so slightly, in the training and education of children. Paul says: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And ye, fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6:1-4. How, then, it may be asked, would the Lord desire parents to train their children? Has God given explicit directions for parents to follow? Let us read what he has said, for truly we have no other authority. By reading Deut. 4:6-10, the last verse more particularly, it is found that the caution is given not only to remember all that has been heard and seen, but especially to teach the ten commandments to the children. In Deut. 6:4-7 is presented the first great commandment with promise, and that the same is to be taught diligently to children. Notice carefully the marginal reading ("whet or sharpen"). The figure used is that of a very dull-edged tool, an ax for instance. The injunction is to whet and sharpen the mind of the child diligently, by constant teaching of the commandments of God.

The human mind is frequently and naturally very dull, and a child's mind, if left to itself, is sure to be sluggish and stupid. It is lamentable that parents, as a rule, leave to others—disinterested parties—the training and educating of their children,—to the teachers of the day and Sabbath-schools, who have supervision over them for a brief period, an hour or so, at a time. And yet parents express astonishment, sometimes, that their child is so slow to learn. How many of these same parents can remember the numerous sermons they have listened to, upon the commandments of God, or can even repeat the commandments *verbatim*? Very few, and yet, with all the opportunities enjoyed, if they prove dull of hearing and understanding, should they cast blame upon their neglected child, whose mind has been left perhaps, entirely untrained or uncared for? Parents, what better or more noble employment can you possibly be engaged in than

fitting your child to honor God and to be an honor to you? Never be discouraged, then, but continue daily, hourly, to sharpen that mind; and eventually you will find the lessons instilled coming to the child's lips—repetitions of precious words, truths, and promises, learned from you.

Let not the teaching be confined to formal lessons or seasons of instruction. The efforts put forth should be patient, diligent, continuous, varying with the circumstances and surroundings. In Sabbath-schools, too, while the lessons must necessarily be made plain and intelligible, yet underlying the instruction, in order to be successful, comes the faculty of studying the children themselves, and adapting the lesson to their various temperaments. So with the work of the parents. Children cannot all be treated alike. Each character should be carefully studied, and the instruction varied to suit each little mind. A pious divine once said that, when a young man, he had frequently to split many a knotty, gnarled log, and he learned to begin at the biggest knot and follow it in to the heart. Brethren, so act with your children.

"Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and upon thy gates, that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth." Deut. 11:18-21. Brethren and sisters, what think you would be the condition of the people to-day, and the condition of the earth, if all honored God and their parents in this way. In this connection, examine Gen. 18:17-19. There God declares that he knows Abraham, and that he is a man that will command his children, and so he trusts him, and takes him to be the foundation for the promise; but if his children had not been controlled, and so had not kept the way of the Lord, the promise could not have been fulfilled through Abraham. Yet back of that, is this thought: if Abraham had not been a man who would command his children, he would never have been called. Now read in 1 Sam. 2:12-17, the case of Eli, the high priest, who allowed his sons to take such a vicious course that the people coming to worship, turned away in abhorrence from the service of the Lord. Had Eli ever taught them to hearken to his voice?—No, he simply talked to them. "Why do ye such things? for I hear of your evil-dealings by all this people." (See verse 22-25). It was different with Abraham. He commanded his children; and they knew that when their father spoke, he meant what he said, and that they must obey him.

Whenever parents take the course that Eli did, it teaches children to be disobedient. Do not trifle with a child. When you give a command, insist upon its being obeyed; otherwise you teach the child to despise your authority. It is human nature to go as near to disobedience as possible and evade punishment. Let the parent,

\* Synopsis of a sermon delivered in the Tabernacle, at Battle Creek, Mich., March 9, 1889.

therefore, ever be careful in commanding children, that nothing be required of them which, if neglected, will not merit punishment. The wise man says, "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him." "Chasten thy son while there is yet hope, and let not thy soul spare for his crying." Prov. 22:15; 19:18. If a parent partially punishes a child, it soon learns to make use of pathetic appeals for mercy, to stay the correcting hand. In this way the value of the punishment is lost.

From such a stand-point, then, there can be no study presented to a parent that is more worthy of close attention than the methods of training children properly, because it is a portion of the study of the law of God. It is said also, "He that spareth his rod hateth [loves less] his son; but he that loveth him chasteneth him betimes." Prov. 13:24. This word "betimes" means "to begin early." Now one instance of stern reality, coming early to a child, is worth a score of lessons after it has learned to despise your authority. "Withhold not correction from the child, for if thou beatest him with the rod, he shall not die." Prov. 23:13. I do not mean that punishment should be the sole rule of the house. It is really the last remedy. No one takes medicine until compelled to do so, particularly strong medicine—the latter only in critical cases. If Eli had taken the right course,—and he was not too old when his children were young,—he could have trained them, and brought them up to fear the Lord. See, now, what were the consequences of his neglect of duty. Read 1 Sam. 3:11-13. Why was such a terrible judgment pronounced upon his house?—Because he was aware of the crimes committed by his children, yet made no attempt to correct or to control them. In doing so, Eli honored his children more than he did God. If a parent is so tender of a child that it is never corrected, but allowed to have its own way, after it is grown, it is almost certain to be guilty of disgraceful and disreputable acts. God had promised that Eli's house should walk before him forever. It was much such a promise as that given to Abraham, yet it was withdrawn; it could not be fulfilled, because he failed to train his children as Abraham did. Be careful, then, when a command is given, to see that it is obeyed. Whenever such a rule is established, it will do away with fully one-half the strife in a household.

Paul says, "Children, obey your parents in the Lord, for this is right." Eph. 6:1. A child is often taught to value more highly the opinion of the world than the teachings of God's word, and parents often teach a child to do a thing because of the construction the world will put upon it, rather than to do an act because it is right to do it. When a child is taught to live out what he knows to be right, because it is right, he is already far along in that training which God commends, and which makes of him a command-ment-keeper. Insist upon a child's obeying because it is right and pleasing to God (not man) that he should do so. When such a course is taken, and the child comes to maturity, his life will be governed by the principle received in his early youth, and he will be certain to act from convictions of right. How early, then, should a parent begin instruction? is an important question. A physician was once asked the same question, and immediately inquired the age of the child. On being told that it was a year old, he replied, "You have lost just one year." It might well be said, however, that two years had been lost, because pre-natal influences often cause the bringing of a child into the world handicapped with a multitude of influences that tend to drag it downward.

"And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." "Fathers, provoke not your children to anger, lest they be discouraged." Eph. 6:4; Col. 3:21. Let not the correction be given in such a way as to provoke, torment, or make the child angry, because it

might result in discouraging him. Use no extravagant language, such as, "I'll cut your ears off!" "I'll put you in a dark cellar where a black man will catch you!" Such things are shameful, and should never be indulged in. A traveler upon a hot, dusty road in a broiling sun once came upon some children playing by the side of a cool cave. "Children," he said, "why do you not go into the cave to play, where it is cool and shady?" "Oh," replied a little one, "mamma says there are bears in there, that will eat us up." "Why, my child," said the traveler, "there are no bears there, nor any animal that will hurt you." In astonishment, the little one looked up in his face, and in a puzzled, startled way said, "Why, then mamma lied!" The harm done by the falsehood uttered by that careless mother will never be known until the day of judgment! Let your aim be to have your children realize that you always speak the truth. Never forfeit their confidence. If stories are told, let them be such as will raise the child's thoughts to God, and help it to understand that God is a good and merciful Father. May it ever be our study, how to bring up our children in the fear, the nurture, and the admonition of the Lord.

## 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.

### PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 21.

BY ELD. D. T. BOURDEAU.  
(Battle Creek, Mich.)

XIV. *In the study of prophecy, we should avoid placing in consecutive order, events the nature of which forbids their being placed thus.*

To see the importance of this principle, let us notice Rev. 20:11-15: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Here we have as a starting-point the passing away of the heaven and the earth. This will take place "when the thousand years are expired." Verse 7. The wicked dead having been raised (verse 5, first part), they and Satan have their part in the lake of fire. Verses 7-11. It is this fire that causes heaven and earth to pass away, and that causes the perdition of ungodly men. Peter thus gives a description of this fire, showing the effects that it will produce: "But the heavens [the atmospheric heavens] and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. . . . But the day of the Lord will come as a thief in the night; in the which [at its close, Rev. 20:7, etc.] the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter 3:7-10.

Now if the events in Rev. 20:11-15 are given in consecutive order, what have we? We have the passing away of the heavens and the earth, and the destruction of sinners (that have just been raised) in the final conflagration. After this, the same

sinners that have been consumed in the lake of fire are raised from the dead, a judicial sentence is passed upon them, and they are again cast into the lake of fire. Are all the wicked to have two judgments, two resurrections, and two punishments in the lake of fire? We all know better. To teach such a doctrine would turn harmony into confusion, and would put palpable contradictions into the Bible, thereby robbing it of its divinity.

In this scripture John describes events that were presented to him in panoramic view in holy vision. One view passed before him, then another; but in relating what he saw, he does not attempt to systematize the views and events that had been shown him, so as to make of them a grand, connected whole. This is done by consulting other portions of Scripture. In one view John is placed at an important epoch in the future; in another view he is placed at a point in a less distant future. There is a going forward and a falling back. Each view presented is systematic, when considered separately; but no effort is here made by the Lord through the angel that is ministering unto John, to present views and events connectedly from a chronological stand-point.

And this is true in regard to many prophecies of the Bible. And in overlooking this fact, one is in danger of arriving at unscriptural conclusions. In Europe I met some who, overlooking the principle under consideration, taught that all the book of Revelation besides the prophecy of the seven churches and that of the seven seals, will be fulfilled after the second advent, thus depriving their adherents of important truths that God designed for those living at the present time, and keeping thousands of minds anxiously waiting for the fulfillment of prophecies that have either been fulfilled, or that are now fulfilling.

This reminds me of an incident in the early history of New England. A small colony of white people had settled near a river, and had formed a little village. The Indians decided to destroy them and burn their peaceful and humble habitations. To this end, they kindled a fire in the night near the river, and not far from the village where they purposed to commit their depredations, that as they should reach it, coming down the river in canoes, they might know where to stop and perpetrate their wicked deeds of plunder and extermination. The whites perceived their plot, and put out the fire that had been kindled, and kindled another fire just below a falls, farther down the river. The Indians came on, and passed by the village, thinking they had not gone far enough, for no light appeared. Finally they saw what they thought to be their sign, and made toward it, only to meet their well-deserved fate in the falls below.

So it is with regard to these false theories which put the indications of Christ's soon coming beyond the point where the sure word of prophecy has placed them—the result will be sudden destruction.

### THE SECULAR POWERS.

BY ELD. ALBERT STONE.  
(East Richmond, Va.)

THE question respecting the nature and legitimate sphere of the secular powers, as viewed from a Bible stand-point, is an important one, and should be well defined in the mind of every God-fearing person. In the fallen state of mankind, human government is, no doubt, a necessity made so by the disturbed condition into which the race has been thrown by the introduction of sin. It is the only government that is accepted by the world that "lieth in wickedness," or that ever will be accepted by men, till they are renewed—regenerated—by the word and Spirit of God. Men have need to realize that they are in allegiance with another and opposite principality than God. The law of God contained in the ten commandments is the only perfect rule of morality and duty that ever has been, is, or will be. This

was the first law, and it will survive all other laws. But against this, the world, the whole world, is in a state of rebellion, not passive, but of actual uprising. It is obvious that the restraints of a rejected government, be it ever so good a government, cannot preserve a people from a state of anarchy.

Having cast off the government of God, it is better that man should legislate, and formulate a system of government in his own behalf, than that he should be entirely without the restraints of law. But though God indorses human government for what it is worth, he has never accepted it, or treated it, in the least degree, as a religious institution. Secular powers are not spiritual in their nature, but the reverse. God has never accepted it as being in harmony with the normal condition of mankind. It is adapted only to man in an abnormal state, in his absolute rejection of better rules. Its proper and legitimate workings belong to the temporal affairs of mankind. It is not a spiritual power. It is not a willing-subject of the word and Spirit of God. It is a scion whose root is sin. When sin dies, it will die. It is controlled and made subservient to God's use only by his irresistible providence.

The Lord never said to a political assembly, as he said to his loyal disciples: "Receive ye the Holy Ghost." Political gatherings are not the places where men go to enjoy a pentecostal season, or to be edified by the droppings of the Lord's sanctuary. Shall we go there to be taught "the principles of the Christian religion?" or shall we be taught them by Him who spake as never man spake, and who said, "Learn of me"?

#### SUNDAY-KEEPING AT THE PRICE OF BLOOD.

BY ELD. T. H. GIBBS.  
(Omaha, Neb.)

It is truly painful to see to what lengths professedly Christian people will go, and what sacrifices they are willing to cause to be made, if they can only save the Sunday-Sabbath. While circulating the "petitions" in this city, with its 249 saloons, we have found the majority of those who have expressed themselves (religious people not excepted), willing to grant high license if Sunday could be preserved from the liquor traffic on that day.

Prohibitionists have always used the Sunday argument in appealing to the religious element, and with good effect too. They carry the idea that there can be no temperance work except through the gateway of Sunday legislation. During the bustle of the week, little attention is given to the saloon; but when the leisure of Sunday comes, its work seems to stand out in bold relief, and many appear to think this is its only "bad day." In a great many places we have known more liquor to be sold and more fights to take place the day before, than on Sunday. This great mill of hell grinds *all* the time, and this is what we should fight.

Many are saying that prohibition is a failure, and ruinous to a State. So they say to the saloons, Carry on your hellish work, ruining the souls of men, only keep the Sunday as a day of quietness. When it is remembered that in this State prohibition is to be submitted to the people, the following advice to the saloonists, from the mayor of Omaha, who has been enforcing the Sunday law, was quite significant, and well illustrates our point:—

"I tell you plainly now," continued the mayor, "there is going to be in this State a bitter fight between prohibition and high license. If the laws are not enforced and observed, the prohibitionists will have a cudgel to beat your brains out. I am with you in one thing: I am not a prohibitionist. The law gives me no discretion as to hours. You ask me to modify my order, which provides against a violation of law. What a position such a modification would place me in!"

One of the saloonists said: "Let us keep our front door locked, blinds down, and we will run orderly houses."

Yes, the Sunday club has been a good one in the hands of the prohibitionists, but many of them are willing to lay it down, if the saloonists

will give them no occasion to use it. They, seeing this, and being desirous of getting all the respectability that can be afforded them, are willing to make a compromise, that their craft may stand.

#### THOUGHTS OF HEAVEN.

BY ELD. L. D. SANTEE.  
(Livingston, Ill.)

"I WILL come again, and receive you unto myself." John 14: 3.

I take up my Bible, that message from heaven,  
And reverently ponder the words that are there,  
The white robes of saints, and their sins all forgiven,  
And crowns that are starry, and homes that are fair.  
I think of the faces and hearts that are tender,  
Of curls that lay lightly on foreheads of snow,  
Of eyes that beamed soft in their heavenly splendor,  
Of hearts that shall thrill, and of bosoms aglow.

I think of the price of that exquisite gladness,  
Christ's woe in the garden, his death on the tree,  
And over my spirit a shade comes, of sadness,  
His death and his sufferings all were for me.  
And humbly I pray that through Jesus's merit,  
My sins may be canceled, my errors forgiven,  
That I, as an heir, may the promise inherit,  
And dwell with the righteous in yonder bright heaven.

My life is like others—'t is but the old story,  
My boat is adrift on time's treacherous sea,  
But soft in the heavens there beamed a glory,  
A promise of welcome extended to me.  
The fogs from the waters are slowly uplifting,  
The sunshine of gladness shines bright on the shore,  
And soon shall I come to the end of my drifting,  
Where the tempests of trouble shall beat nevermore.

#### THE GENUINE PURITAN.

BY ELD. E. R. JONES.  
(Healdsburg, Cal.)

(Concluded.)

WILLIAM WITTER, of Lynn, Mass., was a Baptist. He had been a member of the Puritan (Congregational) church, but was cast out and punished for the heresy of believing infant baptism wrong. He was an old man, and blind. He sent to the Baptist church at Newport, Rhode Island, to have some of his brethren come and administer the communion to him. One Clark, Obadiah Holmes, and John Crandall were sent. They reached Lynn on Saturday, July 19, 1851; and on the following day, when they were quietly holding service in Witter's house, with a few persons present, while Clark was preaching, the constable came with a warrant, and arrested these three men. On the Tuesday following, they were taken to Boston, where, without indictment, jury, or evidence, they were tried before a church court as Anabaptists, and heavily fined. Old John Cotton exhorted the judges to do their duty. "He told them that the rejection of infant baptism would overthrow the church; that this was a capital crime, and therefore the captives were foul murderers."

In the court, Holmes said he blessed God that he was counted worthy to suffer for the name of Jesus. Thereupon the Rev. John Willson struck him before the judgment seat. They refused to pay their fines, and were imprisoned. Clark's friends paid his fine, and he was released. Crandall was admitted to bail, but being misinformed as to the time when he was to appear, he was too late, and so forfeited his bonds, and was free. And now Holmes was left alone to suffer the tender mercies of these primitive National Reformers. "As he lay in prison, he suffered keenly as he thought of his birth and breeding, his worldly credit, and the humiliation which must come to his wife and children." By fasting and prayer, he prepared himself for the terrible ordeal of whipping; and when the time came, he, with his Bible in his hand, walked cheerfully to the post. And as they began their torture, like Stephen of old, he cried, "Lord, lay not this sin to their charge." They gave him thirty lashes with a three-thonged whip, of such horrible severity that it was many days before he could endure to have his lacerated body touch the bed, and he rested propped upon his hands and knees. As they re-

leased him from the post, he broke forth in praises to God.

A man by the name of Spur, being moved by Holmes's suffering, took him by the hand and said, "Praise the Lord." For this he was arrested for succoring a heretic. And Governor Endicott said, "We will deal with you as we have dealt with him." The Rev. Samuel Willard, president of Harvard, declared that "such a rough thing as a New England Anabaptist is not to be handled over tenderly."

Anne Coleman, Mary Tomkins, and Alice Ambrose came to Dover, Mass., in 1662. They were Quakers, and preached that doctrine. The Rev. Mr. Rayner had them arrested, and himself pronounced their sentence. It was in winter, and the weather intensely cold; the gentle sentence of this merciful minister of Christ was that these three women should be whipped on their bare backs at the cart's tail through each town for eighty miles, "with a whip, whose three twisted knotted thongs cut to the bone." "So, in a cold day, your deputy Walden caused these women to be stripped naked from the middle upward, and tied to a cart, and after a while, cruelly whipped them, whilst the priest (Rev. John Rayner) stood and looked on, and laughed at it. . . . When the ghastly pilgrims passed through Salisbury, the people, to their eternal honor, set the captives free."

Eliakim Wardwell and Lydia, his wife, committed the fearful crime of entertaining at their house Wenlock Christison, who was a Quaker; and for this, and for not coming to church, and for refusing to pay the "priest's hire," they were repeatedly and heavily fined, to pay which their property was taken from them till they were reduced to penury. Because of these punishments and scenes of horror daily enacted before her eyes, Lydia Wardwell became insane. She refused to come to church, which her pious pastor repeatedly commanded her to do. She cried against flogging naked women. For this, and for refusing to come to church, she was stripped from the middle upward, and tied to a rough post at the tavern; in her struggles the splinters tore her breasts, while the cruel lash, applied with inhuman and hellish fury, cut to the bone the quivering flesh upon her back. And because another woman remonstrated with Governor Endicott against such cruelties, she received from him the following sentence: "Margaret Brewster, you are to have your clothes stripped off to the middle, and to be tied to a cart's tail at the South Meeting House, and to be drawn through town, and to receive twenty stripes upon your naked body." The sentence was executed.

Lawrence and Cassandra Southwick were an old couple, and members of the Salem church. They had one son, a man grown, also a younger boy by the name of David, and a young daughter named Provided. The old couple committed the heinous crime of giving hospitality to two Quakers. They were arrested. There was found on the old lady a Quaker tract. That was enough. What clearer proof of heresy could be asked? She was imprisoned seven weeks, and fined forty shillings. A number of persons in Salem withdrew from the church and worshiped by themselves. They were arrested, and the three Southwicks were sent to Boston this time as an example. "They arrived on the 3rd of February, 1657; without form of trial, they were whipped in the extreme cold weather, and imprisoned eleven days. Their cattle were also seized and sold to pay a fine of £4, 13s. for six weeks' absence from worship on the Lord's day.

The summer following, Leddra and William Brend went to Salem, where several persons were arrested for meeting with them, and with these were the Southwicks again. They were taken to Boston, and thrust into prison. The windows were boarded up, so that light and air were shut out. Both men and women were imprisoned in one room. They were required to work for their food. This they refused to do. For five days they were compelled to fast. "On the second day of fasting they were flogged, and then, with

wounds undressed, the men and women together were once more locked in the dark, close room, to lie upon the bare boards, in the stifling July heat." They were given no beds. Four days after, they were told they might go, if they would pay the jail fees and the constable. This they also would not do; and so were kept in confinement. "On the morrow the jailer, thinking to bring them to terms, put Brend in irons, neck and heels, and he lay without food for sixteen hours, upon his back lacerated with flogging. The next day the miserable man was ordered to work, but he lacked the strength, had he been willing, for he was weak from starvation and pain, and stiffened by the irons. And now the climax came. The jailer seized a tarred rope, and beat him till it broke; then, foaming with fury, he dragged the old man down stairs, and, with a new rope, gave him ninety-seven blows, till his strength failed; and Brend, his flesh black and beaten to a jelly, and his bruised skin hanging in bags full of clotted blood, was thrust into his cell. There, upon the floor of that dark and fetid den, the victim fainted. Endicott sent his doctor to attend to him, but the surgeon said that "Brend's flesh would rot from off his bones." The people were indignant, and demanded that the jailer should be punished. Whereupon John Norton, the high priest of that glorious commonwealth, threw over him his sacerdotal robe, and not only shielded him from merited punishment, but encouraged him to continue like administrations of justice and righteousness.

But this is not all. The elder Southwicks were banished, and shortly afterward murdered by the Indians; and on the very day that the younger children were made orphans, having been fined for not attending church, they were ordered to be sold as slaves to satisfy the claim. "Edmund Batter, treasurer of Salem, brought the children to the town, and went to a ship-master who was about to sail, to engage a passage to Barbadoes. The captain made the excuse that they would corrupt his ship's company. 'Oh, no,' said Batter, 'you need not fear that, for they are poor, harmless creatures, and will not hurt anybody.' 'Will they not, so?' broke out the sailor, 'and will ye offer to make slaves of so harmless creatures?'"

Stevenson, Robinson, and Mary Dyer were hanged. On the way to the gallows, the Rev. Willson taunted Robinson, whose body, after he was dead, was thrown into a hole beneath the gibbet, and left uncovered. Many other cases equally horrifying might be given; but these few examples are sufficient to give us a fair and satisfying look at the genuine Puritan. Reader, does the view make you happy? Is your heart warmed to mirth, like the Rev. Rayner's at Dover, over the miseries and tortures of your fellow-beings? And then, in this land of liberty, and age of gospel light, to hear the Rev. Dr. Herrick Johnson, a star of the first magnitude in the National Reform heaven, cry, "Oh, for the breath of the Puritan!" And now listen: The Rev. George Elliott, of Washington, said, "There is no institution which is so vitally connected with the genuine Puritan spirit, . . . as the Christian Sabbath." Yea, verily, it is so, as is clearly demonstrated by the recent working of Sunday laws in Arkansas and Tennessee.

#### THE BOOK OF MALACHI.

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

THIS last book of the Old Testament, written nearly four hundred years before the first advent of Christ, was not written for the Jewish dispensation alone, but relates principally to the events of the present dispensation, down to its close, even to the burning day. Its warnings and reproofs, though applicable to the apostate state of the Jewish church in the time of Christ, are no less applicable to the church of the present day. Witness the following:—

"For the priest's lips should keep knowledge,

and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." Chap. 2:7-9.

If the Jewish priests in the time of Christ had caused the people to "stumble at the law," making void some of its precepts by their tradition (see Matt. 15:1-9), it is emphatically so with the priests of the present day, some of whom teach that the ten commandments have been abolished; others that the Sabbath of the decalogue has passed away, while they put in its place a tradition of men. These are "partial in the law," teaching that a part has been abolished, and a part holds good.

But from the beginning of the third chapter, the prophecy applies especially to the present dispensation. The herald of the advent, John the Baptist, is foretold, and then the prophecy passes at once to the close of the dispensation and the second coming of Christ, and asks, "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like the refiner's fire and like the fuller's soap."

The Lord will try his people as gold and silver are tried by the fire; and this will develop a remnant that will stand when he appeareth. At the close of the Jewish age, it was only a remnant who were ready to receive the gospel of Christ. Isaiah had said, "Though the number of the children of Israel be as the sands of the sea, a remnant shall be saved." And Paul records the fulfillment thus: "Even so then at this present time also there is a remnant according to the election of grace." Rom. 9:27; 11:5.

At the close of the present age, even at the present time, God will test his people, as gold and silver are tried by fire; and the result will be that a remnant will be found that "keep the commandments of God and have the testimony of Jesus Christ." Rev. 12:17.

The prophecy of this chapter evidently relates to the present age. The declaration, "Even from the days of your fathers ye have gone away from mine ordinances and have not kept them." For hundreds of years this has been true of the Christian church. Therefore he says, "Return unto me, and I will return unto you, saith the Lord of hosts." Then, in reply to the question, "Wherein shall we return?" we are reminded that we have been robbing God in tithes and offerings. This is true, insomuch that the great majority of professed Christians do not even acknowledge their obligations to return to the Lord a tenth of all he gives them. Still that "the tithe is the Lord's," is as true as when uttered thousands of years ago; and he that does not give God what he claims as his, robs him. Here we have in prophecy the obligation of paying tithes in the Christian age.

It seems that the Jews in the time of Christ were very punctilious in paying tithes, while omitting more weighty matters. Jesus approved of their paying tithes. Said he, "These ought ye to have done, and not to leave the other undone." We are invited to prove the Lord by bringing in all the tithes, and a part of the promise is, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." The fulfillment of this promise in this our day can be attested by living witnesses, who have been protected from the weevil and the army-worm, which were devouring their neighbors' crops.

"Then they that feared the Lord spake often one to another." Then, at the time that the church are reforming from the corruptions of the age in which they live, at the time when the Lord is about to make up his jewels, they speak often one to another, "exhorting one another" as they "see the day approaching." "And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels." "Then, [when the jewels are made up,] ye shall

return, and discern between the righteous and the wicked." The decisions of the judgment are passed, and the "day cometh that shall burn as an oven."

Thus it is evident that this prophecy applies to the age in which we live, and consequently that its reproofs, admonitions, and instructions were intended for our benefit. Will we heed the admonitions, and receive the benefit?

#### SUNDAY IS NOT THE SABBATH.

BY CHARLES P. WHITFORD.  
(Mouthrie, Fla.)

THERE is not one text in all the Scripture from which even a plausible inference can be drawn, that the first day of the week, or Sunday, is the Sabbath. I speak soberly, and weigh my words carefully, when I say that God has never claimed that day as his,—never. There is no record of his ever having promised a blessing upon a man for keeping it. He has never said that a man should be punished for doing common labor on that day. Has God, then, no day which he claims as his own, and has reserved unto himself? Who will dare say that he has not? The Sabbath is an acknowledged institution the world around. It was made for man. Who made it? Which day is it? And how are we to keep it? We must resort "to the law and to the testimony," for an answer to these questions; for the prophet Isaiah says, "If they speak not according to this word, it is because there is no light in them." Isa. 8:20.

1. Who made the Sabbath?—"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:2, 3.

2. Which day is the Sabbath?—"The seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

3. How are we to keep it? "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then thou shalt delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Yes, dear reader, "The mouth of the Lord hath spoken it." God made the Sabbath. "The seventh day is the Sabbath." And if we will take our feet from trampling it under foot, we are assured that one day we may ride upon the high places of the earth.

When the Creator of the heavens and the earth thus plainly declares that "the seventh day is the Sabbath," why should poor mortal man insist upon calling some other day the Sabbath, than that which God has said is the Sabbath? Man's "say so's" possess no authority. His opinions will convert no one. His thoughts may be very profound, and yet no one will be lost for not receiving them. But from a "thus saith the Lord," there is no appeal. Logic can be met with logic, but God's word can never be altered or changed. Therefore, when we make the assertion that Sunday is not the Sabbath, we do so on the authority of the great God himself. He who made the Sabbath, has declared with his own voice, in language too plain to be misunderstood, that the seventh day is the Sabbath.

To me, one text of Scripture is worth more than all the ingenious arguments men can devise or invent.

—A Christian should make his Saviour a perpetual companion everywhere and on every day of the week. Christ offers to walk with him in every day's journey of life. What companionship so enlivening and so purifying as his? and who else can so make our hearts "burn within us by the way"?

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

"WHAT A FRIEND WE HAVE IN JESUS."

"WHAT a friend we have in Jesus,"  
Sang a little child one day;  
And a weary woman listened  
To the darling's happy lay.

All her life seemed dark and gloomy,  
All her heart was sad with care;  
Sweetly rang out baby's treble,—  
"All our sins and griefs to bear."

She was pointing out the Saviour  
Who could carry every woe;  
And the one who sadly listened  
Needed that dear helper so!

Sin and grief were heavy burdens  
For a fainting soul to bear;  
But the baby singer bade her  
"Take it to the Lord in prayer."

With a simple, trusting spirit,  
Weak and worn, she turned to God,  
Asking Christ to take her burden,  
As he was the sinner's Lord.

Jesus was her only refuge,  
He could take her sin and care,  
And he blessed the weary woman  
When she came to him in prayer.

And the happy child still singing  
Little knew she had a part  
In God's wondrous work of bringing  
Peace unto a troubled heart.

—*Christian Observer.*

CULTIVATING THE SENSE OF TRUTH IN CHILDREN.

A PROMISE to a child should be held sacred. The thoughtlessness and carelessness of many parents who, as the mood takes them, threaten a child with punishment or offer it a reward or a present, and then easily forget the whole matter, is to blame for much untruthfulness in children. How are they to attach importance to the spoken word, if those who stand to them as representatives of the highest earthly authority, lightly break their pledges? If papa, going to the office in the morning, assures little Maysie, clinging to his hand, that he will bring her a box of bonbons or a new doll when he returns at evening, or mamma, on her way to the matinée, promises that a coveted volume of fairy tales shall be purchased that day for good little Bob, who is to stay pleasantly in the nursery during her absence, papa and mamma are in honor bound not to disappoint the little ones. No more than he would omit to pay his note due on a certain day in the bank, no more than she would neglect a social obligation, should father and mother ignore the fact that at home a certain little person, with small experience of this disappointing world and great faith in his parents, is waiting in anticipation. An absolute promise should, as a rule, be absolutely fulfilled in all its conditions, and as a rule, it is not right to break a promise because, after making it, a child has been naughty. Let the naughtiness be punished in some other way.

This refers especially to little children, who cannot understand what reasons there may be for the process familiarly known to their elders as changing one's mind. A baby has nothing to do with anything beyond simple "yes" and plain "no." His parent is to him a superior existence, taken for granted, like the sun or the moon. In his little world, nobody else stands so high.

It is a puzzle far beyond a little child to comprehend why mamma may change her mind, and thus get out of keeping a promise to go somewhere or do something of great importance to the child, whose world is so small, yet all the world it has; while the child possesses no such privilege. This does not apply to boys and girls over ten, who, if well brought up and fairly intelligent, are now old enough to understand that "circumstances alter cases," and that at times, and because of certain conditions, mamma may be

obliged to change her plans,—to stay at home when she had intended to go out, or the reverse. A reasonable child—and children who are treated as though they were reasonable beings usually behave with reason—will not insist that the program arranged for a fair day shall be carried out in a blizzard, nor that poor mamma, ill and in bed, shall do what mamma had planned to do, providing she were well. Broadly stated, however, the conclusion is that those who would have truth-telling children must themselves tell their children the truth.

From this plane there is another step, equally important. Always believe your child's word. To doubt a child's statement, to question it, to call in some one else, that what the child has said may be verified, is to give him the very natural idea that you suppose him capable of falsehood. Having trained him to be truthful, take it for granted that he is so, and accept whatever he says, even though it be apparently improbable, as the statement of an honorable person, whose word is to be unquestioned. Should you at any time be forced to the conviction that a willful lie has been told, withdraw your confidence wholly for a time. To a sensitive nature no punishment could be so severe as this, to feel that confidence had been forfeited. While this state of things continues, the culprit should realize the inconvenience as well as the shame of it, know that he has put himself out of the pale within which the rest of the family dwell; nor should he be restored to favor until he has shown that he is penitent and anxious to be forgiven. Quietly and without reproaches, but yet sadly, the parent should let the child in this case feel the pain that comes of a broken law. . . .

In cultivating a love and a habit of truthfulness, parents and teachers ought to guard against inconsistency themselves. A timid child should be treated with great gentleness, lest his fear of reproof or punishment should lead him to prevaricate. Never to punish a child for consequences, when the act itself would have been passed over unnoticed, had it involved no disagreeable result, should be an invariable rule. For instance, a child has been forbidden to touch the articles in a certain cabinet. He disobeys, the mother knows that he disobeys, and he knows that she knows he disobeys, yet nothing is said, no penalty follows the wrong act. But one unlucky day there is a crash, and down, broken to fragments, falls a costly vase, the pride of the home, the lovely souvenir of a sojourn abroad. Then, because the vase is ruined, the little meddling hands are slapped, and the unfortunate sinner falls into deep disgrace. By a not unnatural sequence, he sees that to break mother's law is a trifling matter, but to shatter her property is a misdemeanor of the darkest dye. The mother has given her child an impulse toward concealment, should her possessions again meet with accident through his carelessness or clumsiness. Her mistake was in treating the disobedience which did not interfere with her comfort as a thing of small concern,—a mistake which cannot but confuse in the little one's mind the distinction between right and wrong.—*Margaret E. Sangster, in Harper's Young People.*

BE CHEERFUL.

A WELL-KNOWN philanthropist in New York, whose time was given to the help of the criminal and pauper classes, had upon his library table a Turkish figure of a laughing donkey. The beast was so convulsed with merriment that no one could look at it without a smile.

"Why do you keep that absurd figure there?" a friend asked him. "It seems to jeer at the gravest subject which we discuss."

"Simply to remind me that the gravest subject has its cheerful, laughable side," he answered. "I find it a wholesome warning in the midst of so much misery."

Many an American needs to be daily reminded in some way that life has its amusing, happy side. An hour's rest, a cheerful book, a talk with a

friend would serve the purpose better than a laughing donkey. We are a nervous, anxious people, and many of us have inherited from Puritan ancestors a belief that amusements and mirth are sinful.

A Southern woman, lately visiting her friends in New England, exclaimed one day, "This is the best year of my life! My husband and children are in good health, and free from financial worry; my sons are honorable Christian men; we have many good, pleasant friends. God has heaped blessings on me. I am perfectly happy!"

An ominous silence followed these words, and melancholy shakes of the head.

"It makes me tremble to hear you," one of them said at last, "when I think how soon all this may be changed, and that you may even be dead before night."

"And shall I not thank God while I am yet in the land of the living?" replied her friend.

This world, no matter how poor or ill or solitary we may be, is not for any of us altogether a vale of tears. It has its sunshine and pleasures, its cheerful heights, which may be climbed by all of us, if we have but courage and faith.

The man who will not yield to disaster and disease, who makes the best of his poverty, who finds something to laugh at in all his misfortunes, will not only draw more friends to his side than his melancholy brother, but will actually live longer.

Colonel Sellers had found the true philosophy of life when he lighted a candle in his empty stove "to make believe there was a fire," and praised the "rare flavor" of the raw turnip and cold water which made his scanty meal.

The man whose religion makes him gloomy, austere, and hopeless, falsifies Christ's teaching. Who should be happy, if not the Christian? Who should make light of the troubles of this short life, if not he who believes in an unending life of happiness at its end?

"In everything give thanks," cried the apostle after he had been scourged nigh unto death; and again, having fought with the beasts at Ephesus, he calls from his prison cell to the weak and unhappy of all ages:—

"Rejoice in the Lord alway; and again I say, Rejoice!"—*Youth's Companion.*

RELIGION AND BUSINESS.

It is possible to put into one's coming and going, into one's doing, a glow of reverence for God, and to make it evident in every transaction that one is trying to be obedient to the divine will. Men may be strictly honest—true in speech and all that—and yet be worldly. How often one hears the remark that business is business. Very true. But business may be more than business; it may be a means of grace. It may be, and ought to be, a school in which the soul grows in gratitude, in patience, in faith, in love, and in all the qualities through which a soul comes into fitness to fellowship now and evermore with the Lord Jesus Christ. It is a pitiable sight to see a man hard and cold in his business life, as though this were a great section of his existence in which there is no possibility of cultivating religious principle and having the grace of God. It is a refreshing sight to see a man living in the world and doing with his might what his hand finds to do, and yet doing all in this spirit of loyalty to the Master.—*Sel.*

—If asked what is the remedy for the deeper sorrows of the human heart,—what a man should chiefly look to in his progress through life as the power that is to sustain him under trials, and enable him manfully to confront his afflictions,—I must point him to something which, in a well known hymn, is called "the old, old story," told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—*W. E. Gladstone.*

## The Mission Field.

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

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

### FOREIGN MISSIONS.

#### THE GREAT FAMINE CRY.

"TELL your people how fast we are dying; and ask if they cannot send the gospel a little faster."—Words of a Heathen Woman.

Hark! the wail of heathen nations;  
List! the cry comes back again,  
With its solemn, sad reproaching,  
With its piteous refrain:  
"We are dying fast of hunger,  
Starving for the Bread of Life!  
Haste, oh, hasten! ere we perish,  
Send the messengers of life!

"Send the gospel faster, swifter,  
Ye who dwell in Christian lands;  
Reck ye not we're dying, dying,  
More in number than the sands?  
Heed ye not His words—your Master:  
"Go ye forth to all the world"?  
Send the gospel faster, faster—  
Let its banner be unfurled!"

Christian! can you sit in silence  
While this cry fills all the air?  
Or content yourself with giving  
Merely what you "well can spare"?  
Will you make your God a beggar,  
When he asks but for "his own"?  
Will you dole him, from your treasure,  
A poor pittance as a loan?

Shame, oh, shame! for very blushing  
E'en the sun might veil his face:  
"Robbing God"—ay, of his honor,  
While presuming on his grace!  
Keeping back his richest blessing  
By withholding half the "price"  
Consecrated to his service;  
Purjured, purjured, purjured thrice!

While you dwell in peace and plenty,  
"Store and basket" running o'er,  
Will you cast to these poor pleaders  
Only crumbs upon your floor?  
Can you sleep upon your pillow  
With a heart and soul at rest,  
While, upon the treacherous billow,  
Souls you might have saved are lost?

When the Master comes to meet us,  
For this loss what will he say?  
"I was hunger'd; did ye feed me?  
I ask'd bread; ye turn'd away!  
I was dying, in my prison,  
Ye ne'er came to visit me!"  
And swift witnesses those victims,  
Standing by, will surely be.

Sound the trumpet! wake God's people!  
"Walks" not Christ amid his flock?  
Sits he not "against the treasury"?  
Shall he stand without and knock—  
Knock in vain to come and feast us?  
Open, open, heart and hands!  
And as surely, his best blessings  
Shall o'erflow all hearts, all lands.

—M. A. West.

#### ANOTHER GOOD WORD FROM THE WEST INDIES.

A PRIVATE letter from Bro. Arnold, dated Feb. 23, gives the cheering news that in the short stay he had then made in the islands, he had taken 1,000 orders for "Thoughts on Daniel and the Revelation." Speaking of the particular island in which he was working, he said there was much territory still uncanvassed there, and that as soon as he could deliver his orders taken on another island, he intended to return and thoroughly canvass the place. From what he has observed since being there, he feels sure that that part is one of the best fields for missionary work he has ever visited, and thinks an effort to present the truth otherwise than by canvassing should be soon made there. The people, he says, are intelligent, and have a higher religious standing than in many other places.

In relating his experience on one island, he says: "My city territory being about exhausted, and still having two weeks to wait for the steamer which was to convey me to the next point, I decided to hire a horse and saddle, which would cost me two dollars per day, and

try the country. The first day I obtained twenty-seven orders. Encouraged by this effort, I continued through the week till Friday at one o'clock, when I found myself but seven miles from the city, and with 102 orders for the book. I then concluded to return, and leave the rest of that field for another time. I have since then taken thirty orders in a single day. All these things go to show that the Lord is beginning to pour out his Spirit on the people, causing them to hunger for the truth."

This is truly a wonderful work, and one which the judgment will doubtless reveal as having been the means of salvation to many perishing souls. Although our people may not be prepared to appreciate the fact, the work of getting our books before the world, is one of the principal ways in which the truth of God is to do its warning work for the last generation. The brethren in New England are beginning to see this, in a measure, and are taking hold of this branch with amazing success. Those who had not thought themselves capable of doing anything to forward the work, find no difficulty in placing books in the hands of many people. And as the brethren awaken to the situation, they see that God is going before them to influence people of refinement and good standing in society to not only take the books themselves, but to recommend them to others. In some cases, the people call on the workers, and order the books without solicitation. This has inspired courage all along the line, and many are joining themselves to the little army of workers already in the field.

We look for great results to follow these indications in the various parts of the world. They tell us in unmistakable tones that God is about to move in the camp of Israel. His Spirit has already been felt to a wonderful degree in response to revival efforts in Oakland, Battle Creek, and South Lancaster, in our own country, and now word comes from Scandinavia that the same impulse is being felt in the gatherings of the people in that country. What can all these things mean, but that God is moving among his people? Are there any who have failed to note these things? If so, it is time they were bestirring themselves and preparing to meet the opportunities these demonstrations offer them. There are hundreds of young men and women—and older ones, too, for that matter—among us, who might go out into the world's harvest, and glean sheaves for the Master, if they would. Ere long the harvest song will be chanted, as the workers go home accompanied with their sheaves, and then the indolent ones will wonder why they, too, did not engage in that work which brings with it so rich reward.

The Master calls loudly for the workers, and those who heed the invitation will not regret it when the word passes along the ranks, "It is enough; come up higher," and the serried columns of the war-scarred, though joyous, servants of the Lord, shall meet on Zion's crest to be crowned heirs of the immortal kingdom. The momentary sacrifices made and the petty trials endured will then fade away into insignificance, as they take on the eternal weight of glory which was held in reserve for them until that time. Who wants a part in that beatific scene? Let him now manifest his desire by enlisting in the work of the Lord, and he will find the promises of God are "yea and amen" in Christ Jesus. J. O. C.

#### FROM RUATAN ISLAND.

[THE communication below comes addressed to the brethren of the General Conference, from the Bay Islands, Honduras. I visited these people in their humble home in a very romantic nook of creation, among the pine-apple, the banana, and the cocoanut trees of Bay Island, and found them trying to live out the truth, and to interest others in it. In one neighborhood I found such an interest to hear and to secure our publications that the teacher dismissed the school and accompanied me all the afternoon. I was very successful in

canvassing among them. One man living in a bamboo house, in a retired nook, had read a little in one of the *Signs*. He expressed an earnest desire to hear about the message. It seemed to me that if present truth had penetrated to such hidden corners of the earth, there could not be many places left where it had not gone.

T. H. G.]

The letter is as follows:—

DEAR BRETHREN: We are encouraged to address a few lines to you, trusting that we are one with you in Christ, and that although far away, we are of those who are endeavoring to keep the commandments of God. We take the REVIEW, also the *Signs of the Times*, and have been keeping the Sabbath of the Lord since May, 1886, when sister Genteran, of California, paid us a visit, and brought your valuable publications here. But we are alone here, and long for more personal sympathy and instruction. We are unspeakably grateful to Bro. Gibbs for his helpful kindness to us ever since he visited our island in March, 1887.

We write this, pleading for a teacher in spiritual things, if it is only for a few months, but we hope that after a time we may have a station here; for the Central American coast has been entirely neglected, and has been barred from anything good by the Roman Catholic priests, so that the gospel could not enter. But as the end is drawing nigh, we see that all things are changing, and we think that now is the time to get a knowledge of the truth to poor perishing souls here. So we hope that it will be possible for us to have a teacher, and that others will learn the truth. There are three in one family in the next settlement who believe in the true Sabbath, and try to keep it. The aged grandmother, who has loved the Saviour many years, now prays that if the Lord wills, she may be spared to see an Adventist minister in this place before she falls asleep. The widowed daughter and grandson like to read the books and papers, but the young man is not converted. There are several others who partly believe in the Seventh-day Sabbath, but they cannot yet take up the cross; and the self-denial required to give up tobacco, coffee, etc., is even greater than to accept the Sabbath. The people are more willing to read the tracts and papers than they used to be. Some say they believe it, but can find texts of Scripture to satisfy their consciences in keeping Sunday. Besides those I have mentioned, I know of only one on this island, and one on the island of Bonacco, who keep the Sabbath; but there are others in another part of the island who have left, and are leaving, the Baptist Church, because sin is allowed in it, and they are desirous that an Adventist minister should come here.

We sadly need some good, plain gospel tracts in the Spanish language; for there are many Spanish Hondurans here, and although to be able to read is a rare accomplishment among them, yet some can read, and every soul is worth saving. There has been a great deal of religious profession here for many years among the Methodists and Baptists; but, sad to say, of late years both have greatly fallen, and many professors seem to need a knowledge of the first principles of morality. The fact that so many read but imperfectly, makes it the harder, and so I think they would learn more from a plain speaker than by reading.

Asking your earnest prayers for us and ours, we remain yours in the bonds of Christian love.

M. H. AND J. A. RIVERS.

—Carey's first Hindu convert built a chapel at Serampore entirely at his own expense, and was himself very useful as a native worker; while the first native minister ordained by the Church Missionary Society—a convert of Henry Martin's—was instrumental in bringing some sixty souls into the fold of Christ.—*Missionary Outlook*.

—Of some of the greatest men of missionary history, we have no written record. A converted Chinaman on the Pacific Coast sold himself to work as a coolie in New Guinea, for the sake of working among his own countrymen; and before he died, he personally led to Christ two hundred of his companions. How many such heroic lives have no written annals, save in God's "book of remembrance."—A. T. Pierson.

—An English preacher asked some British soldiers, "If Queen Victoria were to issue a proclamation, and, placing it in the hands of her army and navy, were to say, 'Go ye into all the world and proclaim it to every creature,' how long do you think it would take to do it?" One of those brave fellows, accustomed to obey orders without hesitation or delay, and at peril of life, promptly answered, "Well, I think we could manage it in about eighteen months."—A. T. Pierson.

Special Attention.

THE ALPHABET OF CHURCH SOCIALS.

THE church entertainments that are devised to raise money for various ends—pastor's salary, parsonage buildings and furnishing, church building and repairing, to furnish mission funds, etc., have, as the *Faithful Witness* remarks, exhausted the alphabet. We have art socials, and authors' socials, blackberry and broom brigade, and busy bee, cream, cake, calico and charade, Dorcas and donkey, evergreen and Easter, farewell and fan, garden and gift, harvest-home and Halloween, ice-cream and instrumental, jug-breaking and jelly-making, knitting and keepsake, lawn and literary, May Queen, Martha Washington and mission, necktie and New Year, old folks and old fashion, pink and pond, quarterly, reading and raspberry, spelling-bee and strawberry, tea-drinking, tableaux and Thanksgiving, union, variety, white yule-tide, young folks and zanana socials, if it is possible for any progressive church to arrange it.—*Rev. A. T. Pierson, in Homiletic Review.*

AMERICAN RAILWAYS YIELDING TO THE SUNDAY MOVEMENT.

A GENERAL movement seems to have set in among American railway lines, towards a cessation of Sunday traffic. The most casual observer can hardly have failed to notice the steps lately taken in this direction by such prominent roads as the New York Central and Michigan Central, but probably not many are aware of the extent to which a like sentiment prevails elsewhere among railway lines covering a large section of the country. We give a few extracts from prominent papers which have spoken upon the subject. The following paragraph is from the *Pittsburg Banner*:—

Railroads are beginning to discover that much of the work heretofore supposed by them to be absolutely necessary on the Lord's day can be dispensed with. The Erie Road seems to be entitled to the credit of taking the initiative. The Erie has received an official notification from the Delaware and Hudson that April 28th, and on all Sundays thereafter, that railroad would not offer to nor accept from any of its connections any freight, except live stock and perishable goods, between the hours of 6 A. M. Sunday and 6 A. M. Monday. The Pennsylvania Railroad has discontinued the running of freight, except perishable, and the Michigan Central will no longer run freight-trains on that day. The Iron Mountain Railroad has also stopped its ordinary freight-trains on the Lord's day. A similar movement is in progress among Southern roads, and railroad men are free to say that they believe that in a short time the hauling of freight, other than perishable, on the Lord's day, will soon be abandoned by all the trunk lines. The Canada railroads are taking action in the same direction.

The *New York Tribune* says:—

The cessation of ordinary freight traffic on Sunday over a large part of the New York Central Railroad system is an exceedingly interesting experiment. Mr. Depew speaks hopefully, but not with entire confidence, as to the result.

The *Philadelphia Record* says:—

The managers of the New York Central Railroad Company, in cutting down their Sunday freight business to perishable and necessary traffic, have taken a bold step. They can hardly expect to succeed in it, however, unless they can induce other connecting and competing lines to follow their example.

The *Baltimore American* says:—

Young Mr. Vanderbilt will endeavor to infuse some practical religion into his railroad business. Sunday work among freight employes will be reduced from 33½ to 50 per cent. This is purely an experiment, and its purpose is to allow the men to observe the day of rest at home.

To this, add the following from the *New York Observer*:—

Railroad managers are exhibiting encouraging signs of a disposition to restrict Sunday traffic and afford employees opportunity of resting on the Sabbath. General Manager Hickson, of the Grand Trunk Railway, Canada, has ordered that no freight-trains be run on Sunday, except those carrying live stock and perishable goods. President Robert M. Olyphant, of the Delaware and Hudson Canal Company's Railroad, declared that his company had never run any more trains on Sunday than was absolutely necessary. "In Pennsylvania," he continued, "we do not now, and have not for years, turned a wheel on Sunday. The Delaware and Hudson Company is heartily in favor of the movement." President

Samuel Sloan, of the Delaware, Lackawanna and Western Railroad, said: "Our road is not a Sunday road, because we think that the men are entitled to Sunday. We have never run any more Sunday trains than were an absolute necessity, and we do not expect to begin now." President Chauncey M. Depew, of the New York Central and Hudson River Railroad, stated that it was the intention of his and the other allied Vanderbilt roads to observe the Sabbath as far as it is possible. Surface and suburban roads are meditating a like movement.

It needs no argument to prove that the Sunday movement is making rapid progress, when such a general inclination is apparent among the great railway magnates of the country to accede to its demands. Nor can any one fail to see that this movement will be given a powerful impetus when the great railway lines of the country unite to favor it, as will be very likely to be demanded by the common interests of all, if the present movement is successful.

IS INSANITY INCREASING?

IN the United States the proper care of the insane is a question of growing importance. The figures regarding insanity in this country are very misleading to all but the experienced and careful statistician. For instance, the census of 1870 gave the number of insane in the United States as 37,432, while the census takers in 1880 found 91,997 of this class. This would indicate that while the population of the country had increased during the decade only about 30 per cent, the number of the insane had increased nearly 148 per cent. Yet this astounding increase is mainly accounted for by the fact that in the tenth census more care was taken to omit none of these unfortunates than in the previous one. Different enumerations are also not comparable, because the definition of insanity changes in various times and places. Some countries include idiots among the insane, and some do not; and other less palpable variations produce statistical quicksands in which none but experts can find a footing. But even where statistics are collected by the same set of men and according to the same rules for a series of years, the increase is marked and alarming. Mr. F. B. Sanborn, of the State board of lunacy and charity of Massachusetts, and acting lunacy commissioner for that State since 1879, reports that the number of insane in asylums, etc., is now increasing from two hundred to two hundred and fifty per year, which is a much larger proportionate increase than that of the sane population. Similar facts have been observed in New York and in other States. This increase is also partly nominal, resulting from the fact that many persons are now considered insane who a few years ago would not have been so enumerated. But Mr. Sanborn is doubtless right in thinking that there is a real as well as a nominal increase of the insane, and also right in saying that no single cause will account for it. Some of the more generally accepted causes may be given: 1. A large foreign immigration; the character of the immigrants will probably explain in a measure the increase, besides which the complete change of conditions seems to unsettle the minds of many on coming to this country; 2. the over-tension of modern life, especially in the large cities; the more humane treatment of the insane, tending to lessen the death-rate among them,—4. the not improbable fact suggested by Dr. Pliny Earle, that insanity as a whole is really becoming more and more an incurable disease.—*A. G. Warner, Ph. D., in the Chautauquan.*

PARIS AND THE EIFFEL TOWER.

WHAT was the purpose and what is the use of this great structure, the top of which is 1,025 feet from the ground, making it by several hundred feet the tallest structure in the world? The London *Spectator* asserts, in answer to the first question, that it was merely the charm of bigness, the influence of which on the human mind has shown itself in past ages in the rearing of immense and purposeless structures, and in ascribing enormous stature to some of the gods and heroes of mythology. "Those who sanc-

tioned and paid for the building," says this journal, "can have been influenced only by the desire of putting up the tallest structure ever designed; and how is it that such a fancy pleases them? In what way? M. Eiffel gains a repute of that sort as an audacious builder in iron, and a quite wonderful organizer of labor, but neither the Government nor Paris gains any credit, except for wasteful eccentricity. The money would have secured many beautiful works of art, or founded a perpetual charity, and it has been expended on a senseless, though striking, putting together of iron beams, girders, and rafters in unusual repetition." The *Spectator* thinks it was all merely to satisfy the craze of the Parisians for something new, and that they would be very well suited if, after the exposition is over, and *ennui* has again begun to make itself felt, the great structure should fall to the ground. Possibly the English journal is a little jealous over the possession by a neighboring nation of a structure so much loftier than any of their own; yet it must be admitted that its visible utility is as yet hardly sufficient to justify the expense of its construction.

THE NICARAGUA CANAL.

THE first survey for the canal was made as far back as 1850, and civil engineers have continued to affirm the entire feasibility of the work; in aid of which nature has excavated the major part of the route, and supplied it with the necessary water. The canal starts at the mouth of the San Juan River, at Greytown, on the Gulf of Mexico, and runs west by north 170 miles to Crito, on the Pacific Ocean. With the exception of forty miles, this route is simply improving and locking a natural waterway, length nearly twice that of the Suez Canal, and vastly more costly. The canal is expected to accommodate thirty-two ships a day. The tolls, therefore, would need to be at least \$600 per ship per trip through, to enable the canal to pay even a small dividend on the cost. The passage will be made, it is said, in thirty hours. The saving in distances will be from 6,000 to 7,000 miles, in voyages from Great Britain, New York, and New Orleans, to San Francisco and the Orient, as compared with doubling Cape Horn. If the stock is owned in the United States, Great Britain will pay heavy toll to her early colony, the now United States of America, a curious eventuality, Great Britain doing most of the carrying trade of the world. Still, the toll will be trifling as compared with steaming thirty days, and lessened chance of shipwreck, and less wear and tear. Our coast trade with the Pacific slope will be immensely benefited. New York, New Orleans, and San Francisco are sure to reap increased commerce and profit.—*The Rand-Mc Nally Bankers' Monthly.*

DISTRIBUTION OF JESUIT MISSIONARIES

A RECENT issue of the *Etudes Religieuses* contains some interesting statistics of the number and distribution of the Jesuit missionaries abroad, at the commencement of the present year. The numbers are those of the various orders of the priesthood; priests, coadjutors, and "scholastics," but in every case the number of priests is more than twice that of the other two orders put together. In the Balkan Peninsula there are 45 Jesuit missionaries; in Africa, and especially Egypt, Madagascar, and the Zambesi region, 223; in Asia, especially Armenia, Syria, certain parts of India, and parts of China, 699. In China alone the number is 195, all of French nationality. In Oceanica, including the Philippines, the Malay Archipelago, Australia, and New Zealand, the number is 270; in America, including certain specified States of the Union, portions of Canada, British Honduras, Brazil, and Peru, 1,130; the total number of Jesuits scattered over the globe in purely missionary work being 2,377. These are of various nationalities, but the vast majority are French.—*Missionary Review.*

## The Review and Herald.

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

BATTLE CREEK, MICH., MAY 14, 1889.

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### THE THOUSAND YEARS OF REV. 20.

PERHAPS a larger number of theories have been built upon Rev. 20:4, than upon any other one text of Scripture. Under the general designation of an "Age to Come," it seems to be considered a convenient place for the development of every kind of people, and every kind of work, and every kind of condition, and every kind of relation and combination, which it would seem possible for the ingenuity of men to devise.

These theories are elaborated in a great variety of ways, and the doctrines passing under the general designation of "Age-to-Come Views" are about as numerous as the individuals holding them. Into remarks upon these individual theories, it is not our purpose here to enter; but however these views may differ in external architecture, there are certain general principles underlying them all; and if these are found to be incorrect, then each and every so-called age-to-come theory, of whatever variety, name, or nature, is left without a foundation, and wrecked beyond repair.

The first and essential condition of every view which supposes a gospel work beyond this dispensation is, that there is to be probation for the human family after the second coming of Christ. There can certainly be no work of grace and recovery from sin in a future age, unless opportunity for repentance is given, and mercy is offered. But if there are to be no more offers of mercy after Christ comes, as we have scriptures which clearly prove, then every such theory rests upon a false view of the Scriptures, and is to be at once discarded.

Another feature common to all these views of the future is that there is a distinction made between the church and Israel, and that there are some promises yet to be fulfilled to the latter which must come in during the thousand years. But if the Scriptures show, as we think they do, that no distinction is recognized in Christ between Israel and the church or the elect, then again all such schemes as involve a special work for, or by, any of these distinctive classes, falls to the ground.

1. There will be no probation for men after Christ comes. Christ does not come in any secret, silent invisible, manner to take his people to himself. It is when he "appears," that the saints are gathered to him. Heb. 9:28. When he appears, every eye shall see him. Rev. 1:7. The wicked see him, and wail because of him. Matt. 24:30. It is at this time that the "elect" are gathered. Verse 31. Those here called the "elect" are Christians who are loving, and waiting for, the appearing of Christ (2 Tim. 4:8), and include also the righteous dead, who are raised at that time. 1 Thess. 4:16. It is at this time that the living righteous are first taken to be with Christ. Verse 17. How any one, in view of such texts as these, can imagine that Christ comes for his people secretly, invisibly, and silently, is to us a mystery.

This redemption of the saints will be visible to the world; for as they behold Christ, so will they also behold his people. Col. 3:4. "When he who is our life shall appear, then shall ye also appear with him in glory." And as the wicked will finally behold the righteous redeemed in the kingdom of God (Luke 13:28), why not behold them as they begin to enter upon their blessed reward?

Just before Christ appears, the line will be drawn upon all the living, assigning every case to redemption or destruction. Rev. 22:11, 12. And when Christ actually appears, the same decision is also made with reference to the dead; and then the two

classes, the righteous and the wicked, embracing the whole human family, are forever separated. Matt. 25:31-33. Of those on the right hand, it is said that they are invited to inherit the kingdom. But of those on the left hand, we nowhere read that they have another chance, and that many of them are converted, and inherit the kingdom with the righteous; but they are told, "Depart from me, ye cursed;" and they have their portion in the "fire prepared for the Devil and his angels."

The same great truth is taught in the Saviour's parable of the wheat and tares. Matt. 13. Thus, the field is the world, and the tares are the wicked. These tares began to be sowed as soon as sinners began to be developed. The wheat and tares were to grow together till the harvest, which is the end of the world. Those who have gone into their graves sinners, are tares as verily as the living wicked when Christ appears, and the parable includes them also. At the harvest, the end of the world, the wheat is gathered into the garner. But we nowhere read of the tares that any of them are ever changed over into wheat, and saved in the garner also; but their portion is to be consumed in a furnace of fire.

These scriptures prove conclusively that there can be no probation after the coming of Christ. And any scheme, therefore, which has the gospel extended into the future age, and a work of grace then accomplished in the conversion and salvation of sinners, is a human invention, and contrary to the Scriptures.

2. This point being established, we are aware that nothing need be said upon the second proposition, that no such distinctions are recognized in the Scriptures as are essential to every extant theory of the age to come. We might reasonably say of this, as the judge said to the attorney who proposed to give three reasons why a certain witness was not present. "My first reason, your honor," said the attorney, "is that the witness is dead. My second is"—"Hold," said the judge, "you need n't say any more; your first reason is all-sufficient."

So we might say that the first of the foregoing propositions is all-sufficient, and forever settles the question. Nevertheless, we will offer a few words upon the second.

At first the world was one family under Adam. After the flood, Noah, became the head of the race, which, on the confusion of tongues, was broken up into different nations. All these having apostatized, God chose Abraham, and made his family (afterwards developed into twelve tribes) the depositaries of his law, and the custodians of his truth and worship in the earth. Ten of these tribes having apostatized, God cast them off, rooted them up, put them out of his sight, to be no more forever accounted of in any of his future purposes. 2 Kings 17:18, 20, 23. After the 70 years' captivity of Judah, some of all Israel returned with them to Jerusalem, so that all there were of the ten tribes recognized of God, were then considered as dwelling in Judea. All the twelve tribes were there represented. Ez. 1:5; 6:16, 17; Acts 26:7. All speculations, therefore, about ten lost tribes being still preserved, which are to come hereafter to glory and dominion in virtue of their genealogy, are simply phantoms of the imagination.

These twelve tribes of Israel are likened by Paul to the branches of an olive tree. Rejecting Christ, these branches were broken off. This brought the literal seed to the end of any special dealings on the part of God with them as such. The Gentiles were grafted in, and the olive tree was perpetuated by these new branches, and the line of Israel was continued by these Gentile accessions; and people were henceforth to be reckoned as Israel, not because they were by nature connected with Abraham, but because they were spiritually connected with Christ. Rom. 11:19, 23; 9:7, 8; 2:28, 29. Eph. 2:12-22; Gal. 3:29.

In the tame olive tree are involved all the gracious promises and purposes of God, covering all

the future. The Gentiles come into the line of these promises by being grafted into this tree, or in other words, joining through Christ, the commonwealth of Israel, and thus becoming Abraham's seed. In Gal. 3, Paul discourses in regard to the promise to Abraham, which includes the sum total of his gracious purposes for the world, in all the ages of the future, and declares that these are to be obtained only through Christ. He says: "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus." Gal. 3:27, 28. That is, so far as all the blessings and promises of the future are concerned, nothing depends on whether you are a Jew or a Greek, or whether you are bond or free, or whether you are male or female. All distinctions of this kind, so far as the promises are concerned, are lost in Christ. If you are Christ's, you share in the promises; if not, not. And whether we are Christ's or not is determined by our course in the present state, and not in the future.

In the face of such testimony as this, why contend for national distinctions in the future state, and base special promises and positions of pre-eminence upon such distinctions?

But it may be asked how certain prophecies found in the Old Testament are to be disposed of on this view. The prophecies to which reference is made, were written from 800 to 400 years before Christ; and we may be sure they do not contradict the plain statements quoted above from the New Testament. Without specifying any particular passages, it will be sufficient to state that all the principal prophecies of this kind, relating to Israel, etc., may be classified under these three heads: 1. Those that were fulfilled by the return of the Jews from their captivity; 2. Those that relate to the triumphs of the gospel and the future kingdom of Christ; 3. Those which were conditional, and, the conditions not having been complied with, are not to be fulfilled.

While there may be some obscure prophecies the application of which is not at once apparent, yet if we take out all which clearly come under one of the foregoing divisions, very little will be left upon which to base the enormous claims set up for a future age of probation. And certainly the great guide-posts erected for us in the unequivocal testimony of the New Testament Scriptures, should not be departed from nor ignored. According to these, we must adhere to three great facts: 1. The final separation between the righteous and the wicked of the whole human family takes place at the second coming of Christ; 2. There is no further probation for men, after Christ takes his position as King; 3. In the future all distinctions are lost in Christ, and all the saved are reckoned as Israel, inhabiting a city on whose gates are the names of the twelve tribes of the children of Israel, and on whose foundation stones are the names of the twelve apostles of the Lamb. Rev. 21:10-14, 24.

### THE SPIRIT OF TRUE REFORM.

THERE is nothing more essential to the success of any work of reform than that it be conducted in a manner which will recommend it to those whom it is seeking to influence. In other words, those who engage in such a work must do so with a proper spirit, in order to reap the result which is desired. This consideration is an important one, and especially so to us, engaged as we are in a great reform work which so vitally concerns the welfare of the human race.

What should be the spirit which should accompany the efforts of those engaged in the promulgation of the truths of the third angel's message? From the nature of things, this work involves one in perpetual controversy with the ideas and forms of the theological world around him. It requires some discrimination and forbearance to confine the controversy to the ideas, and prevent its involving

the persons who hold them. There is a strong tendency to forget that we are not combating persons, but the false beliefs which they teach. How easy under such circumstances to be led by the natural promptings of human nature, and fall into the error of the two disciples who wished to call down fire upon the ungrateful Samaritans, and to whom Christ rebukingly said, "Ye know not what spirit ye are of."

The true reform spirit is never anything but a Christian spirit, leading its possessor to ever take an inoffensive attitude toward those whose erroneous opinions he feels called upon to oppose. It does not lead him to make use of ridicule and contempt, or to indulge in sharp drives at an opponent for the mere sake of showing his acuteness. It never leads him to show a lack of respect for those in positions of authority, albeit their characters may not be of the best, nor to forget that degree of deference which is due those in every position of eminence; but with all men, to render "honor to whom honor is due." Firm and uncompromising in its zeal for the truth, it combines with this a proper humility of self, and charity toward all. It is, in short, that spirit the possession of which will lead one to manifest "the fruits of the Spirit," among which are, "long-suffering, gentleness, . . . meekness."

It is a mistake to suppose, as many people evidently do, that absence of moral principle in an individual, however conspicuous and fraught with evil results, renders him a proper object for hatred, ridicule, and contempt. There is a certain respect which is due to all in positions of earthly eminence, regardless even of character. It may be seriously questioned whether Satan himself should ever be alluded to in other than terms of respect. Certainly if, as Jude has recorded, even "Michael the archangel, when contending with the Devil he disputed concerning the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee," no mortal should venture to use language of such a nature in alluding to the same being; nor can it be proper to bring any railing accusation against an earthly opponent, whose motives we cannot judge, and with whom we stand upon a level as the recipients of God's unmerited favor. Such a course is not in keeping with Christian dignity and integrity of character, and the cause of truth has no need of such doubtful aids to its advancement.

The study of the spirit and methods of the great reformers of early times would doubtless be profitable to those who are actively engaged in an important work of reform at the present time. In their forbearance under great provocation and persecution, the moderate and respectful language in which they addressed those in positions of authority, their strict regard for the truth, and their carefulness against giving needless offense, they have left an example worthy of our imitation. With an uncompromising zeal for the truth, they combined that Christian charity which led them to abstain from judging the characters and motives even of their bitterest opponents. It is by such a spirit and by such methods that the truth can be best commended to thinking minds.

L. A. S.

#### THE RIGHTEOUSNESS OF THE LAW FULFILLED BY US.

THE seventh and eighth chapters of Romans present to the studious and inquiring mind one of the most precious lessons of Christian experience to be found in the word of God. The lesson is especially important because it presents our relation to the law of God so clearly. It teaches the purity, spirituality, and holiness of that law; man's weakness, sinfulness, and utter helplessness to reach its requirements, unaided by Christ; the design of the law as a proper standard of a righteous character; its perpetuity; its agency in condemning, and thus bringing the sinner to see his need of a Saviour; its hold upon the conscience,

rousing him to see his terrible need of thorough repentance, and at last bringing him to feel his utter inability, in his own strength, to overcome the inward corruption, depravity, and inherent weakness of fallen human nature; so that our own powers come to be utterly distrusted, and we cast ourselves wholly upon Christ. Then he imparts strength to keep the law of God, and takes from our souls that sense of guilt and condemnation which has heretofore chained us in the bondage of sin. We then enter upon a new experience, most precious indeed. We are adopted into the royal family of heaven, become heirs of immortal glory, children of God, with Christ our elder Brother. The spiritual life we find to be most precious; the soul is filled with new aspirations; the hope of salvation wholly eclipses earthly joys; and then life affords us true peace and satisfaction. The life that now is we enjoy, and the life to come seems glorious indeed. What can be more important than such a change of character and nature! We cannot learn this lesson too thoroughly.

But let us notice these scriptures more closely, and discern the great apostle's reasoning. In chapter 7:7, he declares the law to be that standard of right which shows what sin is. "I had not known sin but by the law." As the moral law comprehended in the ten commandments is given to show what God regards as right, everything which violates its sacred principles is wrong,—*is sin*. It is the great ultimate standard of all righteousness; it is (verse 12) "holy," "just," and "good." It is "spiritual." Verse 14. "By the law is the knowledge of sin." Chap. 3:20. "Sin is the transgression of the law." 1 John 3:4. The apostle presents this great subject in the form of a personal experience of his own. As he was perhaps the most eminent Christian to be found in the gospel dispensation, we may be sure the steps of his conversion, here narrated by himself, will give us the very best model to be found in the world.

He is first led to see that he is a sinner, by means of the law of God. He had broken the tenth commandment: "Thou shalt not covet." Perhaps, as a Jew, he had been stirred up to persecute the disciples because he saw the Jewish religion going into a decline through the greater success of the gospel, and he was maddened by this fact, and *coveted* the growing influence of the disciples, and hence tried to destroy them. But when, blind, sore, and condemned, he lay three days in Damascus, after Christ had appeared to him in the way and reproved him for persecuting him, he saw that in his mad course he had been breaking the command of God, and was a sinner. The commandment originally ordained as a standard of life, he now found was an instrument of death to him, for he had broken it; and the penalty of sin is *death*. Verse 10. Paul then determined he would surely keep that law in the future; and with his determined will and firmness of soul and unyielding purpose, he undertakes it.

But his mind had by this time been partially enlightened by the Spirit of God, so that he could see, at least in part, the spirituality of that law. It was "spiritual," while he was "carnal, sold under sin." How could a carnal man keep a spiritual law? He saw the beauty of it—its intrinsic perfection. It was just such a law as a holy God would make, just what man needed to give him a holy character. He says, "I delight in the law of God after the inward man." Verse 22. No fault whatever could be found justly with the law. He had already enough grace so that he really desired to keep it. He struggled hard to keep it. He used every human power of the soul to accomplish this task. Yet, with the enlightenment given by the Spirit of God to his faculties, he discerned constantly that he only made a failure. He could not perform the impossible task of bringing a *clean* out from an *unclean*. He found, alas! that he had not the strength to accomplish this work unaided. He found another law in his members (verse 23),

bringing him constantly into "captivity" to that "law of sin" which was in his members. After maintaining this struggle constantly, until he saw it was utterly hopeless, he perceives that he must wholly fail, unless he can secure help outside himself. He cries in his agony, "Oh! wretched man that I am! who shall deliver me from the body of this death?" (verse 24) referring here to the ancient custom of chaining a live criminal to a putrifying corpse.

Nothing but utter despair of his own power would ever have brought a man of Paul's spirit and determination to utter such a cry of weakness. Here was a struggle upon which life and death hung, and he had utterly failed to gain the victory. He was a very slave to his unnatural desires, though he had tried to lift himself above them. The struggle was as ineffectual as that of a man trying to elevate himself by tugging at his bootstraps. The powers of resistance were infinitely too great. So will every person on earth find in his own experience when trying to obey that pure and holy law while his own heart has never been converted, and divine power has not been bestowed.

But are we therefore to conclude that we are always to remain in this defeated, sinful, desperate condition of captivity? Will God's command to keep the law never be obeyed? Is man to remain in sin—"carnal, sold under sin?" Is the flesh and its passions to be master all through this mortal life? Is God's favor to be bestowed upon an unrepentant sinner,—one who has not truly repented of his sins? Are we never to gain a victory over sin in this life?—never to be overcomers—but as long as life lasts to be constantly overcome by sinful desires, fleshly lusts, Satan's temptations? Are we, while professing to serve Christ, and taking his precious name upon us, always in this world to be really captives of Satan? In short, is that terrible condition spoken of by the apostle (verse 24) where he is represented as a captive chained to a putrid carcass, to be affected by poisonous, loathsome exhalations till his own life is finally destroyed,—is this a proper representation of the Christian's life in this world? With the apostle, we would say with emphasis, "*God forbid.*"

Yet we cannot doubt but Paul does use this illustration as a fitting one to represent the sinner joined inseparably to his sinful nature. And certain it is that irretrievable and eternal ruin will ensue, if this connection is not broken. Such sinful influences permeate and poison the sinner's life. Such influences must be loathsome and sad beyond expression to any one who realizes what a terrible thing is sin, both in its nature and consequences. We cannot, therefore, but conclude with the apostle that there *is* help for us, to enable us to attain a higher and more precious experience, where we can please God. After the apostle cries out in despairing anguish, fully realizing his utter inability, in his own strength, to accomplish this necessary work, he sees that help is laid upon another,—One mighty to save, even a crucified and risen Lord; and in joyful faith he says, as he longs for deliverance from the law of sin in his members, "I thank God through Jesus Christ my Lord." Here he finds *strength*, joy, rest, and peace. Then, in the calm of assured strength, he enters upon a new experience, which is related in chapter 8. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin [or by a sacrifice for sin, margin], condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:1-4.

Here we have set before us in the clearest terms a most precious chapter of Christian experience, in

powerful contrast with that of chapter 7. And this all comes through the help of the Spirit of Christ. 1. The guilt and condemnation of sin upon the conscience, causing the future to be to us a terror, is gone, and the power of God takes its place. 2. This precious experience is brought about by the "Spirit of life in Christ Jesus." It imparts strength to gain a victory over that law of sin in our members. 3. The law of God itself could never impart to us this strength. In the very nature of things, it is not possible for any law to give strength to the breaker of it. To such its only power is to condemn. Only those who have never broken it are uncondemned. But all mankind have broken it. Hence all must have help from a Saviour, or be lost. 4. By a "sacrifice for sin" (marginal reading), the death of the Son of God, we have the strongest possible evidence of God's regard for the law; for rather than abolish that holy, just, and good law, he permitted his dearly beloved Son to die to save the race which had transgressed it. But how wonderfully this act shows the terrible nature of sin. The death of Christ shows that, as nothing else can. 5. But verse 4 demonstrates that this work of conversion enables one to keep the law in this world, through this strength which Christ imparts. This is the grand and ultimate point of the apostle's argument, "That the righteousness of the law might be fulfilled in us." As rendered by others: "That the precept of the law might be fulfilled by us" (Whiting); "that the ordinance of the law might be fulfilled in us" (Revised Version); "that the requirement of the law should be fulfilled in us" (Englishman's Greek N. T.); "that the righteousness of the law might be fulfilled by us" (Diaglott). The meaning of each is precisely the same. The passage cannot possibly mean anything else than this: that by God's grace, through our Lord Jesus Christ, when the soul is fully converted, it is enabled and required to keep God's law. Spiritual power will be imparted through the power of faith in Christ to discern the requirements of the law of God and to keep it.

If there is any one thing in which the third angel's message is designed to correct the teachings of this age more than another, it is upon this very point,—the necessity of obedience to the law of God. "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The Christian world is rapidly going farther and farther astray on the point of obedience to the moral law. Christ is made, with many, a minister of sin. They claim to belong to Christ, without imitating him. "I have kept my Father's commandments." John 15:10. And he adds, "And abide in his love." In no other way can we "follow Christ," or abide in God's love. "For this is the love of God, that we keep his commandments." 1 John 5:3. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." 1 John 2:3-5. There is a sentiment prevailing almost everywhere, and it comes in most pleasing guises, and is made to sound most plausible, that it is not necessary to obey these commandments, or that they cannot be obeyed in this world. An easy way of religion is taught. "Only believe in Christ, and you are all right." The heart is not examined; the conscience is dormant; there is little sense of the guilt of sin, little thoroughness in studying the demands of God's law, little knowledge of its spirituality, little self-examination, little abhorrence of sin. Jesus does it all. It is one of the most dangerous heresies in the world.

Many have yet to learn that sins are not forgiven which are not repented of, unless they be sins of ignorance. And in that case, sins of ignorance will not be winked at, unless due diligence is used in studying to know what sin is, that it

may be repented of. The deeper our repentance, the greater our abhorrence of sin, the clearer our sense of it, the fuller and richer the blessing of God, when through faith in Christ we receive it, and the more thorough the work of grace upon the heart, which follows. Multitudes are calling themselves Christians to-day, claiming Christ has done the work for them, who know nothing of his pardoning love, because they have never felt the sinfulness of sin, and make no thorough work of repentance. The work is wholly superficial. So these hide under the shadow of Christ, as they suppose, while really carrying their sins along with them. Thus they make Christ a minister of sin. When Christ tells us he kept his Father's commandments, he expects us to keep them by his grace. He said to the young man, "If thou wilt enter into life, keep the commandments." Matt. 19:17. Did he mock him by telling him something to do, promising him eternal life if he would do it, but which he could not possibly do by any help he could obtain?—Ah! no. But yet did not the young man think he had kept them?—Yes. But Jesus undeceived him, showing his sin lay against him because, though he was rich, he did not do good to his neighbor. We are bound to believe that Christ desired to give this young man help to keep the commandments, and that he would have done it, had the young man obeyed him. If the Saviour promises to help us and give us the grace we need to keep his commandments, we are just as responsible in his sight for continuing to break them, as though we had the strength to do it ourselves. Should the drowning man refuse the rope placed within his reach, by which he could be saved, he dies a suicide as really as if he hanged himself.

It is said of Abraham, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." No good man can deny, therefore, that one man has kept the law of God, for the Lord says that Abraham did. May not all the children of Abraham follow his example, and do the same thing?—Most certainly. How full is the Bible of precious promises to those who keep God's commandments! Are these all a mockery? Surely they are, if nobody can keep them. It will be a sad day for us as a people, if we ever discard the light God has given us relative to our duty to keep, in spirit and in letter, the moral law of God. For in it is contained the "whole duty of man." It is to be the standard by which our destiny will be decided in the judgment. It is designed to make men honest, truthful, pure in heart, hating covetousness and every evil way. We cannot do this in our own strength, but Christ has made full provision for us, and his grace will enable us in this world to keep the Father's law. Our doing it is a test of faithfulness and of God's acceptance. We are liars, says the beloved John, if we claim to love God, and yet do not keep his commandments. This is the love of God, if we keep his commandments. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. "Let us hear the conclusion of the whole matter. Fear God, and keep his commandments; for this is the whole duty of man: for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. The love of Christ is most precious, and its power is most apparent of all things, in so changing a corrupt, carnal heart that it can become pure, and able to keep in this world of sin a holy, spiritual law. Thus we show that we are God's children in deed and in truth. "Here are they that keep the commandments of God, and the faith of Jesus."

G. I. B.

#### AN EXAMPLE OF SELF-SACRIFICE.

News was received May 8 from Honolulu, of the death of Father Damien, the Jesuit missionary to the leper colony of Molokai, which occurred on

April 10. For the last sixteen years this priest has devoted himself exclusively to the wants of this outcast portion of humanity, having been himself attacked in 1885 by the dread disease which has just completed its ravages upon his frame. The following sketch of his work there and its results, we copy from the *Detroit Journal*:—

All persons afflicted with leprosy in the Hawaiian Islands are deported, under most strict and vigilant supervision of the Government, to Molokai, one of the smallest of the group, where formerly their condition, physical, moral, and spiritual, was simply horrible. But in 1873 a young Belgian Roman Catholic priest, who had been a missionary in Hawaii, resolved to devote himself to the service of these wretched people. This was Father Damien—the Rev. J. Damien de Veuster. He was then but thirty-three years old, in robust health, a man of education and refinement, and with every prospect of advancement in his profession. All these "great possessions" he gave up, accepting for himself, in their stead, banishment among frightful scenes, and certainty of the leper's awful sufferings and death. He worked for eleven years in health, but in 1884 there were forebodings, and in 1885 he showed unmistakable signs of leprosy.

The result of his labors has been to effect a revolution in the stricken society. He was their doctor, nurse, carpenter, schoolmaster, magistrate, painter, gardener, cook, sometimes even their undertaker and grave-digger. When he reached Molokai, the miserable condition of the settlement gave it the name of a living graveyard. In their miserable grass huts were living pell-mell, without distinction of ages or sex, old or new cases, all more or less strangers to one another, these unfortunate outcasts of society. They passed their time in playing cards, hula (native dances), drinking fermented kiroot beer, home-made alcohol, and with sequels of all this. His first discovery was that the temporal wants of his people were as great as their spiritual needs, and that if he was to do any good to their souls, he must, first of all, do what he could for their bodies. The reform of temporal conditions, which involved Government intervention, was secured only through great delays, difficulties, and vexations; but Father Damien's patience and diligence overcame all obstacles.

Whatever one may think of the religious principles of the order to which he belonged—and in our own opinion Jesuitism may be fittingly termed a leprosy of the moral nature—the courage and self-sacrifice of this remarkable man must command the respect and admiration of all; nor can there be any question that his labors among the leper outcasts have, in a physical sense, at least, been productive of the greatest good. We are sometimes inclined to think of ourselves as a very self-sacrificing people; but where has our history furnished a parallel to the narrative here recorded? How many of us are ready, in our zeal for the cause of Christ, to imitate the example of Father Damien? Thinking over such an instance of devotion and self-abnegation as this sketch has furnished, may we not, many of us, very properly ask ourselves whether, as yet, we have any practical knowledge of what real self-sacrifice means?

L. A. S.

#### THE COLOR LINE IN THE SOUTH.

EVERY now and then something occurs in the Southern States to show that the prejudice in regard to the color line is weakening. A notable instance of this kind took place in a Chataquan circle in the State of Georgia a short time since. It was the first session of the Georgia Chataquan, and was officially reported as "a most encouraging success." The assembly was held at Albany, Dougherty Co., in the center of the cotton-belt. Of the 12,000 inhabitants of the county 9,000 are colored. The May number of the *Chataquan*, in reporting this literary convention, says:—

It is not possible to imagine a kindlier welcome or more generous entertainment than was extended to the Northern teachers and speakers, evidently prompted by Christian and fraternal interest. This one feature was particularly noteworthy: the Assembly directors extended a cordial invitation to the colored people to attend all the exercises of the Assembly, and several hundreds availed themselves of it, attending both lectures and classes. It is said that this is the first instance in which such an invitation to attend public gatherings has been given to the colored people in that region, and it was highly appreciated.

It was no doubt "highly appreciated" by the colored people, and there are thousands of others who will give their assent to every such kindly and generous act.

G. W. A.

## 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.

### TRUSTING.

ANYWHERE that Jesus calls me,  
Any work he gives to do,  
Any trial or affliction  
He may call me to pass through,  
My glad heart has the assurance  
He will help me bear and do.

O, the blessedness of trusting,  
And the full heart satisfied!  
O, the holy joy of loving  
Only Him, the Crucified!  
Looking up with faith unwav'ring  
To the wounds in his dear side.

Peace abiding like a river,  
Rest the world can never know;  
Faith that sees the pitying Father  
Whereso'er the feet may go—  
Love uprising, filling, sweet'ning  
Every cup of pain and woe.

All my soul is filled with blessing  
While I sit at his dear feet;  
And a consciousness of serving  
Makes the hallowed cross more sweet,  
While I own thy full salvation  
And the cleansing all complete.

If the way be rough and thorny,  
Thou did'st tread the same for me;  
Shall the servant than the Master  
More exempt from trial be?  
If I may at last behold thee,  
It will be enough for me.

—Selected.

### SOUTH AFRICA.

HEBRON.—About the middle of December I began a series of meetings at this place. This is a small village on the Vaal River, and in the midst of what is known as the "River Diggins. This is a dry, barren section of the country, about the only redeeming feature being the diamonds which it produces. But we come here to find diamonds more precious than those which these mines produce. The principal man of the village has kindly furnished us a dwelling-house, free of charge, during our stay here. We began our meetings in a church which was built by the public, and was declared by the trustees to be free for the use of "ordained ministers of all denominations." After the Sabbath question had been presented, and neither minister nor Bible was found to defend the Sunday, it was decided that the house was built for "only the Dutch Reformed, English, Wesleyan, and Catholic churches." Two efforts were made to close the house against us; but the gentleman above referred to, a member of the English Church, defeated these efforts. At last, in his absence, a third effort proved successful. Our meetings have since been held in a private residence.

Baptism meets with about the same opposition that the Sabbath does. Both Sunday and sprinkling are acknowledged to be church ordinances. But practically "the church" stands a little higher than the Bible. Since coming here, eight willing souls have been baptized in the Vaal River, and a church and tract society have been partially organized. One of this number is a young man of the stock of Abraham. His business would not allow him to attend the services regularly, but he gladly engaged in Bible readings. He first bought a Bible, then "Thoughts on Daniel and the Revelation," then "History of the Sabbath." I believe that a radical conversion has been wrought in this young man's heart. As we were going to the water, he said, "I want you to immerse me thoroughly. Do n't be in a hurry about taking me up out of the water." He has left a prospect of obtaining worldly riches, and offers himself as a canvasser. For years he has been engaged in selling goods; and I trust that he will be successful in getting the truth which now shines upon his soul, into many families. The success of the work here is in a measure due to the faithful missionary labors of a brother who received the truth a year ago, and was mentioned in a report at that time.

The canvassing work is receiving the blessing of God. Thinking they may be of general interest, I will give quotations from letters recently received from the two young men mentioned in a former report. The one who received the truth here in Africa writes:—

I am happy to tell you that I am in good health, and doing well. I have now taken about seventy orders for *Present Truth*. [He has recently finished canvassing a town near by, where he took between 200 and 300 subscriptions.] I have had some good talks with people here, and have felt much of the presence and blessing of the Holy Spirit. About a week ago I met Mr. —, a Presbyterian minister, and showed him the paper. I did not know that he was a minister. He said that he received one of our papers nearly every week from a friend of his in America, and liked the most of the reading. His father said that Mrs. White is an excellent writer, and fully up with the times. I called on him this afternoon, and presented him with "The Atonement." He seemed pleased to receive it, and said it was just the kind of book he wanted, as he does not believe altogether as his church does on that subject. We had a good talk on the signs of the times. He asked my opinion on the millennium, and was much interested in what I said.

The American brother says:—

Our work is being blessed here. Each day we meet those interested in our work; and among them, persons of influence and high standing. Mr. —, the lawyer, has made up his mind to keep the Sabbath. He has read the greater part of our leading works. Last night he called on us, and said he wished to be baptized as soon as you return. I find a good many who are reading or who have read "Thoughts on Daniel and the Revelation." [The place was canvassed for this work a year ago.] The most of them say it is a deep work, and worth reading. The other day a young lady showed me "Man's Nature and Destiny", which she had just finished reading. She said that she believed it fully, and that there were others also who are convinced of its truthfulness. Her brother ordered "Great Controversy" for her. I have now some 200 orders for "Great Controversy."

Later he wrote:—

I took twenty-two orders for "Thoughts on Daniel and the Revelation" in three days this week, in territory that was canvassed a year ago.

Our workers here have some obstacles to meet which are peculiar to this country; but by faithful, persevering effort and the blessing of the Master of the great harvest field, we hope to introduce the light of this precious truth into many families here in the "Dark Continent." We ask the prayers of God's people. Our address is Cape Town, South Africa.  
CHAS. L. BOYD.

March 4.

### ENGLAND.

BRO. W. O'NEILE writes from a small town about eighteen miles from Southampton, where Eld. Longborough resided and planted the truth during his stay in England. He says:—

"The Advent truth was first brought under the notice of the people here by a brother from the Southampton church, who came here to live. Many became interested in the truth, and two or three meetings were held in the Methodist chapel. This caused quite a stir among the local preachers. Myself and part of my family are the only Sabbath-keepers here at present, two having ceased its observance, but still many read *Present Truth* regularly, and preach its teachings at the chapels, as far as they dare. I believe several will yet obey the truth here in the near future. The Irvingites had a chapel here in the past, and there are still several of their descendants in the neighborhood, so that causes some to be more interested in the second coming of Christ.

"It is hard to keep the Sabbath in England. Every avenue seems closed to Sabbath-keepers, especially to those who have families. But the same God that fed the prophet of old can provide for his children. May the honest in heart have that faith which will trust him, and may the time soon come when he shall have accomplished the number of his elect."

### FLORIDA.

TERRA CEIA AND TAMPA.—After a six months' prostration from partial paralysis, I began labor again at the beginning of the year. I spent January and February in the vicinity of the Manatee River. My labor here was devoted principally to the Terra Ceia church and its isolated members. The discourses were largely of a practical nature.

During the past six weeks Eld. Kimball and myself have been laboring in Tampa. We have found this a hard field. The weather has been very unfavorable for tent-meetings, and it seemed utterly impossible to get the ears of the people. The things of God are little thought of here. The churches are all poorly attended. Our congregations were very changeable, with only a few regular attendants. The few, however, who attended reg-

ularly were very much interested, and we leave them investigating. Bro. Kimball was prostrated with malarial fever in the midst of the meetings, consequently, the work could not be prosecuted as it otherwise would have been. We leave a few individuals who believe the truth, and we hope they will obey. I now go to Atlanta to counsel with Eld. Huffman and Bro. Curtis relative to the work in the South Atlantic field.

I hope to see Florida well represented at our Georgia camp-meeting. My address will be Cor. S. Boulevard and Bryan St., Atlanta, Ga.

May 1.

L. H. CRISLER.

### ILLINOIS.

MARTINSVILLE.—Since my last report I have spent some time with this church. I spent one week before the quarterly meeting in visiting through the day and preaching every evening. The brethren made a special effort to seek the Lord, and his Spirit came very near. I was very much pleased to meet Eld. Sisley at the quarterly meeting, and to counsel with him in regard to my summer's work. My faith and courage in the Lord were never stronger than now.  
L. D. SANTEE.

### OREGON.

WEST UNION AND ALBINA.—I thought perhaps it would interest the brethren to hear something from this State. I have been here for some time, and tried to labor for the Lord. A short time ago I organized a German church in West Union. This little company consists now of ten persons. When I was here on a visit two years ago, some began to keep the Sabbath. As I could not stay then, I organized a Sabbath-school, and they kept it up till Bro. Sheiper came. I have also organized a Sabbath-school in Albina, with a membership of thirty-one, consisting mostly of brethren immigrating from Kansas and Nebraska. May the Lord bless the German work here.  
F. JOERG.

### COLORADO.

DENVER.—We are glad to report that the good work is onward here. New ones are taking hold of the truth nearly every week, as the result of the Bible work and the efforts of our brethren and sisters in doing missionary work and in getting the people to attend our meetings. Our congregations are getting so large that it is necessary for us to have a larger place for our Sabbath-school and meetings. At our State meeting arrangements were made to secure lots, and as soon as possible, to erect a church, tract depository and mission house, in one building.

Such a building as this would not only be a benefit to our brethren here, but to the cause throughout the State, as we could stop the rent that we are now paying for the tract depository and mission, and also have a church large enough to accommodate all attending our general meetings. The brethren present at our last State meeting from different parts of the State also saw the need of such a building, and will assist all they can. I trust that our brethren and sisters who were not present will also do what they can in this good work. The committee have secured lots, and want to go ahead with the building just as soon as means can be raised. We have a good opportunity now to follow the example of the children of Israel when God commanded them to build the sanctuary, that he might dwell among them. Let us read Ex. 25:1-8; 35:21, 22; 26:5-7. Let your freewill offerings come in as fast as possible. All offerings for this purpose should be addressed to sister S. E. Whiteis, 812 Nineteenth Ave., Denver, Colo.

As before stated, the work is onward here in Denver. April 14, seven were baptized, and others will follow soon. We praise the Lord for what he is doing for his precious cause here, and feel encouraged to press forward.

GEO. W. ANGLEBARGER.

### IOWA.

CASTANA, SMITHLAND, AND BLENCOE.—I began meetings in the Castana church Dec. 28, and continued until Feb. 10. On account of prejudice, there was but little outside interest at first, but it gradually increased until the house was well filled nearly every night. Five adults began to observe the Sabbath during the meetings, and one has since taken his stand for the truth, all of whom are still proving faithful, though some of them have moved

away. I then went to Smithland, intending only to remain a few days; but the interest seeming to demand it, I remained a little over three weeks. No new recruits took hold of the truth, but I believe that, by the blessing of God, the church was enabled to make a degree of advancement in unity and love.

April 5, I returned to Castana and attended their quarterly meeting, which was a season of refreshing. The Spirit of God came near, and our hearts were touched and made tender by a sense of his love and mercy. Three sisters from Mapleton were received into membership. I then went to Blencoe. Here I found an earnest little church that had labored long against much prejudice. I remained there a little over a week, with increasing interest. I think that a course of meetings held there in the winter season would result in good. April 18, on my way home, I stopped at Boone, and remained over Sabbath and Sunday. I enjoyed the visit here very much, as I had not been permitted to meet with them since tent-meetings were held there over three years ago, except on a funeral occasion. I was made sad to find that a few had given up the truth, but several others have since come in, so that, on the whole, this church and Sabbath-school have grown. On Sunday, after the meeting, four willing souls were buried in baptism. Three of these had come out through Bible readings and their own investigations, one being an influential man nearly seventy-five years old, who, because of inconsistencies in popular religious teaching, had never before made any profession. He is now very earnest, and rejoices in his new-found hope.

The Blair bills have excited much interest in the part of the State where I have labored the past winter. The harvest is fast ripening, but the laborers are few. I feel that I want to devote myself with renewed energy to the good cause. My permanent address is now Eddyville, Iowa.

April 25.

A. P. HEACOCK.

#### VERMONT.

SINCE my last report, some months ago, my labors have been considerably broken because of sickness in my family; also my field of labor has been considerably changed. During the fall and early winter, what time I could be absent from home, I labored in the vicinity of Burke, Lyndon, Brownington, and Newport. I distributed upward of 500 *Sentinels*, and circulated the petition quite thoroughly through Newport village. The week of prayer I spent part of the time with the church at Troy, and the remainder at Brownington. The Christmas exercises were quite well carried out at Brownington. Their offerings amounted to \$58.86.

In company with Bro. H. W. Barrows, I attended the general meeting at South Lancaster, Mass., which was truly a feast of good things to every soul thirsting for light and truth. Never before did I so deeply realize the great and wonderful goodness of God to man, and the importance of entire consecration to him. I returned from this meeting to Burlington, and I have labored there, except the time necessarily taken up in moving to Northfield, up to April 1. Two new ones have acknowledged their determination to go on with the company already there; and the church, Sabbath-school, and tract and missionary society seem to be in a good condition. And now that it has been decided, after considerable prayer and consultation, as best that this company should be left largely to themselves, we hope and pray that their dependence may be fully placed in Him who is the source of all our strength. We hope to see them still continue to grow, both in spiritual things and in true Bible benevolence.

My new home and field of labor will henceforth, for a season, be in the central part of the State. I would ask the prayers of my brethren, to aid me in whatever God may have in store for us.

F. S. PORTER.

#### LOUISIANA.

NEW ORLEANS, BAYOU ROUGE, AND SHREVEPORT.—Since my last report, I have labored at the above-named places. April 6, 7, I met with the church in New Orleans in their regular quarterly meeting. The Lord came very near as we engaged in the celebration of the ordinances. All seemed greatly encouraged. Another lady has recently accepted the truth, and meets with the company every Sabbath. She never heard of Seventh-day Adventists till a few weeks ago, when one of our sisters called

at the house to see an acquaintance, but learned that her acquaintance had moved away, and this lady had moved into the house. As soon as her attention was called to the Sabbath question, it seemed clear to her mind, and she at once accepted it. She was a member of the Baptist Church, and has for some time been a faithful reader of the word of God. She is now studying the truth, and seems firm upon every point that she has investigated. Her husband also believes the truth, and seems almost ready to obey. The Lord seems to be preparing honest hearts to accept the light of truth as soon as it is presented to them. If the little company here will be faithful in the truth, they may be instrumental in searching out these precious souls.

At Bayou Rouge the work is still moving forward. Those who have embraced the truth are growing stronger, and we are made to rejoice from time to time to learn of others' deciding to obey. Twenty-five are now keeping the Sabbath, and several others are almost persuaded. They seem firm upon all points of doctrine. The subject of health and temperance has been spoken upon, and several have discarded the use of tobacco. A Sabbath-school of twenty-five members has been organized, and quite a number of others attend, who, we trust, will soon join the school.

April 17-20, I spent at Shreveport with the company of canvassers. Four regular meetings were held, besides many other precious seasons of prayer and consultation with the workers. The ordinances were celebrated, a privilege they have desired ever since they came into the State. The Lord came very near, and we realized the truth of the Saviour's words: "If ye know these things, happy are ye if ye do them." This was the first time I had met with these workers, and it was indeed a precious privilege to us all. These meetings were mostly for the benefit of the workers. A few others were present at some of the services. It was thought best to make no special outside effort till a regular series of meetings can be held at this place. This meeting was to give the workers a chance to become acquainted with the work in all parts of the State, and by prayer and consultation to lay the best plans for the advancement of the cause in this field. The Lord seemed to bless greatly in this effort.

The Lord is truly blessing the canvassers. We found them an earnest, prayerful company of workers, and they are meeting with excellent success. While I was there, one brother took in one day orders for more than one hundred dollars' worth of books. He, as well as others, has done nearly as well on other days. Many are becoming interested in the truth through reading the books sold, and we expect to see good results in the future. More complete reports of the canvassing work, we hope, may be given by the leader from time to time.

I have not seen a brighter prospect for the advancement of the work since I came to the State than at the present time. We are of good courage in the Lord.

B. F. PURDHAM.

April 22.

#### NEBRASKA.

BEAVER CITY, SETT, EDISON, ETC.—We visited the brethren at Beaver City March 13, 14. We did not expect to hold a public meeting, but the Presbyterians kindly allowed us the use of their church building. We had quite a good attendance, although the weather was stormy. We were glad to meet with these dear brethren. The 15th we went to the Sett church. We remained over two Sabbaths with this church. From the first the interest was good. The school-house where the meetings were held was crowded at every service. The Lord blessed in various ways. The people were eager to hear, and the Lord gave liberty in speaking to them. Since last winter, three new ones have begun the observance of the Sabbath. Others are investigating. The ordinances were celebrated. The Lord seemed to come very near, and hearts were bound together in Christian fellowship.

March 25 we went to Edison, where we spoke three evenings to interested listeners. A good many of the audience listened to the truth for the first time. I do not know that I ever saw people grasp with such eagerness every word that was uttered. The Spirit of God was certainly present. To him be all the glory. The next place we visited was the New Era church, now Oxford. As at the other places, so here; the people turned out to hear very well. The Lord gave liberty in speaking.

We held the quarterly meeting with this church. A deacon was chosen and set apart for that work. Quite a number of the members of this church accepted the truth about thirty years ago, in Wisconsin. It was a soul-stirring scene, to see these gray-haired ones participate in the ordinances of the Lord's house. We were strongly reminded of what it must have been when the solemn ordinance was first instituted.

L. A. HOOPES.

W. J. WILSON.

#### THE WORK IN DAKOTA.

OUR hearts are cheered by the progress of the work in this field, although it is not what *might* or *should* be seen. God has helped us, and to him we will give praise. The work of circulating the petitions in favor of religious liberty, and also the reading-matter in connection with it, visiting, etc., has been a great blessing to our people and the cause here. Some have had valuable experiences while engaged in the work, and we know of some who have been led fully to embrace the truth, as these issues were brought before them. Brethren, let us not cease the circulation of this literature. Scatter it everywhere. Take subscriptions for the *American Sentinel*, sell the *Sentinel* tracts in packages, and give the book "Civil Government and Religion" a wide circulation. This should be placed in the hands of prominent men everywhere.

Brethren, with God's help we have done something, and we can do more the coming year. We are glad to see a spirit of union and love among the laborers here, and we trust it may increase more and more. This is what God wants, and it is absolutely essential to the success of the work. No doubt God is willing to do great things for us when we seek him with all the heart, and separate ourselves from all that is offensive in his sight. The mention of some items of progress in the work may be an encouragement to all.

In the mission at Sioux Falls the canvassing and Bible work were combined. Much prejudice seemed to exist there, but something was accomplished. About \$325 worth of books was sold, and eleven began the observance of the Sabbath. Some there at present are waiting baptism. At Milbank, as the result of Bible readings, quite a number have embraced the truth, and a large number are interested. Bible work will be continued there. Two were recently baptized. At Vilas some new converts are waiting baptism, and others are interested, who, we trust, will soon obey. At Watertown recently seven followed their Lord in baptism, and fifteen were added to the church. At Plano, where Eld. Ellis has been laboring, quite a number have embraced the truth, and it is hoped that a church may be organized there ere long. At Taopi, where a tent-meeting was held last summer by Bro. G. H. Smith and C. P. Fredericksen, a church has been erected, and is nearly clear from debt. A large Sabbath-school meets there, and we trust that a good church may soon be organized.

Bro. Leer, who has been preaching and laboring among the Germans, has been successful in bringing a number of families to the knowledge of the truth, and quite a number have been added to the German churches. A company of German canvassers is now in the field, and is meeting with some success. As our only Scandinavian laborer was called to the Minnesota Conference during the winter, but little has been done in opening new fields among this nationality. At present, however, a move is making in that direction which we trust will result in good.

The canvassing work the past year has been growing, and we trust that a large number can go out from the camp-meeting to sell the printed page. Now is the time to scatter the seed; and if we do the work from the right motive, we can safely trust the results to God. In the health and temperance work quite an interest has been manifested; the pledge has been circulated among the most of the churches and at general meetings, and several hundred have signed. Some have recently given up the use of such hurtful articles as tobacco, tea, coffee, pork, etc., and we believe God will bless them in so doing. From quarter to quarter through the year there has been a gradual increase in the amount of missionary work performed throughout the State, and some have been brought to the truth as the result of mailing papers, and by letter-writing. It is a poor time now, brethren, to slacken our efforts or to get discouraged. "The night is far spent, and the day is at hand;" and let us "put on the armor of light." All in all, we have

some omens of good to cheer us on, and we shall see more the coming year, if we are faithful.

We trust the camp-meeting at Madison, which will be held in a few weeks, will be one of great profit to our Conference. We know our brethren cannot afford to miss it, and we trust they will not. Lay plans now to come, and let nothing of an ordinary nature keep you at home. We confidently expect a good, warm meeting, and every one should come, if it is at all possible. More about the camp-meeting in the future. May God grant help for the work before us.

W. B. WHITE.

## Special Notices.

### NOTICE FOR COLORADO.

At our late State meeting, I was appointed State agent. I then went to the Minneapolis institute, and am now at Ottawa, Kan., trying to fit myself for the work. I expect to return to Colorado about May 20, and want to go to Leadville with a company of canvassers. I hope to hear from all our canvassers now in the field, and any others who may wish to enter the work. I expect to have my wife with me; and if any of our sisters wish to join the company, I would be glad to hear from them. The next few months will be the harvest time for the mining towns of Colorado, and I hope to get a strong company in Leadville, and perhaps in Aspen also. Address me at 812 Nineteenth Ave., Denver, Colo.

GEO. O. STATES.

### THE PENNSYLVANIA CAMP-MEETING.

SINCE writing my former notices for the REVIEW, we have made different arrangements with the railroads for reduced fare. Those who come to our meeting will secure their certificates of the ticket agent where they buy their ticket for Williamsport, instead of my sending them from here. Go early to your ticket agent, and buy your ticket for Williamsport, and ask him to give you a certificate, stating that the reason you want it is to enable you to secure reduction on return passage from our meeting.

I wish especially to ask all district secretaries and librarians who attend this meeting to bring their account books with them, as we shall need them. I also request all church clerks who have money due them from the members for books or papers, to bring a list of such indebtedness, or better still, to bring their order-book and due-bill book to the meeting, so we can ascertain just how our accounts stand.

Those who are owing the State tract society, or who have unpaid pledges to any of our different funds, will confer a favor on the society by bringing the money for the same, as far as possible, to this meeting, as we shall need all the money we can raise to meet our bills and expenses. If those who desire to take books with them from the meeting will make out lists of what they want and leave them at the book-stand as early as possible, it will assist us in filling the orders and getting the books ready for you.

L. C. CHADWICK.

### TO WISCONSIN CANVASSERS AND WORKERS.

No doubt most of you have seen the notice in the REVIEW, of a workers' meeting to precede the camp-meeting one week. Many would like to know what is to be done at this workers' meeting. Is it to pitch tents, and do other work preparatory to the camp-meeting? I feel confident in saying, No. It is expected that a sufficient amount of help will be on the ground in time to make suitable arrangements, so we can have a full week in which instruction will be given each day in some branch of the canvassing work. We feel anxious that all our canvassers avail themselves of this opportunity to get all the instruction possible. We have a goodly number in this State, who are anxious to help forward the precious truth, but who do not know just how to take hold of the work. The object of meeting is that we may gain the instruction that will enable us to labor to the best advantage. We need all the instruction we can get; then, by the blessing of God, we can work acceptably, and much good will be done.

I have received many letters from brethren and sisters in Wisconsin, in regard to the canvassing work. Now just come to the workers' meeting, and get all the help you can. Minnesota has more

than two-score well-drilled canvassers, and I am sure that Wisconsin has as many who can learn to be as proficient as those of our sister State. I confidently expect to see a goodly number at our meeting, and shall be greatly disappointed if we do not. Perhaps some of you have been looking for the star to appear opposite the appointment for Wisconsin; and because it did not so appear, have thought we were not to have a workers' meeting; but look once more, and I think you will see it. We all expect to see one of the largest and best camp-meetings ever held in Wisconsin. Why should it not be so? May the Lord grant it may be so. Remember the workers' meeting begins one week before the camp-meeting, and I am sure that will be so short a time that we shall need every day. Let all come early.

C. W. OLDS, State Ag't.

### ITEMS REGARDING THE IOWA CAMP-MEETING.

**Location:** The meeting this year will be held in a suburb of North Des Moines, known as Oak Park. The grounds are nicely shaded, well situated for the purpose, and are near the terminus of the new steam motor line, or "Belt Line Railway." Trains will pass to and from the grounds every half hour, and the fare, including passenger and baggage, will be five cents. Those coming by rail should, on arriving in the city, go to the City Hall, corner of West Second and Locust Sts., from which point all trains leave for Oak Park. The City Hall is only a few minutes' walk from any of the depots in the city.

**Reduced rates:** Those who pay full fare in going to the meeting, and who secure a certificate (or receipt) therefor from the ticket agent, by request, at the time of purchase, will be returned over the same road, between same points, at one-third fare. Where the journey is made over more than one line, it will be necessary to purchase separate local tickets, and procure certificates in connection with same for each line traversed. As in the past, failure to procure or to present certificates, will make it impossible to get the benefit of the reduction. Certificates will be good from May 25 to June 14.

**Reports:** Both the *Register* and the *Leader* (dailies) will contain a report of each day's proceedings of the meeting proper. Our brethren will be expected to take subscriptions for these papers as in the past; for we get the privilege of the reports by securing subscriptions. Price of each, mailed postpaid to any address, fifteen cents.

**Tents:** Our Conference will have a number of tents to rent. These will be pitched during the workers' meeting, and will rent for \$2.00, \$2.50, and \$3.00, according to size, running from 10x12, 12x14, to 12x16. Engage your tents at once by writing to L. T. Nicola, 603 East 12th St., Des Moines, Iowa.

**Remarks:** Every preparation possible is being made to secure the comfort and benefit of those who attend. The best assistance has been promised by our General Conference Committee, and best of all, we have the comforting assurance that God will grant his rich blessing in his acceptance of our mutual efforts to advance his work.

IOWA CONF. COM.

## 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 31.—THE BLINDNESS OF UNBELIEF.

(Sabbath, May 25, 1889.)

**INTRODUCTION.**—After the fulfillment of the seven days' punishment upon Miriam, as noticed in the preceding lesson, the people "removed from Hazeroth, and pitched in the wilderness of Paran," a large tract of desert extending from Sinai on the south to the foot of the mountains of Palestine on the north, and from the Gulf of Akabah on the west to the shores of the Dead Sea on the east. From this place the spies were sent to search out the land of Canaan, but not from their next encampment after leaving Hazeroth, as we find from Num. 58: 17-36 that there were twenty stations between Hazeroth and Kadesh-Barnea, the locality from whence the spies took their departure.

Questions, with Scripture Texts, and Notes.

**1. When Moses, according to the command of the Lord, selected twelve men to spy out the land of Canaan, what directions did he give them?**

"And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether

in tents, or in strongholds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes." Num. 13: 17-20.

Concerning the route taken by the twelve spies, Dr. Clarke, in his Commentary, gives this note: "The spies having left Kadesh-Barnea, which was in the desert of Paran (see verse 26), they proceeded to the desert of Tsin, all along the land of Canaan, nearly following the course of the River Jordan, till they came to Rehob, a city situated near Mount Libanus, at the northern extremity of the Holy Land, toward the road that leads to Hamath. Thence they returned through the midst of the same land by the borders of the Sidonians and Philistines, and passing by Mount Hebron, rendered famous by the residence of Abraham formerly, and by the gigantic descendants of Anak at that time, they passed through the valley of the brook of Eshcol, where they cut down the bunch of grapes mentioned in verse 23, and returned to the Israelitish camp after an absence of forty days."

**2. What evidence did they find of the fruitfulness of the land?**

"And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs." Verse 23.

There is nothing extraordinary in what is said in this verse concerning the size of the cluster of grapes brought back to the Israelitish encampment, since it is a well-known fact that even at the present time, in countries suited to their growth, single clusters of grapes often attain a prodigious size. It seems probable also that they were carried as mentioned in this verse more for the purpose of preserving them in good condition for presentation at the Israelitish camp, than to lessen the burden of their weight. Their size would appear all the greater in contrast with the grapes of Egypt, the only ones with which the Hebrews were familiar, which are said to have been very small.

**3. How long were they on their mission?**

"And they returned from searching of the land after forty days." Verse 25.

"It is very probable," says Dr. Clarke, "that the spies received their orders about the beginning of August, and returned about the middle of September, as in those countries grapes, pomegranates, and figs are ripe about this time."

**4. When they returned, what did they say of the fruitfulness of the land?**

"And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it." Verse 27.

**5. What did Moses afterward say of the land?**

"For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee." Deut. 8: 7-10.

**6. What did the spies say of the people?**

"Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan." Num. 13: 28, 29.

**7. Notwithstanding the promise of the Lord, that he would bring them into the land, what did the spies say?**

"But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." Verses 31-33.

On verse 32, Dr. Scott comments as follows: "Some suppose that there was a great mortality in the land just at that time, by which the Lord was weakening his enemies and fighting for Israel; but which the spies perversely ascribed to an unwholesome climate. At the same time that they represented the country fruitful and populous, and all the people of great stature, and powerful and prosperous, they inconsistently speak of the land as eating up its inhabitants!"

**8. How did this report affect the people?**

"And all the congregation lifted up their voice, and cried; and the people wept that night." Num. 14: 1.

**9. What foolish and wicked murmuring did they indulge in?**

"And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would

God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?" Verses 2, 3.

#### 10. What did they propose to do?

"And they said one to another, Let us make a captain, and let us return into Egypt." Verse 4.

The action of the Israelites on this occasion shows how completely the impulses of their evil hearts had driven out of their minds all considerations both of manliness and prudence; for deprived as they would have been of the provisions God had made for their food and drink, they must inevitably have perished in attempting to return to Egypt, and it would certainly have been more manly to die in the attempt to gain possession of the promised land than to return to their former abject condition of slavery. The narrative contains a lesson for all on the folly of taking counsel of passion and impulse, regardless of the dictates of the sober judgment.

#### 11. What report did Caleb and Joshua bring?

"And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey." Verses 6-8.

#### 12. How did they seek to encourage the people?

"Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not." Num. 14: 9.

"And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it." Chap. 13: 30.

#### 13. How did the people regard them for their truthful report?

"But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." Num. 14: 10.

#### 14. What proposition did the Lord make to Moses, because of the stubborn unbelief of the people?

"And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." Verses 11, 12.

#### 15. How did Moses show his disinterested love for the people, and for the honor of God?

"And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) and they will tell it to the inhabitants of this land: for they have heard that thou, Lord, art among this people, that thou, Lord, art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness." Verses 13-16.

#### 16. What request did he make?

"And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." Verses 17-19.

#### 17. What answer did the Lord make?

"And the Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord." Verses 20, 21.

#### 18. What did the Lord say should become of those who had so often shown their unbelief and rebellion?

"Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it." Num. 14: 22, 23.

"And the Lord's anger was kindled the same time, and he swore, saying, Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me." Chap. 32: 10, 11.

#### 19. Who only did he say should reach the promised land?

"Save Caleb the son of Jephunneh the Kenazite, and Joshua the son of Nun: for they have wholly followed the Lord." Num. 32: 12.

It seems from verse 29 that those under twenty years of age were not reckoned in the number of the Israelitish men of war, and perhaps for that reason did not take an active part in the rebellion at Kadesh-Barnea. Dr. Scott says that the Levites, who were numbered from a month old, were not included in this sentence against the people, and that the women were also excepted.

#### 20. How long did he say the people should wander in the wilderness?

"But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this

wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." Num. 14: 31-34.

#### 21. What became of the ten spies who brought an evil report?

"And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before the Lord." Verses 36, 37.

#### 22. When the people heard the Lord's sentence against them, how did they feel?

"And Moses told these sayings unto all the children of Israel: and the people mourned greatly." Verse 39.

#### 23. What did they then propose to do?

"And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned." Verse 40.

The same spirit which prompted the people at first to refuse to go up against the Canaanites led them afterwards to take an equally perverse position on the opposite side of the question. It clearly indicated that their repentance had not been genuine.

#### 24. What counsel did Moses give them?

"And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the Lord, therefore the Lord will not be with you." Verses 41-43.

#### 25. How much better was their courage now than their cowardice before?

"But they presumed to go up unto the hilltop: nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah." Verses 44, 45.

#### 27. What exhortation, based upon this lesson, is given to us?

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4: 1, 2, 11.

"Canaan was a type of God's kingdom; and the wilderness through which the Israelites passed, a type of the difficulties and trials to be met with in the present world. The promise of the kingdom is given to every believer, but how many are discouraged by the difficulties in the way! A slothful heart sees dangers, lions, and giants everywhere, and therefore refuses to proceed in the heavenly path. . . . Here and there a Joshua and a Caleb, trusting alone in the power of God, armed with faith in the infinite efficacy of that blood which cleanses from all unrighteousness, boldly stand forth and say, 'Their defense is departed from them, and the Lord is with us; let us go up at once and possess the land, for we are well able to overcome.' We can do all things through Christ strengthening us. He will purify us unto himself, and give us that rest from sin here which his death has procured and his word has promised."—Clarke.

## News of the Week.

FOR WEEK ENDING MAY 11.

### DOMESTIC.

—The new suspension bridge at Lockport, N. Y., was opened Tuesday morning.

—Off St. Andrews, New Brunswick, Saturday afternoon, a sloop containing six persons capsized, and all were drowned.

—The jury in the case of Irving Latimer, on trial at Jackson, Mich., for the murder of his mother, returned a verdict Monday of murder in the first degree.

—Three alternating-current electric dynamos, to be placed in the penitentiaries at Sing Sing, Auburn, and Clinton, to be used for the killing of condemned criminals, were purchased Tuesday by the State of New York.

—An election at Lafayette, La., Monday, was prevented by white regulators, armed with rifles, who refused to permit negro citizens to cast their ballots. The sheriff ordered the polls closed, and reported to the governor. The election was for mayor and councilmen.

—From Jamestown, Dakota, it is reported that after a peculiar looking cloud which had been hanging over the city had disappeared, a precipitation of frogs occurred, hundreds of them hopping about in the principal street of the city. It is believed that the cloud, which was of cyclonic formation, sucked the batrachians out of a neighboring pond.

—At Findlay, Ohio, Thursday morning, the Bellaire Goblet Works were destroyed by fire. The loss is \$115,000.

—The sixteen buildings of the Johns Hopkins Hospital, at Baltimore, have been finished, at a cost of \$2,050,000.

—A switch-engine on the Michigan Central Railroad struck a street-car in Kalamazoo, Mich., Wednesday evening, killing six women and injuring four others.

—Fire at Danville, Vt., Thursday afternoon wiped out the business part of the town, including the post-office and all the mail. The loss is about \$50,000, and the insurance \$20,000.

—A heavy wind-storm prevailed Friday in Southern New York, Eastern Pennsylvania, Maryland, Delaware, Connecticut, and Massachusetts. Much damage was done to property, and several persons received fatal injuries.

—Mr. A. M. Cox, of Duluth, Minn., recently adopted a novel method of settling a proposed strike. He gave his employes notice that he would raise the wages of the married employes in his broom factory, and that the single men would not be wanted after June 1. If they are married by that time, they will be retained at increased wages.

—The town of Beaver Dam, Ohio, was visited Monday night by a fire which destroyed the entire business portion of the town, besides many residences. The loss is estimated at between \$80,000 and \$100,000, with an insurance of only \$15,000. It is not thought that the burned district will be rebuilt. The town of Waldron, Mich., was similarly visited on the same night, the loss being \$60,000.

—Immense damage has been done during the past week by forest fires, to farm and village property in parts of Michigan, Wisconsin, and Minnesota. Many persons have been rendered homeless, and several lives have been lost. Among the villages wholly or partially destroyed are those of Bruce's Crossing, O'Brien, Spalding, Stambaugh, and Sullivan, Mich., and Elba, Minn.

—The project for removing the famous Confederate Libby prison from Richmond to Chicago was rudely interrupted Monday by the wrecking of the train on which it was being carried, near Springdale, Ky. The bricks and timbers of the famous war relic were profusely scattered around the track, and furnished hundreds of residents who flocked to the scene with fragments for their private collection of curiosities.

—After a long period of acknowledged pre-eminence in point of speed, the Cunard line of transatlantic steamships has been forced to yield the palm in this respect by the performance of the "City of Paris," of the Inman line, which reached Sandy Hook Wednesday forenoon, having covered the distance from Queenstown in five days, twenty-three hours, and seven minutes, lowering all previous records. She also made the longest run recorded for a single day—511 miles.

### FOREIGN.

—In Holland the authorities have decided that a woman cannot serve on a school board. In Sweden it has been decided that she can.

—Father Damien, the celebrated leper priest at Molokai, Sandwich Islands, died on the 10th of April. For the last sixteen years he had been laboring in the leper settlement.

—Two hotels, a half-dozen stores, the Jewish synagogue, and other buildings at Winnipeg, Manitoba, were burned Monday. The Zion Methodist church and other structures were badly damaged.

—The rice output in the Indies is reported 908,360 bags short of last year, and stocks in England and the European continent are said to be less than two-thirds the amount on hand at the same dates during the past two years.

—Whipping of criminals is again proposed in the British Parliament as an appropriate method of punishment for many offenses. Fifty strokes for an adult and twenty-five for a boy is the limit, though a sentence may provide for several whippings.

—It is stated that Germany will consent that Malietoa be reinstated as king of Samoa, provided the United States Government purchases the German plantations, or guarantees the payment if Samoans purchase them. Germany will further waive her demands for the punishment of Mataafa, if the relatives of the Germans who were slain are amply compensated. Germany will not claim political preponderance.

—The opening of the Exposition at Paris occurred May 5, and was attended with a most sensational incident. A man who gave his name as Perrin, a petty official, with some trifling grievance, fired at President Carnot, when the latter was leaving the Elysée Palace to attend the centenary celebration at Versailles. The man claims that he did not try to kill the President, and only desired to attract attention to his own grievance. The crowd was intensely excited, and made strenuous efforts to lynch the offender.

RELIGIOUS.

—Evangelist Moody has just closed a very successful Bible institute in Chicago, the work of which he expects to continue in the fall.

—The Presbyterian Board of Foreign Missions received during its last fiscal year the sum of \$901,181.80, a great advance over any previous year.

—At New York, Thursday, the seventy-third annual meeting of the American Bible Society was held. The cash receipts were \$499,823, and the disbursements \$555,989.

—About eighteen and a half million persons, it is estimated, pursue the scheme of study laid down by the International Sunday-school Lesson Committee. This committee recently held its nineteenth session at Saratoga, N. Y.

—At the recent review of the Salvation Army forces in Chicago, Marshall Booth claimed that within twelve years no less than 1,000,000 men and women have been rescued from the slums and transformed into self-supporting Christian citizens by its work.

—Mrs. Royal E. Fox died at her home in Syracuse, N. Y., Tuesday, from what outsiders believe to be "faith cure." She had been subject to bilious attacks for several years, and during her final illness her friends refused to call a physician, telling her that strong faith was all that was necessary.

—The statistics of the polygamous Mormon Church, as read by Geo. Q. Cannon at the recent Mormon conference, are as follows: 12 apostles, 70 patriarchs, 3,719 high priests, 11,805 elders, 2,069 priests, 2,292 teachers, 11,610 deacons, 81,899 families, 115,915 officers and members, and 49,302 children under eight years of age; a total Mormon population of 153,911.

—In the Protestant church of Spain there are to-day 112 chapels and school-houses, 111 parochial schools, with 61 male and 78 female teachers, 2,545 boys and 2,095 girls. There are 80 Sunday-schools, with 183 helpers and 3,231 scholars. The church work is in the charge of 56 pastors and 35 evangelists. The number of regular attendants at church service is 9,164; of communicants, 3,442.

Appointments.

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

PROVIDENCE permitting, some minister from Battle Creek will be with the church in Ceresco, Mich., next Sabbath, May 18. Let there be a good attendance.

THE next annual session of the New York Health and Temperance Society will be held at Rome, N. Y., June 11-18, in connection with the camp-meeting.

M. H. BROWN, Pres.

THE next annual session of the N. Y. Sabbath-school Association will be held in connection with the camp-meeting at Rome, N. Y., June 11-18.

A. E. PLACE, Pres.

THE Iowa Health and Temperance Society will convene in annual session, at Des Moines, Iowa, June 4-11, in connection with the camp-meeting.

W. H. WAKKHAM, Pres. Ia. H. and T. Society.

THE next annual session of the Dakota Sabbath-school Association will be held in connection with the camp-meeting at Madison, June 25 to July 2. We trust the schools will be largely represented.

W. B. WHITE, Pres.

THE next annual session of the Dakota Conference will be held at Madison, Dak., in connection with the camp-meeting, June 25 to July 2. We trust all delegates will be present early in the meeting, that the work may not be hindered.

DAKOTA CONF. COM.

THE next annual session of the Dakota Tract Society will be held in connection with the camp-meeting at Madison, June 25 to July 2, for the election of officers and the transaction of such other business as may come before the meeting.

W. B. WHITE, Pres.

THE Pennsylvania Health and Temperance Association will hold its annual meeting in connection with the camp-meeting at Williamsport, Pa., June 4-11. We hope to see all the members present, that more effective plans may be made in this important branch of the work.

K. C. RUSSELL, Pres.

THE next annual session of the New York Conference of S. D. Adventists will be held at Rome, N. Y., in connection with the camp-meeting, June 11-18. The first meeting of the Conference will convene at 5 P. M. Tuesday. All churches should elect delegates at once, if they have not already done so.

N. Y. CONF. COM.

THE next annual session of the Iowa Sabbath-school Association will be held at Des Moines, Ia., June 4-11, in connection with the Conference. We hope every Sabbath-school in the State will be represented. Special instruction will be given to S. S. workers. Eld. Owen will be present to assist.

W. H. WAKKHAM, Pres. Ia. S. S. Ass'n

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

- Elmira, Otsego Co., May 31 to June 2
Spencer Creek, June 3-5
Kingsley, " 6
Wexford, " 7-9
Cleon, " 10-12
Bear Lake, " 14, 15

R. C. HORTON.

MEETINGS will be held in Mich. an, as follows:—

- Carson City, May 13-15
Mount Pleasant, " 17-19
Sherman City, " 20, 21
Mainarets Mill, " 22, 23
Harrison, Clare Co., " 25, 26
Hartwick, Osceola Co., " 27, 28
Tustin, " 29, 30

The brethren at or near Harrison should arrange for their meetings to be held in the most convenient place to accommodate all the Sabbath-keepers in Clare County. We hope to meet all of our brethren within a reasonable distance at these meetings. Come, brethren, meet with us, and let us seek God together.

M. B. CYPHERS.
R. C. HORTON.

Obituary Notices.

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

TYLER.—Died March 3, 1889, sister Eliza Tyler, wife of Orin Tyler, at Akron, N. Y., aged seventy-six years. Sister Tyler, whose maiden name was Prince, was born in Manchester, Eng., and came to America in 1840. She heard the present truth about fifteen years ago, and with her husband, began to keep the Sabbath. Since that time she had been a consistent follower of Christ, and rests in the glorious hope of hearing his voice call forth the righteous dead. Funeral discourse by the writer.

H. E. ROBINSON.

STEVENS.—Died of dropsy of the heart, near Jonesboro, Ind., April 19, 1889, Rebecca Stevens, aged 61 years, 8 months, and 15 days. Sister Stevens was a kind sister and a devoted member of the Jonesboro church. She entered the dark valley without fear, looking forward to the time when Jesus will clothe his saints with a glorious immortality. When she embraced the truth, she could not read, but she bought a Bible and learned to read from it. Words of comfort were spoken by the writer, from Rev. 14:13.

F. M. ROBERTS.

MARSH.—Died of heart disease, at the residence of her daughter, in the town of Lessor, Shawano Co., Wis., Polly Ward Marsh, in the eighty-sixth year of her age. Sister Marsh passed peacefully away on the 21st of April. Her sufferings were great for two weeks before her death; but she bore all with resignation, and often expressed a wish to be at rest. She accepted the present truth two years ago. We hope to meet her in the first resurrection. Words of comfort and admonition by the writer, from Ps. 17:15.

MORRIS REED.

HAWKINS.—Died of consumption, at her home in Little Rock, Ark., April 21, 1889, sister Hannah C. Hawkins, wife of J. W. Hawkins, aged 59 years, 7 months, and 8 days. Sister Hawkins embraced the truth, and united with the church at Locke, Ingham Co., Mich., in 1878. She has been a great sufferer for the last two years, but has patiently borne it all. She had a firm hope of coming forth in the first resurrection. She leaves a husband and five children to mourn her loss. In the absence of any of our own ministers, words of comfort were spoken by Eld. Bassie, of the M. E. Church.

MELISSA T. ELMORE.

HUNTER.—Died at Carthage, Jasper Co., Mo., April 14, 1889, Bro. John Hunter, aged 60 years, 8 months, and 29 days. Although his illness was protracted, yet he bore his sufferings with patience and quiet submission to the will of God. He was the last of a family of seven. He gave his heart to God early in life, identifying himself with the M. E. Church. Last summer, when the tent-meeting was held in Carthage, he made up his mind to obey the truth, and was buried with his Lord in baptism. He leaves a faithful wife, two step-children, and numerous friends to mourn his loss. Words of comfort were spoken by the writer, from 1 Thess. 4:13-18.

D. N. WOOD.

MULLEN.—Died of cancer of the stomach at Leon, Wis., March 27, 1889, Usual Mullen, in the sixty-first year of his age. Bro. Mullen was born in Morris County, N. J. He moved to Wisconsin, and in the year 1875 he became interested in the Christians' hope by attending meetings held by a Congregational minister at Leon. He afterward attended a tent-meeting held at Leon by Eld. Decker, when he fully embraced the truth. He was sick several months, and was a great sufferer, yet he bore it with Christian patience. As he viewed his past life, he was heard to say many times, "The Lord is good." At the time of the January quarterly meeting, at his request a meeting was held at his house, which was the last time he bore his testimony. He said he would like to live, if it was the Lord's will, but felt that he would be saved, if he should not. A large company of friends were at the funeral, who listened to words by the writer from Job 14:14, a text of Bro. Mullen's own selection.

A. J. BREED.

HOSKINS.—Died near Muscatine, Ia., March 26, 1889, Bro. W. F. Hoskins, in the twenty-third year of his age. Bro. Hoskins was a young man of good ability, and gave promise of becoming an effectual laborer in the cause of God. He went to Colorado one year ago, and took up a claim, and farmed during the summer. In August he began to teach school. He had not taught long before his health began to fail, his difficulty proving to be consumption. His father went after him in December; but though he had the advantages of a pleasant home and the kind care of loving parents, he continued to fail until his death. He seemed perfectly willing to die. He leaves a father and mother, a brother and sister, and many warm friends to mourn their loss, but not as those who have no hope. Funeral services at the house, conducted by Eld. Shrekengast, assisted by the writer.

J. W. ADAMS.

BAILEY.—Died at Denver, Colo., April 17, 1889, of congestion of the liver, sister Mary L. Bailey, in the forty-eighth year of her age. Sister Bailey accepted the truth a little over a year ago, through Bible readings, and loved it with all her heart to the last. It was her intention to be baptized and unite with the church April 14, but on that day she was taken sick, and died on the 17th. She was loved by all who knew her, and always wore a smile and had a kind word for all whom she met. We feel that we have met with a great loss in the death of this dear sister. She was possessed of excellent abilities, and was arranging to enter the Bible work here in a few weeks. We have reason to believe that she sleeps in Jesus, and that when the Lifegiver comes, she will be raised to receive eternal life, with all his people.

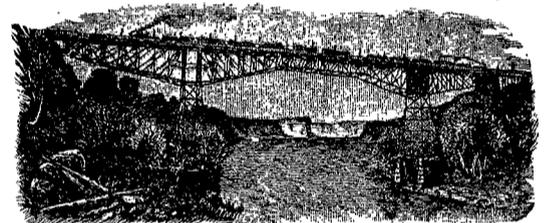
GEO. W. ANGLEBARGER.

FAIRCHILD.—Died of epilepsy, at his home in Fish Creek, Wis., April 10, 1889, Bro. Charles Fairchild, aged 58 years, 11 months, and 1 day. He was born at Bethlehem, Conn. May 9, 1830, and resided there the greater part of the time until he removed to Wisconsin in 1861, from which date he has been a resident of this place. He embraced the S. D. A. faith about the year 1875, and was for several years an active member of the church, being at one time the leader. He has been a great sufferer for the past seven years. He leaves a wife and five children, three of whom are married and have families. In the absence of a minister, a few remarks were made by the writer from 1 Corinthians 15. May God bless the surviving members of this dear family, and may they prepare to meet the loved ones gone before, in the first resurrection.

STEPHEN NORTON.

(Signs of Times please copy.)

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL "The Niagara Falls Route."

Table with columns for EAST, WEST, STATIONS, Mail, Day Express, N. Y. Express, Atlantic Express, Night Express, Kal. Accom'n, Local Pass'gr. Includes routes to Chicago, Kalamazoo, Niles, etc.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. O. E. JONES, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 5, 1889.

Table with columns for GOING WEST, STATIONS, Mail, Lmt'd Exp., Atto Exp., Sun. Pass., P.H'n Pass. Includes routes to Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, etc.

\*Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Mixed Train, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

GEO. B. REEVE, Traffic Manager.

W. J. SPICKER, General Manager.

# The Review and Herald.

BATTLE CREEK, MICH., MAY 14, 1889.

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## CAMP-MEETINGS FOR 1889.

WESTERN.			
*KANSAS, Ottawa,	May	21-28	
*Iowa, Des Moines,	June	4-11	
*Minnesota, Minneapolis,	"	11-18	
*Wisconsin, Mauston,	"	18-25	
*Dakota, Madison,	"	25 to July 2	
EASTERN.			
*Pennsylvania, Williamsport,	June	4-11	
*New York, Rome,	"	11-18	
*Maine,	Aug.	20-27	
*Vermont,	"	27 to Sept. 3	
*Canada,	Sept.	3-10	
CENTRAL.			
*Michigan (Northern), Wexford,	June	25 to July 2	
*Michigan (Southwestern),	Aug.	13-20	
*Ohio,	"	13-20	
*Michigan (Eastern),	"	27 to Sept. 3	
*Illinois,	Sept.	17-24	
*Indiana,	"	24 to Oct. 1	
SOUTHWESTERN.			
*Missouri (Northern),	May	28 to June 4	
*Missouri (general),	Aug.	13-20	
*Arkansas,	"	20-27	
*Texas,	"	27 to Sept. 3	
*Colorado,	Sept.	3-10	
*Nebraska,	"	10-17	
SOUTHEASTERN.			
*Georgia,	July	31 to Aug. 6.	
*North Carolina,	"	9-16	
*Virginia,	"	16-23	
*West Virginia,	"	23-30	
*Tennessee,	Aug.	20-27	
PACIFIC COAST.			
California (central),	April	2-9	
*North Pacific,	May	14-21	
*Upper Columbia, Colfax, Wash., Nevada,	"	22-29	

The camp-meetings this year will begin on Tuesday evening and close the following Tuesday morning. Those marked with the star (\*) will be preceded by a workers' meeting. Where workers' meetings are to be held, and they are not thus marked, notice should be given at once. If in any case the date of the meeting does not satisfy those concerned, notice should be promptly given. GEN. CONF. COM.

A debate in reference to the proposed national Sunday law is to be held in Chicago, June 12, 13, and 14, between Eld. A. T. Jones, and W. F. Crafts, Secretary of the American Sabbath Union. The question will be, *Resolved*, that the petition for a national Sunday law ought to prevail. Eld. Jones will take the negative of this proposition, and give some of the reasons why we object to religious legislation. The matter will doubtless attract considerable attention, and the public will be made more fully acquainted with our position, as a

people, on this question. The result will be watched with interest, and the readers of the REVIEW will be duly informed in regard thereto. Let all humbly and earnestly pray that divine aid may be given to Bro. J. in his defense of the right, and that the truth may prevail.

## NOTICE FOR MINNESOTA.

WE would request those who have labored in the Minnesota Conference during the year, and who have accounts they wish settled, to send in a report of the labor performed, by June 1, to Eld. D. P. Curtis, Box 1058, Minneapolis, Minn. We wish to have all reports on hand, so that the work of auditing can be done during the workers' meeting, and hope none will neglect to make out their report in season. MINN. CONF. COM.

## SOUTH ATLANTIC MISSION FIELD, ATTENTION!

THOSE desiring to buy or rent tents for the camp-meeting to be held at Barnsville, Pike Co., Ga., should notify me at once, at Cor. S. Boulevard and Bryan St., Atlanta, Ga., in order that we may make the necessary arrangements for the comfort of all. Do not forget the time; and begin your preparations now, that you may be present the very first day of the workers' meeting, which will begin Tuesday, July 23. We shall do all in our power to secure rates over the Central Railroad. The General Conference Committee has promised to send us efficient help. Let all avail themselves of this opportunity of gaining instruction in all branches of the work. CHAS. F. CURTIS.

## THE PACIFIC PRESS PUBLISHING COMPANY.

THE fourteenth annual report of this Association (originally called the Pacific S. D. Adventist Publishing Association), as given in the *Signs* of May 6, presents some very encouraging features.

The whole number of shares now taken in the corporation is 3,868. Of these, 2,000 were represented at the meeting, giving an ample quorum for business. The total amount of business done during the past year was \$233,270.03. Net gain for the year, \$4,938.48. Surplus capital, \$30,944.78.

All departments of the business show a marked increase over previous years, especially the circulation of religious literature, which amounts to over 11,000,000 pages more than for the previous year.

The board of directors elected for the coming year are the following: C. H. Jones, W. C. White, J. N. Loughborough, M. J. Church, Joseph Leininger, S. C. Stickney, and E. A. Chapman. The Board is organized as follows: C. H. Jones, President; J. N. Loughborough, Vice-President; S. C. Stickney, Secretary; E. A. Chapman, Treasurer; Geo. H. Heald, Auditor.

Considerable enthusiasm was manifested over the establishment of branch offices in New York and London. Bro. T. A. Kilgore has charge of the New York office, at 43 Bond St., which is to be enlarged and additional help provided; and Bro. Wm. Saunders is appointed to take charge of the London branch, and will soon sail for England, accompanied by Brn. Gibson, Hope and others. Bro. E. M. Morrison and wife soon will leave for Australasia, to take charge of the subscription-book business there.

Throughout the wide field the work is one; and we join with our brethren on the Pacific Coast in gratitude to God for the prosperity of their efforts to advance the interests of our common cause.

## GERMAN LAW CHARTS.

WE are happy to announce that the Law of God, the Ten Commandments, on large cloth charts, 35 by 48 inches, can now be had in German. The style is uniform with the same chart in other languages; and the price is the same, \$1 each. Address REVIEW AND HERALD, Battle Creek, Mich.

## NOTICE FOR FLORIDA.

THE elders of S. D. A. churches and all isolated Sabbath-keepers in Florida are hereby requested to send me, at once, the names and addresses of all Sabbath-keepers in their vicinity. Address me at Cor. S. Boulevard and Bryan St., Atlanta, Ga. L. H. CRISLER.

## OUR CONSTITUTION.

THE enthusiasm which everywhere marked the celebration of the centennial of the adoption of the American Constitution may be regarded as an indication of the loyalty which is felt throughout the country for this great document, which has for 100 years stood as the bulwark of that most essential of all things to our happiness and prosperity; namely, liberty. Take this out of the Constitution, and there would be nothing left which could command the respect and devotion of the American people. Liberty, civil and religious, is its very essence. To strike at this must therefore be to strike at the Constitution itself; and no hand but that of a traitor would knowingly be raised for such an attempt. There have been changes made since its adoption, but in so far as these have concerned its vital principles, they have strengthened rather than weakened its power of resistance to civil and ecclesiastical tyranny, so that it stands to-day as nearly perfect, in its essential features, and for the purpose which it was intended to conserve, as it is in the power of human genius to make it.

It is, however, a sad fact that this sincere devotion to our Constitution, and this reverence for the principles which it inculcates, is not so universal among the citizens of this great country as might seem to be the case from the enthusiastic demonstrations of April 30. And it is cause for greater humiliation and alarm that this obnoxious feature is not manifested merely in the fanatical enmity of individuals, but exists in organized form. What else can it be called when such a body as the "Reformed" Presbyterian Church of this country makes it an offense calling for church discipline, for one of their members to vote under the Constitution as it stands to-day? And what can be the meaning of the loud and persistent call from the National Reform Association for an amendment to the Constitution which will nullify the protection which it now affords to the vital principle of religious liberty? These two bodies are in spirit one and the same, and the attitude of one toward the Constitution is indorsed, secretly or openly, by the other. They are unitedly opposed to it, in the form which called forth the enthusiasm of the recent celebration, and the existence of such opposition should be better understood by the people than it is. It should be more widely and thoroughly known that there exists in our land a large and intensely active organization which has as one of its chief objects a virulent opposition toward a document for which, as it stands to-day, honored and revered by the American people, they have only that amount of respect which is implied by coupling with it such an epithet as "godless," and refusing to perform a citizen's duty under its provisions.

Seventh-day Adventists have on several occasions been accused of disloyalty to the Government because of their attitude on the question of religious legislation; but we can refer any who may be inclined to this view, to another class of persons who are much more worthy of such a title. The Constitution as it reads to-day binds those who are citizens under it to oppose all national interference in religious questions, and those who do so thereby manifest their loyalty to it. We are proud to have had the honor, in this memorable year of its existence, not only to manifest our devotion through the general avenue of participation in its centennial celebration, but to stand almost alone in defense of the most grand and vital of its principles, the threatened overthrow of which by the religious-political measures proposed in Congress by Senator Blair, the general mass of our citizens seem either to have been too little posted to perceive or too indifferent to oppose. L. A. S.