

The Advent Review and Sabbath Herald

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

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JESUS A SERVANT.

O BLESSED Jesus! when I see thee bending,
Girt as a servant at thy servant's feet,
Love, lowliness, and might in zeal all blending,
To wash their dust away, and make them meet
To share thy feast—I know not to adore,
Whether thy humbleness or glory more.

O blessed name of servant! comprehending
Man's highest honor in his humblest name;
For thou, God's Christ, that office recommending,
The throne of mighty power didst truly claim.
He who would rise like thee, like thee must owe
His highest glory to his stooping low.

—Rev. Dr. Bethune.

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.

CHRIST AND HIS WORK.

BY ELD. R. A. UNDERWOOD,
(Mesopotamia, Ohio.)

(Continued.)

Prophet and Priest.

"LET this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:5-8. In this text the mind is carried back into the eternity of the past, when Christ occupied the position of creator and lawgiver. From this point we are carried forward to the time when Christ humbled himself, and became poor for our sakes. We behold the Son of God disrobed of the glory he enjoyed with the Father. We see him become of no reputation, denying himself, toiling amid weariness, reproach, and mockery, suffering, and finally dying, as a criminal upon the cross. These are exhibitions of that boundless love that led Christ to leave heaven to come to this world, to seek and to save that which was lost. Luke 19:10.

Before Christ could become a perfect mediator, he must take man's nature upon himself, and be subject to all the human weaknesses and temptations to which fallen man had become heir. In this position he is by precept and example a teacher as well as a prophet. He "went about doing good." "He opened his mouth and taught them saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled," etc. Matthew 5. No great excitement, no great display, yet how he drew the multitude! There was life and healing power in his words. Language cannot express the power that attended his ministry. Even the officers that were sent to take him could only say as they returned, "Never man spake like this man." John 7:46. "Christ pleased not himself: but, as it is written, The reproaches of them that reproached thee fell on me." Rom. 15:3. "And being made perfect [perfect through suffering], he became the author of eternal salvation unto all them that obey him." Heb. 5:9. "Seeing then that we have a great high-priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:14-16.

Christ stands now as our advocate and mediator between God the Father, who represents the law, and man, the law-breaker. Our pardon and acceptance with God the Father can be secured only through Christ. The priesthood of the old dispensation was changeable and faulty. The blood of animals could not take away sin. But not so with the priesthood of the new covenant. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them. For such a high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself." Heb. 7:24-27.

The priesthood of Christ is efficacious not only for those who come to God through Christ under the new covenant, but also for those who lived under the old covenant: "My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:1, 2); "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. 9:15. It could not be said of any one man that he was the mediator of the old covenant. In one sense there was no mediator of the old covenant. Moses and the high-priesthood were typical of Christ. Moses was the middle-man between God and the people in making the old covenant. Ex. 19:3-8; Deut. 5:2-5, 24-28. The high-priest stood between God and the transgressor to make an atonement for sin. Lev. 4:27-31. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:30.

But this, as we have already seen, was only in figure. Those who would in any manner represent a mediator under the old covenant, were sinful men. Their priesthood was changeable, faulty, and unable to remove sin by virtue of any act of their own. Not so with Christ. His priesthood is unchangeable, holy, undefiled, separate from sinners. He does not need to offer sacrifice for his own sins as the priests under the old covenant did, but he is consecrated forevermore, and made higher than the heavens. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. "There are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things. . . . But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb. 8:4-6.

Notice the promises of the new covenant: 1. "I will be merciful to their unrighteousness;" 2. "I will put my laws into their mind, and write them in their hearts;" 3. "I will be to them a God, and they shall be to me a people;" 4. "Their sins and their iniquities will I remember no more;" 5. "All shall know me, from the least to the greatest." The promises of pardon of sin, the writing of the law in the heart, our adoption as sons and daughters, and the blotting out of our sins, are all promises based upon conditions elsewhere stated by Christ, while confirming or establishing the new covenant. The fourth promise is fulfilled in the removal of all the sins forever of all who have accepted the terms of the new covenant. The last promise sweeps into eternity, and is unconditional—"All shall know me [the Lord], from the least to the greatest."

Those who have refused to accept of the terms of salvation, must suffer the penalty of the law, which is death, leaving in God's universe only such as are in harmony with the law of righteousness. They shall all be righteous from Adam to the last one that accepts of Christ and his righteousness, through faith in him and obedience to his word. To lead men to have faith in Christ as a personal, present Saviour from sin, has been the object of all the divinely appointed services made necessary by man's fall and his redemption from Adam down to the present. "And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." 1 Cor. 12:5, 6.

The means by which man has showed his faith in Christ has been different in different ages. While the administrations have been different, there was the same Holy Spirit and the same Jesus Christ, the same gospel in all ages, the same moral law and rule of righteousness. We praise God that there has been no respect of persons with him. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." Jer. 9:23, 24. Divine aid, am-

ple, free, and full, has been offered to all. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) . . . to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10: 34-43.

In the gospel we see a divine plan worthy of a perfect God, a merciful Saviour, a perfect priest and mediator. The principle that one must suffer with another to give him an experience that enables him to enter into the feelings and experiences of the soul that is overwhelmed in distress, was recognized and acted upon by Christ in redeeming a lost world. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, *that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people.* For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2: 16-18. "For we have not an high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "Who can have compassion on the ignorant, and on them that are *out of the way*; for that he himself also is compassed with infirmity." Heb. 4: 15; 5: 2.

In view of this blessed truth, that our High-priest has borne our griefs and sorrows, and understands our needs before we approach the Father through him, "let us . . . come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Not only has our High-priest walked among men as a man, suffering with men that he might be a merciful mediator and priest, but he has chosen those to be associated with his priesthood who were also men of infirmities like unto us—men resurrected, or translated to heaven from the earth. Rev. 5: 8-10; Matt. 27: 52, 53; Eph. 4: 8, margin. Angels, or beings that have never had man's fallen nature to contend with, would not be fitted for such a place. Doubtless Enoch, Moses, and Elias are among those associated with Christ's priesthood. There were twenty-four associate priests (1 Chron. 24: 5, 6; Luke 1: 8-10; Heb. 8: 5) in the type, which must correspond to the real. These redeemed men now associated with Christ's priesthood, have been tempted, and know the weakness of man's fallen nature. They also know by experience the mighty power in the gospel to save to the uttermost all that come to God through Christ. These redeemed associate priests are represented as falling before the Lamb, offering up the incense which is said to be the prayers of God's dear, penitent people. Rev. 5: 8.

The great apostle Paul, after reviewing the past glory of Christ,—his voluntary humility, suffering, and death, to prepare himself to enter into the sorrows of a lost race and redeem them by his own life,—exclaims: "Now of the things which we have spoken this is the sum: We have *such* a high-priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8: 1. With such an Intercessor, who will bear our sins, forgive and love us freely, none need fail. Look up by faith to Jesus, trembling sinner. Look up by faith, fainting, weary pilgrim. We can be more than conquerors through Him that loved us.

(To be continued.)

LOVE.

BY ELD. A. WEEKS.
(Memphis, Mich.)

"He that loveth not, knoweth not God; for God is love." 1 John 4: 8. God is the embodiment of love, and all that are actuated by his

Spirit must have love also. Christ is love, and in his history we see the love of God manifested. The Holy Spirit is love, and all its impulses are in strict accordance with this, the noblest of all principles. The angels of God, being fully controlled by the Spirit of God, are love also. And the professed children of God upon earth must have love as the ruling element in their hearts, otherwise they are not of the family of heaven.

The love that we are to manifest is twofold; first, love to God; second, love to our fellow-creatures. Luke 10: 27. We cannot pass over love to our fellow-creatures, and have love toward God; "for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4: 20. It is a natural law that all creatures shall love their kind; and if that combined with the same joys, hopes, and fears will not cause in us love, how can we love our Creator, who is so far beyond our comprehension, and whom we cannot see?

Love to our brother is a test of our love to God, and of our being accepted of him: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3: 14); "If a man say, I love God, and hateth his brother, he is a liar." 1 John 4: 20. So if we do not love our brother, we do not love God, and, of course, we cannot have eternal life; we abide in death.

But this love does not manifest itself simply by emotion, although that seems to be closely connected with it. Neither will it show itself by word alone, but by what we do to benefit others and make them happy: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John. 3: 17, 18.

Again, true love does not respect one above another because of worldly advantage, placing one in the best room because he is rich, while another must feel the smart of his poverty by being placed "under my footstool." James 2: 1-3. Indeed, it does not matter how exalted the profession one makes, if he does thus, he does not obey the law of God, and is a sinner: "If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." Verses 8, 9.

Love and hatred cannot dwell in the same heart. All ill-will is on the side of hatred: "All bitterness, and wrath, and anger, and clamor, and evil-speaking" must "be put away from" the heart, "with all malice." Eph. 4: 31. To be "bitter" in our disposition toward another, is (according to Mr. Webster) to be "characterized by sharpness, severity, or cruelty." This must be put away. "Evil-speaking," that common sin of this age, cannot be the fruit of a heart of love. These things grieve the Spirit of God so that it cannot do its work in the heart where they are found. Verse 30. On the contrary, we court the influence of the Spirit of God by being "kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven" us. Verse 32. Because our brother has done wrong is no excuse for our entertaining hard feelings toward him. He may have injured us much, causing us much suffering, but our course toward him must be one of forbearance and love. We must "walk worthy of the vocation wherewith we are called, with all lowliness, and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Verses 1-3.

It does not matter that those who have wronged us have not sought our pardon, for we are to "love our enemies;" and our Saviour gave us an example. As he hung upon the cross, he not only forgave those that were putting him to death,

but he prayed to God to forgive them also—not in the sense of remission of sin through Christ, for this can come only by faith on the part of the one forgiven; but in the sense of their existing relation to each other as individuals.

But a condition of our obtaining remission of sin by faith in Christ, is that we forgive all that we have aught against: "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11: 25, 26. As the kingdom of God is a kingdom of love, so love must rule our minds or we can have no place there. And unless we can pray from the heart, as taught by the Saviour, "Forgive us our debts, as we forgive our debtors," we are not the children of a God of love.

THE FIRST DAY OF THE WEEK IN THE FOUR GOSPELS.

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

THAT theological professor who said that he could show that Christ met with his disciples six or eight successive Sundays after his resurrection, if he had time to look up the texts, probably had learned sometime that the first day of the week is mentioned eight times in the New Testament, and hence his error.

It may be a matter of interest to some to learn how many first-days are mentioned in the four Gospels. And it may be surprising to them to be told that the number is just one—that only one first-day is mentioned by them all. The six places in the Gospels where the first day of the week is named, all refer to one and the same day,—the day on which Jesus rose from the dead.

And what do we learn concerning that first-day? Do we learn that it was a day of rest?—No, but a day of great activity, from the early dawn when the Marys went to the tomb to embalm their Lord, till the day was far spent, when Jesus and two of his disciples arrived at Emmaus, three-score furlongs from Jerusalem, and indeed till those disciples had made the journey of some seven miles back to Jerusalem. So that was a day of activity, and not of rest, either to the disciples or to Jesus himself.

Was that day the Sabbath?—It was not. We are expressly told that "the Sabbath was past" when the women went to the sepulcher "very early in the morning the first day of the week." Then it was not the Sabbath, but the first day of the following week.

Did any of the inspired writers give the day any sacred title?—None whatever. The Gospel by John, written after his return from banishment to Patmos, very near the close of the first century of the Christian era, when, as our friends would have it, the first day of the week had been the Christian Sabbath for more than sixty years, gives the day the simple secular title, "the first day of the week," while the sacred title, "the Sabbath," still rests upon the venerable head of the seventh day, the day which God blessed and sanctified because that in it he had rested from the work of creation. More than sixty years after the death and resurrection of Christ, the "beloved disciple" still calls the seventh day the Sabbath, without note or comment. What ought we to call it? Who gave any one authority to give the first day of the week that sacred title? The Gospels, then, so far from proving the Sabbath changed to the first day, prove the reverse—the continuance of the original Sabbath.

—The moon, in an eclipse, complained to the sun, "Why, O my dearest friend, dost thou not shine upon me as usual?" "Do I not?" said the sun. "I am sure I am shining as I always do. Why, do you not enjoy my light as usual?" "O, I see!" said the moon, "the earth has got between us." This is the trouble with every backslider.

A WARNING.

BY F. G. HARRIS.
(Elba, Neb.)

WHEN the bright light of truth on your pathway is shining,

Hope rises exultant, and duty is clear;
Beware, lest your footsteps from duty declining,
Change hope to despair, and enjoyment to fear.

The Spirit is breathing, "Thy sins are forgiven."
Your conscience is tender, and free from all guile;
No cloud and no shade are between you and Heaven,
And angels are guarding your life all the while.

Beware the dark shadow brought on by transgression;
Beware of the trifling that leads you astray;
Beware of the license that leads to oppression,—
Beware, or dark night will succeed your bright day.

'Tis not in great battles that Christians are vanquished,
But trifles scarce noticed the Spirit will grieve;
And when he has left you, though great be your anguish,
Your sorrow can never your sore loss retrieve.

You will grope in the darkness, and pray for a token
To give you some hope that you're not cast away;
And the holy commandment which lightly you've broken,
Upon your sad spirit will heavily weigh.

You'll think of the love which you've lightly regarded;
Like Esau, you'll weep and a blessing implore:
"O Father in heaven, let me not be discarded;
Forgive my base error; receive me once more!"

But mercy oft slighted at last becomes weary,
And threatening clouds will o'ershadow your sky;
Dread tempests will gather, your way will be dreary,
No shelter you'll see unto which you may fly.

Oh, the depth of despair when the soul has backslidden,
And finds itself parted from God and the light,
And wandering far into places forbidden,
Faith lost, hope destroyed by sin's withering blight!

Be wise, then, my brother; be led by your Saviour—
His life your example, his glory your aim.
Let not sin deceive you, rob you of his favor,
And bring you at last to behold him in shame.

PRINCIPLES BY WHICH TO INTERPRET
PROPHECY.—NO. 35.BY ELD. D. T. POURDEAU.
(South Strickland, P. Q.)ISA. 65:17-20 EXPLAINED; OR, WILL MEN DIE
IN THE NEW EARTH?

It would seem that in view of the fact that the Scriptures abound in plain testimonies showing that there shall be neither death, nor sorrow, nor crime, nor pain, nor curse in the new earth state, (Rev. 21:1-4; 22:3, etc.), we should make an apology to the reader for asking such a question as the one forming the title of this article. The only apology we have to make is, that some claiming to believe the Bible, quote Isa. 65:17-20, to show that at least sinners will die in the new earth: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But ye shall be glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old, but the sinner being a hundred years old shall be accursed."

Truth cannot contradict truth, and there must be a way to harmonize this scripture with those that teach unequivocally that there will be no death in the new earth. We admit that the new heavens and the new earth state are the topic of the first part of this scripture, but we believe that in the twentieth verse there is a falling back upon the punishment of sinners at the close of the day of the Lord, and just before the ushering in of the new heavens and the new earth. The Scriptures furnish many instances in which holy prophets do this very thing. We have already seen this in Rev. 20:9-15. We understand that the very expression, "There shall be no more thence an infant of days, nor an old man that hath not filled his days," is equivalent to the declaration that there shall be no death in the new

earth. "An infant of days" is a child that has died in infancy, and "an old man that hath not filled his days" means an old man who has died without living as long as he might have lived. Such cases will not be known in the new earth. They will then be among the things of the past: "For the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed."

Here the prophet singles out the wicked antediluvian child who had died before the flood aged about 100 years, who had had a resurrection with the rest of the ungodly at the end of the thousand years, and had died the second death being 100 years old. Before the flood, when men lived nearly a thousand years, a person aged 100 years would be regarded as a child. But after the flood the lives of men were shortened very rapidly, until a person 100 years of age would be considered old. The prophet chooses these two cases to represent all the wicked who, when the saints shall be in the new earth, will have been accursed, or will have died the second death.

The argument of the Lord through the prophet would therefore run like this: There will be no death in the new earth; for death will then be a thing of the past. All those who deserved it will have been blotted out of existence. And let me here call the attention of the reader to a fact worthy of notice; namely, that in the Hebrew language there is not that fine distinction between the tenses in the mere use of verbs, that there is in modern languages. The nature of the subject, and the general scope and sense of the matter treated, must also be brought into requisition to determine what tense should be used.

In the French-Hebrew Grammar, by Samuel Prieswerk, Doctor of Theology, edition of Basel, Switzerland, 1884, page 65, paragraph 2, we have the following:—

In Hebrew the notion of tenses and modes is not treated in as precise a manner as it is in our tongues. The tenses are not as clearly distinguished among themselves. The Hebrew tongue has not a past, a present, and a future: it views the verb, as to tense, only from the standpoint of the action that is accomplished or that is in process of accomplishment.

We might quote more of a similar character.

That being the case, we claim that the following rendering would be better than that of our English version: "For the child shall have died being an hundred years old; but the sinner an hundred years old shall have been accursed."

If this is not the true idea, and if sinners shall indeed die in the new earth, the prophet has surely given evidence of poor reasoning and of a lack of divine inspiration. For he has started out by stating that there will be no death in the new earth, and has concluded by saying that death will reign in that holy place; at least so far as sinners are concerned. But there will be no sinners in the new earth; for all sinners will have been destroyed before the creation of the new heavens and the new earth. And when the bitter consequences of sin, in the awful second death, shall have been witnessed by the saints, and when the saints shall have realized the glorious results of reconciliation and obedience to God, in the kingdom of glory, they will be the last ones in God's universe who will be in danger of again engaging in the service of sin, to reap the fearful wages of sin. But they will have received the gift of immortality, and shall never come under the dominion and power of the monster Death.

A part of the second verse of Revelation 22 is quoted by some to prove that there will be at least disease and sickness in the new earth: "And the leaves of the tree were for the healing of the nations." John is speaking of the leaves of the tree of life in the new earth. It is claimed that as there can be healing only where there is disease, and as there will be healing in the new earth, the only logical conclusion is that disease will exist in the new earth. This reasoning is sound if the premise from which the conclusion is drawn, is scriptural. But you will say, Is it not a Bible

declaration? We answer, It is a declaration found in the Bible as it stands; but the essential word in it, the word that is the soul and life of the premise—the word "healing"—does not answer to *θεραπεύω*, the original word from which it is translated, and which Greenfield and others render "service." The true idea is, that even the leaves of the tree of life will be serviceable to the redeemed. But the very next verse says: "And there shall be no more curse;" and surely disease would be a curse. Again, in the previous chapter, verse 4, we read: "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." This will be in the same new earth in which the leaves and fruit of the tree of life shall be serviceable to the immortal saints. (Read also Isa. 25:8, 9; 33:24; 35:10; 51:11, etc.)

"SABBATH REFORM" IN THE NEW STATES.

BY ELD. W. C. GAGE.
(Battle Creek, Mich.)

THE chief mission of the so-called "Sabbath reformers" is to ingraft upon State and National constitutions an article in recognition of Sunday-Sabbath observance. It might therefore be expected that the new States, whose constitutions are still in the formative period, would be the special objects of solicitude on their part. If a Sunday principle can be ingrafted upon a new constitution, it will save them all the work of securing an amendment later on.

The president of the constitutional convention in session at Bismarck, Dak., received a telegram from the president of the "American Sabbath Union," in New York City, urging the adoption of a provision "protecting and encouraging Sabbath observance" by forbidding "work or trades" on the first day of the week, and requiring the legislature to "pass laws regulating and encouraging the observance of the holy Sabbath by all the people." This is urged upon the convention, that the constitution for the new State may be laid "upon the sure foundation of the divine word."

In commenting on this event, *The Watchman*, the organ of the Baptists, published in Boston, gives utterance to sentiments so unexpectedly in accord with the principles of religious liberty, that we give them herewith:—

The proposition to legislate for "regulating and encouraging the observance of the holy Sabbath" is most ill-judged, and adapted to discourage all Sunday laws whatever. No legislator has any business to know anything of "the holy Sabbath" in his official capacity. It is very desirable that unnecessary labor should be forbidden on Sundays, not because the day is holy, nor from any reference to the divine word, of which legislatures are not the authorized interpreters, but because it is for the welfare of the people. Religious men, for religious reasons, do well to observe sacredly the Lord's day. But they should not ask the civil authority to enforce its religious observance, or suggest its religious obligation as a reason for prohibiting servile labor on that day. The jealousy, rightly felt, of ecclesiastical intermeddling with public matters, may easily be directed against the most reasonable provisions for a weekly rest.

The temper of the above is so thoroughly in harmony with "Baptist principles," that we may have been wrong in characterizing it as "unexpectedly" in accord with the principles of religious liberty. Devotion to an idea, and opposition to "ecclesiastical intermeddling," created the Baptist denomination, and its continued devotion to its first principles ought not to be unexpected. But it must be remembered that in these days of denominational degeneration there are Baptists *and* Baptists. When we find so-called Baptist pastors and entire churches adopting antinomianism, against which the Baptist creed has always presented such an unwavering front, it really is refreshing to find a Baptist paper which remembers Roger Williams, and, for the present, at least, refuses to go over to the ground of his persecutors.

We cannot forbear remarking, however, that the kind of Sunday legislation recommended by

The Watchman is altogether too tame for our friends, the "National Reformers," as represented by Mr. Crafts *et al.* It must needs have in it the vigor of "religious" enthusiasm, or it has no vitality. Take out of it the "religious" idea, and it is emasculated; for this, according to their own utterances, is the very essence of it. Indeed, it cannot be otherwise. A secular rest day becomes a mere holiday, and the absurdity of a government enforcing a holiday is too apparent on its face.

Our good friends of *The Watchman* must change front on this subject or they will never please the National Reformers. Will they yield to the popular clamor, and go with so many other Baptists who have joined, heart and soul, in this anti-Baptist movement, or will they stand firm for the Baptist principle, so thoroughly scriptural as well, and continue to say to "ecclesiastical intermeddlers," "Hands off! 'Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's'?" Time will show.

THIN, THINNER, THINNEST.

BY ELD. L. D. SANTEE.

In a late issue of *The Christian Standard* (Disciple), an article appeared headed, "The Lord's Day." I suppose it to be editorial, as it is without signature. It begins by reference to the texts commonly quoted by advocates of the first day. Here is a quotation that furnishes something new under the sun:—

From an expression in the epistle of Barnabas, it would almost seem that the early Christians believed the ascension of the Lord Jesus to have taken place on the first day of the week.

He quotes "Barnabas" (an authority pronounced by all good scholars to be spurious), and says that from him it "almost seems." I have italicized the "almost" in the quotation, because "almost" signifies a failure. A hunter says, "I almost got a deer," and every one knows that he didn't get it. So in regard to this quotation, Barnabas does not say that the early Christians believed it. But if they had, what then?—They would have been mistaken, that is all. From his resurrection (which took place on Sunday morning), any one who can count "forty" will tell you at once that the forty days end on Thursday. In our almanacs a certain day is marked "Ascension Thursday." So falls an assumption on which they build an inference for Sunday-keeping. I continue the quotation from the article in question:—

Will he come the second time on this sacred day? Why not cherish the thought that such may be the case?

As I read these thoughts, based entirely on the wish to have it so, I thought, What a degeneration from the sturdy sledge-hammer strokes of Alexander Campbell! He came out with his splendid motto, "Where the Scriptures speak, we speak. Where the Scriptures are silent, we are silent." And then as we considered what Barnabas "almost" made it seem, the contrast was not flattering. Of course he brings in Rev. 1:10, and assumes that it is the first day of the week, though the Bible nowhere tells him so. Again we quote from him:—

At first the disciples of Jesus kept the Sabbath according to the fourth commandment, for by birth and training they were Jews; but their affection for the Christ led them to observe also as a sacred time, *without an express divine command*, the day on which so many events . . . had taken place.

O writer, if you were a Campbellite, you would be silent after this; but as you are not, we follow you farther. The Bible says: "This is the love of God, that we keep his commandments." 1 John 5:3. According to this article, the disciples showed their love by just the reverse. After referring to several of the Fathers, he frankly comes out with this admission: "At first there was no abstinence from work on the Lord's day;" that is, the early Christians worked on Sunday the same as they did on Monday. Then, according to this writer, it is almost a certainty that in the account given in Acts 20:7, the disciples had

worked all day Sunday, and then gathered to break bread in the evening. Another quotation from the closing part of his article, is worthy of thought:—

Though being an institution under the law of liberty, [O Alexander Campbell, where is your motto?] work does not appear to have been formally interdicted or rest formally enjoined.

Now let us consider concessions made in this article on the Lord's day: "Without an express divine command;" "At first there was no abstinence from work on the Lord's day;" "Work does not appear to have been formally interdicted or rest enjoined."

Here, then, is what is left: Sunday without divine appointment, and a working-day; and so this institution sits helpless, with no Peter to say to it: "In the name of Jesus Christ of Nazareth rise up and walk;" no Paul to command, "Stand upright on thy feet;" but it waits patiently for the crutches of legislation to give it the power of locomotion.

THE COUNCILS.

BY ELD. R. S. WEBBER.
(Pittsfield, Me.)

SPEAKING of the councils of the Christian Church, Chambers, in his *Encyclopedia*, vol. 3, pp. 278, 279, says:—

Council, or synod, is an assembly of ecclesiastical dignitaries held for the purpose of regulating the doctrine or discipline of the church. As early as the second century, church councils were convened in which only one or two provinces took part, the bishops and presbyters binding themselves to carry out the decisions arrived at in their own communities. These assemblies were commonly held in the chief town or metropolis of the province, and the bishop of such capitals—who, after the third century, bore the title of Metropolitan—was wont to preside over the meetings, which possessed no other legislative power than flowed from the mutual agreement of the members. Over these provincial councils were established, at a later period, the diocesan synods, exercising authority over several united provinces, and finally the national councils. After the fourth century, when the Christian religion was established in the Roman Empire, we read of ecumenical, *i. e.*, universal, councils, so called because all the bishops of christendom were invited or summoned by the emperor. In earlier times, all Christian teachers, presbyters, and others were invited to take part in the councils; but after the opening of the fourth century, only the bishops were convened. According to the doctrine of the Roman Catholic Church, the pope alone, or, by way of exception, in some cases the college of cardinals, had the power of convening ecumenical councils, which were supposed to represent the universal Church under the guidance of the Holy Ghost. Questions were determined by the majority of votes, and the pope or his proxy presided, and confirmed the resolutions carried in the synod. In matters of faith, councils professed to be guided by the Holy Scriptures and the traditions of the church, while in lighter matters human reason and expediency were consulted. In the former, ecumenical councils are held to be infallible; and hence it is maintained that all such synods have agreed together; but in other matters of discipline, etc., the latest synod decides questions. The question of the pope's subordination to the decrees of the ecumenical councils, was long and warmly debated. Twenty ecumenical councils are recognized in the Roman Catholic Church—nine Eastern and eleven Western:—

1. The synod of apostles at Jerusalem. Acts 15.
2. The first Council of Nicæa (325 A. D.).
3. First Council of Constantinople, convoked under the emperor Theodosius the Great (381 A. D.), to determine the Catholic doctrine regarding the Holy Ghost.
4. The first Council of Ephesus, convened under Theodosius the Younger (431 A. D.).
5. The Council of Chalcedon, under the emperor Marcian (451 A. D.).
6. The second Council of Constantinople, under Justinian (553 A. D.), which condemned the doctrine of Origen and others.
7. The third Council of Constantinople convoked under the emperor Constantine (Pogonatus V.) (681 A. D.).
8. The second Council of Nicæa held in the reign of the empress Irene and her son Constantine (787 A. D.), to establish the worship of images. Against this council Charlemagne convened a counter-synod at Frankfort (794 A. D.).
9. The fourth Council of Constantinople, under Basilus and Adrian (869 A. D.).
10. The first Lateran Council held in Rome, under the emperor Henry V., and convoked by the pope Calixtus II. (1123 A. D.).
11. The second Lateran Council, under the emperor Conrad III., and Pope Innocent II. (1139 A. D.).

12. The third Lateran Council, convened by Pope Alexander III. (1179 A. D.) in the reign of Frederick I. of Germany, condemned the errors and impieties of the Waldenses and Albigenses.

13. The fourth Lateran Council (1215 A. D.).

14. The first ecumenical Synod of Lyon (1245 A. D.).

15. The second ecumenical Synod of Lyon (1274 A. D.).

16. The Synod of Vienne in Gaul (1311 A. D.).

17. 1414 A. D.

18. 1430 A. D.

19. The celebrated Council of Trent (1545–1563 A. D.).

20. The Council of the Vatican 1869–70. The Vatican Council decreed the infallibility of the pope.

While the number of the general councils is given as found in Chambers's *Encyclopedia* already referred to, for lack of space his remarks concerning the councils are but partially quoted.

It will be seen from the foregoing list of councils, that the first nine were held in the East; and as Protestants reckon the Council of Nicæa the first of the general councils, the first eight of these were Oriental. They were convoked by the emperors for the following reason, as given by the *American Encyclopedia*, vol. 5, p. 423:—

This was because the church did not then extend beyond the limits of the Roman Empire, and because the first Christian emperors naturally assumed to protect and promote the interests of the church which their predecessors had persecuted.

It will also be seen that the first Lateran Council held in Rome (1123 A. D.), was convoked by Pope Calixtus. And as this was the first general council held in the West, it is supposed by some to be the first over which the pope had much influence. But this is far from the truth; for over all the councils convened in the East, from the Council of Nicæa to the first council held at Rome, A. D. 1123, the power of the pope of Rome was mighty. In the second general council, the first held at Constantinople, A. D. 381, it was decreed that "the bishop of Constantinople should hold the first rank after the bishop of Rome." (See Can. 3. Hefele's *History of the Church. Councils*, vol. 2, p. 357.)

Again Hefele says (vol. 1, p. 44):—

The signatures of the pope's legates, Hasius, Vitus, and Vincentius, subscribed to the acts of the council before the other bishops, must be regarded as a sanction from the See of Rome to the decrees of Nicæa. Five documents dating from the fifth century, mention, besides, a solemn approval of the acts of the Council of Nicæa, given by Pope Sylvester and a Roman synod of 275 bishops. It is granted that these documents are not authentic, as we shall show in the history of the Council of Nicæa; but we nevertheless consider it very probable that the Council of Nicæa was recognized and approved by a special act of Pope Sylvester, and not merely by the signature of his legates, for the following reasons:—

a. The fourth ecumenical council looked upon the papal confirmation as absolutely necessary for insuring the validity of the decrees of the council, and there is no good ground for maintaining that this was a new principle, and one which was not known and recognized at the time of the Nicene Council.

β. Again, in 485, a synod composed of above forty bishops from different parts of Italy, was quite unanimous in asserting in opposition to the Greeks, that the 318 bishops of Nicæa had their decisions confirmed by the authority of the Holy Roman Church (*confirmationem rerum autque auctoritatem sancte Romane ecclesie detulerunt*.—*Hard*, II., 856).

γ. Pope Julius I. in the same way declared, a few years after the close of the Council of Nicæa, that ecclesiastical decrees (the decisions of synods) ought not to be published without the consent of the bishop of Rome, and that this is a *rule* and a *law* of the church.—*Socrat. Hist. Eccl.* II., 17.

δ. Dionysius the Less also maintained that the decisions of the Council of Nicæa were sent to Rome to be approved.

(Concluded next week.)

—Seldom is a man more grieved and indignant than when his promises are doubted. One who calmly endures the reproach that no reliance is to be placed on his word, can scarcely find a lower level. How offensive, then, in God's sight must be that unbelief which doubts his promises and the efficacy of prayer! If we do not believe he will help us, or if we have no faith that he can help us, it is folly to ask him; and to Him who knoweth the thoughts of the hearts, our prayers in such a case, must be an insult and abomination.

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.

A WORD ABOUT WORDS.

Ah me! these terrible tongues of ours,
Are we half aware of their mighty powers?
Do we ever trouble our heads at all
Where the jest may strike or the hint may fall?
The latest chirp of that "little bird,"
The spicy story "you must have heard"—
We jerk them away in our gossip rash,
And somebody's glass, of course, goes smash!
What fumes have been blasted and broken,
What pestilent sinks been stirred,
By a word in lightness spoken,
By only an idle word!

A sneer, a shrug, a whisper low—
They are poisoned shafts from an ambushed bow;
Shot by the coward, the fool, the knave,
They pierce the mail of the great and brave.
Vain is the buckler of wisdom and pride,
To turn the pitiless point aside.
The lips may curl with a careless smile,
But the heart drips blood—drips blood the while.
Ah, me! what hearts have been broken,
What rivers of blood been stirred,
By a word in malice spoken,
By only a bitter word.

A kindly word and a tender tone—
Only to God is their virtue known.
They can lift from the dust their abject head,
They can turn a foe to a friend instead.
The heart close barred with passion and pride,
Will fling at their knock its portals wide;
And the hate that blights and the scorn that sears,
Will melt in the fountain of childlike tears.
What ice-bound griefs have been broken,
What rivers of love been stirred,
By a word in kindness spoken,
By only a gentle word!

—Christian Advocate.

THE POWER OF LOVE.

Love naturally beseeches, and does not command. The harsh voice of command is simply the imposition of another's will, and it belongs to relationships in which the heart has no share. But wherever love is the bond, grace is poured into the lips, and "I order" becomes "I pray." So that even where the outward form of authority is still kept, as in a parent to young children, there will ever be some endearing word to swathe the harsh imperative in tenderness, like a sword-blade wrapped in wool, lest it should wound. Love tends to obliterate the hard distinction of superior and inferior, which finds its expression in laconic orders and silent obedience. It seeks not for mere compliance with commands, but for oneness of will. Its entreaties are more powerful than imperatives. The lightest wish breathed by loved lips is stronger than all stern injunctions, often, alas! than all laws of duty. The heart is so tuned as only to vibrate to that one tone. The rocking stones, which all the storms of winter may howl around and not move, can be set swinging by a slight touch. Una leads the lion in a silken leash. Love controls the wildest nature. The demoniac, whom no chains can bind, is found sitting at the feet of incarnate gentleness; so the wish of love is all-powerful with loving hearts, and its faintest whisper louder and more imperative than all the trumpets of Sinai.

There is a large lesson here for all human relationships. Fathers and mothers, husbands and wives, friends and companions, teachers and guides of all sorts, should set their conduct by this pattern, and let the law of love sit ever upon their lips. Authority is the weapon of a weak man, who is afraid of his own power to get himself obeyed; or of a selfish one, who seeks for mechanical submission rather than for the fealty of willing hearts. Love is the weapon of a strong man, who can set aside the trappings of superiority, and is never loftier than when he descends, nor more absolute than when he abjures authority, and appeals with love to love. Men are not apt to be dragooned into goodness. If mere outward acts are sought, it may be enough

to impose another's will in orders as laconic as a drill sergeant's word of command; but if the joyful inclination of the heart to the good deed is to be secured, it can only be when law melts into love, and is thereby transformed to a more imperative obligation, written not on tables of stone, but on fleshly tables of the heart.

There is a glimpse here into the very heart of Christ's rule over men. He, too, does not merely impose commands, but stoops to entreat, where he indeed might command. "Henceforth I call you not servants; . . . but I have called you friends;" and though he does say, "Ye are my friends, if ye do whatsoever I command you," yet this commandment has in it so much tenderness, condescension, and pleading love, that it sounds far more like beseeching than enjoining. His voice is easy, for this, among other reasons, that it is, if one may say so, padded with love. His burden is light, because it is laid on his servant's shoulders by a loving hand; and so, as St. Bernard says, it is *onus quod portantem portat*, a burden which carries him who carries it.—Rev. Alexander MacLaren, D. D.

SCOLDING IS NEVER IN ORDER.

MANY a father who will not strike his child feels free to scold him. And a scolding mother is not always deemed the severest and most unjust of mothers. Yet, while it is sometimes right to strike a child, it is at no time right to scold one. Scolding is, in fact, never in order, in dealing with a child, or in any other duty of life.

To "scold" is to assail with noisy speech. The word itself seems to have a primary meaning akin to that of barking or howling. From its earliest use it has borne a bad reputation. In common law, "a common scold" is a public nuisance, against which the civil authority may be invoked by the disturbed neighborhood. And it is true to-day as it was when spoken by John Skelton, four centuries ago, that—

"A sclauderous tunge, a tunge of a skolde,
Worketh more mischief than can be tolde."

Scolding is always an expression of a bad spirit and a loss of temper. This is as truly the case when a lovely mother scolds her child for breaking his playthings willfully, or for soiling his third dress in one forenoon by playing in the gutter which he was forbidden to approach, as when one apple-woman yells out her abuse of another apple-woman in a street-corner quarrel. In either case the essence of the scolding is in the multiplication of hot words, in expression of strong feelings that, while eminently natural, ought to be held in better control. The words themselves may be very different in the two cases, but the spirit and method are much alike in both. It is scolding in the one case as in the other; and scolding is never in order.

If a child has done wrong, a child needs talking to; but no parent ought to talk to a child while that parent is unable to talk in a natural tone of voice, and with carefully measured words. If the parent is tempted to speak rapidly, or to multiply words without stopping to weigh them, or to show an excited state of feeling, the parent's first duty is to gain entire self-control. Until that control is secured, there is no use of the parent's trying to attempt any measure of child-training. The loss of self-control is, for the time being, an utter loss of power for the control of others. This is as true in one sphere as in another.

An admirable work on "Dog-Training" says on this very point to the dog-trainer: "You must keep perfectly cool, and must suffer no sign to escape of any anger or impatience; for if you cannot control your temper, you are not the one to train a dog." "Do not allow yourself," says this instructor, "under any circumstances, to speak to your pupil in anything but your ordinary tone of voice." And, recognizing the difficulties of the case, he adds: "Exercise an unwearied patience; and if at any time you find

the strain upon your nerves growing a little tense, leave him at once, and wait until you are perfectly calm before resuming the lesson." That is good counsel for him who would train a dog—or a child; for in either dog-training or child-training, scolding—loud and excited talking—is never in order.

In giving commands, or in giving censure to a child, the fewer and the more calmly spoken words the better. A child soon learns that scolding means less than quiet talking; and he even comes to find a certain satisfaction in waiting silently until the scolder has blown off the surplus feeling which vents itself in this way. There are times, indeed, when words may be multiplied to advantage in explaining to a child the nature and consequences of his offense, and the reasons why he should do differently in the future; but such words should always be spoken in gentleness, and in self-controlled earnestness. Scolding, rapidly spoken censure and protest in the exhibit of strong feeling, is never in order as a means of training and directing a child.

Most parents, even the gentler and kindlier parents, scold their children more or less. Rarely can a child say, "My parents never scold me." Many a child is well trained in spite of his being scolded. Many a parent is a good parent notwithstanding the fact that he scolds his children. But no child is ever helped or benefited by any scolding that he receives; and no parent ever helps or benefits a child by means of a scolding. Scolding is not always ruinous, but it is always out of place.

If, indeed, scolding has any good effect at all, that effect is on the scolder, and not on the scolded. Scolding is the outburst of strong feeling that struggles for the mastery under the pressure of some outside provocation. It never benefits the one against whom it is directed, nor yet those who are its outside observers, however it may give physical relief to the one who indulges in it. If, therefore, scolding is an unavoidable necessity on the part of any parent, let that parent at once shut himself, or herself, up in a room, where the scolding can be indulged in without harming any one. But let it be remembered that, as an element in child-training, scolding is never, never, in order.—S. S. Times.

It is not just to judge a man's life by its exceptions. A single brick, if it be an exceptional brick, is not "a fair test of the whole structure." This is true, whether the brick is far above or far below the average. Because a man has once in his life sunk down below his true character, if he has risen again nevermore to sink, it is not fair to sneeringly single out that blemish as a specimen of his manhood; and because a man has risen once in his life to extraordinary lofty achievement, if he has fallen back to his own level nevermore to rise, it is not fair to refer with pride to that achievement as a specimen of his strength. While it is true that a man is no stronger than his weakest point, when that point is involved in the testing, yet that weakest point may be now entirely eliminated from his character, leaving behind nothing but the ugly surface-blemish on his record; and while it is true that what we have done once we can generally do again, yet if, as a matter of fact, we have never succeeded in doing it again, it is not fair to credit ourselves with a present ability which does not in reality appear to exist. To ferret out past mistakes, and fasten them on another's character as its label, or to herald an isolated past achievement as a sample of our present power, is to reverse the first principle of truth, and make the exception the rule. How much harm and injustice are done by such unsound judgment! To be fair, and to make legitimate deductions, one must judge a character, a principle, a tendency, at its normal best, not from the highly forced single success,—still less from its poorest illustrations.—S. S. Times.

— "God is love."

The Mission Field.

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

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

SOWING AND REAPING.

"THEY that sow in tears shall reap in joy." Ps. 126:5.

Sow with a generous hand;
Pause not for toil or pain;
Weary not through the heat of summer;
Weary not through the cold spring rain;
But wait till the autumn comes,
For the sheaves of golden grain.

Scatter the seed and fear not—
A table will be spread;
What matters if you are too weary
To eat your hard-earned bread?
Sow while the earth is broken,
For the hungry must be fed.

Sow while the seeds are lying
In the warm earth's bosom deep,
And your warm tears fall upon it;
They will stir in their quiet sleep,
And the green blades rise the quicker,
Perchance, for the tears you weep.

Then sow, for the hours are fleeting,
And the seed must fall to-day;
And care not what hands shall reap it,
Or if you shall have passed away
Before the waving corn-fields
Shall gladden the sunny day.

Sow, and look onward, upward,
Where the starry light appears;
Where, in spite of the coward's doubting,
Or your own heart's trembling fears,
You shall reap in joy the harvest
You have sown to-day in tears.

—Adelaide Proctor.

THE SPIRIT OF GOD IN HEATHEN COUNTRIES.

(Concluded.)

SOME of the readers of the REVIEW have perhaps heard of four Indians who, having heard of the "white man's God," walked the entire distance from Oregon to St. Louis, Mo., to obtain his "Book of Heaven," and how they were disappointed, the Roman Catholics to whom they applied refusing to let them have it. Two of them died in New Orleans from the fatigue of their long journey; the other two, homesick and disappointed, prepared to return to Oregon. General Clarke, who was in command of the military post at St. Louis, made them a banquet, and bade them Godspeed on their journey. One of the Indians was called upon to respond. He did so in the following touching words, which, although eloquent as we get them, are said to have lost much of their force in translation:—

I came to you over the trail of many moons from the setting sun. You were the friend of my fathers, who have gone the long way. I came with an eye partly open for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. Two fathers came with us. They were the brave of many winters and wars. We leave them asleep here by your great water and wigwam. They were tired in many moons, and their moccasins wore out. My people sent me to get the white man's Book of Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, and the Book was not there. You showed me images of the good spirits, and pictures of the good land beyond, but the Book was not among them to tell us the way. I am going back the long, sad trail, to my people of the dark land. You make my feet heavy with gifts, and my moccasins will grow old in carrying them; yet the Book is not among them. When I tell my poor, blind people after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go out on the long path to other hunting-grounds. No white man will go with them, and no white man's Book to make the way plain. I have no more words.

Before reaching home, a third Indian died. The tribe was embittered, and gave up all hope of help from the white man's God. Mission-

aries were afterward sent to them, but they received no welcome, and were compelled to devote their efforts to other tribes, among whom a successful mission was established. Some doubt being entertained respecting the matter of the tribe first mentioned making a request for the Bible, inquiry was made of Gen. Clarke. He replied: "It is true; that was the only object of their visit, and it failed."

Rev. E. R. Young, of Canada, for nine years a missionary among the Indians of the far North, gives an instance similar in some respects:—

At Norway-House, on a certain occasion a number of Indians came into my room, noiselessly, after their fashion, so that the room was filled with them before I knew it. When I became aware of their presence, I asked whence they came. "From a journey of fourteen nights," they replied; for they reckon distance by the number of nights they are delayed to sleep. "We have got the *Keesenaychen* [the Great Book], but we don't understand it, although we can read it." I thought they were joking, for the Indians cannot read unless some one has taught them, and I knew from their account that they must live far away from any missionary; but I asked them: "From what missionary did you learn?"—"We never saw a missionary nor a teacher!" I took down from my shelf our Bible, printed in the beautiful syllabic character for the Greek language, and opened to Genesis; they read it with ease and correctness. I turned the pages, and they read in many places. I was amazed, and asked them again where they lived. They described the place to me; it was far away north of Hudson's Bay, hundreds of miles from any missionary. Their hunting-grounds, it seems, adjoin those of some Christian Indians—they cover great distances in hunting. "And," continued my visitors, "we visited your Indians, and found that they had the *Keesenaychen*. We got them to read it to us, and then to teach it to us; and we were so pleased with it that we all learned to read it during the winter." Every soul in a village of 300 population had thus actually learned to read the Bible without ever having seen any white teacher; and having providentially come into possession of some copies that happened to be in the hands of the Hudson's Bay Company's agent, these heathen Indians had journeyed through the snows of fourteen nights' distance, that to them might be given instruction in the Book they had thus learned to love.

His home was at Norway-House, 400 miles north of Winnipeg, on the lake of the same name. His circuit was 350 by 550 miles, in an extremely cold region, the temperature sometimes falling as low as fifty-five degrees below zero.

The following account is given by the Church Missionary Society of England:—

"One who had been a heathen red man," says Bishop Whipple, of the American Episcopalians, whose missionary labors in the diocese of Minnesota have made him illustrious on both sides of the Atlantic, "came 608 miles to visit me. As he came into the door, he knelt at my feet, saying: 'I kneel to tell you of my gratitude that you pitied the red man.' He then told this simple, artless story: 'I was a wild man living beyond the Turtle Mountains. I knew that my people were perishing; I never looked in the face of my child that my heart was not sick. My fathers told me that there was a Great Spirit, and I have often gone to the woods, and tried to ask Him for help, and I only got the sound of my voice.' And then he looked in my face in that artless way, and said, 'You do not know what I mean. You never stood in the dark, and reached out your hand and took hold of nothing. One day an Indian came to my wigwam. He said to me that he had heard you tell a wonderful story at Red Lake; that you said the Great Spirit's Son had come down to the earth to save all the people that needed help; that the reason why the white man was so much more blessed than the red man, was because he had the true religion of the Son of the Great Spirit; and I said, 'I must see that man.' They told me you would be at Red Lake Crossing. I came 200 miles. I asked for you, and they told me you were sick; and then I said, 'Where can I see a missionary?' I came 150 miles more, and I found the missionary was a red man like myself. My father, I have been with him three moons. It is no longer dark. It laughs all the while.' And he turned to me and said, 'Will you not give me a missionary?'"

It may be urged that such instances are not frequent, and it is true of every people that the majority close their hearts and minds to the Spirit of God. But who can estimate what it would be worth to supply to one such hungering soul the bread of life? It would a thousand times repay a life-long service of toil and hardships.

Of one thing we may be certain: the Spirit of God is everywhere impressing hearts, leading people to feel their need of light, truth, and pardon of sins. If we will, we may co-operate

with it; but if we do, it will be only by sustaining a living connection with God, so that the same Spirit that awakens these aspirations in others can supply their wants through us. The work is of God, and the power that brings good results is of him also. There is no lack of opportunities. If we *want* a field of labor, we can find it.

This is a land of Bibles, but to the majority they are closed; and a closed Bible, while it remains so, is no better than no Bible. The work for the present time is to open the Scriptures, to hold forth the words of truth, that those around may behold and lay hold upon them. Unless we are doing this, unless we shall do it, there is nothing more certain than that we shall be found wanting in the day of God. Then the poor red man who traveled on foot hundreds of miles searching for the word of God, and others who for years have sought for light in the intense darkness of heathenism, will rise up and condemn us. It is not a matter of little consequence that we have been compassed with so much light and so many privileges. It is highly important that we carefully, prayerfully, consider what we should render unto God for all his benefits bestowed upon us.

M. L. H.

PURE RELIGION.

THERE is a great deal in this world that passes for religion, that falls far short of meeting the high and noble sphere which that word in its best and truest sense implies. Religion not only denotes the influences and motives to human duty which are found in the character and will of God, but, when possessed in the soul, leads to the performance of that duty. Pure religion will not manifest itself merely in the holding of a theory, nor even in the punctilious observance of certain church rites. It will show itself in acts of kindness, words of sympathy, and deeds of love. Such are the best recommendations to the genuineness of the religion of any man.

The burden of heralding to the world a special message, or of promoting a much-needed reform, should not be thought an excuse for neglecting to perform labors of love and Christian charity, and for not lending a helping hand in times of sorrow and need. Christ came to this earth on the greatest of all missions—the salvation of mankind. But the sick and distressed he never passed by unnoticed. His life was full of deeds of love and mercy.

Good deeds can never be separated from genuine religion. Faith without works is dead. Living faith *works*, and works by love. A heart full of love to God cannot overlook the slightest of his creatures. To ignore the creature is to insult the Creator. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspeckled from the world."

W. A. C.

A GOOD BOOK.

A CHINESE merchant came into the American Baptist Mission chapel in Shanghai, and, after talking with him for a short time, Dr. Yates sold him a copy of the New Testament. He took it home, 300 miles away, and after about three months appeared again in the chapel. He came back to say that he was under the impression the book was not complete; that surely it must have other parts; and so he came to get the Old Testament, as he had read and studied the New. What had he done with the New Testament?—He had taken it to his home, and shown it to the school-master and the reading people. They said, "This is a good book. Confucius himself must have had something to do with it." As there was only one copy, they unstitched this one, and took it leaf by leaf; and all those who could write, took a leaf home. Thus they made twelve or fifteen complete copies of the New Testament, and introduced it into their schools, as a class-book throughout that district.—*Sel.*

Special Attention.

THE AMERICAN BIBLE SOCIETY.

THE seventy-third annual report, just published, of the American Bible Society, displays a work of magnificent proportions. The society printed during the year, at the Bible House in this city, 343,225 Bibles, 525,450 Testaments, 125,420 Scriptural Portions, and 353 volumes for the blind,—a total of 994,448. It imported from abroad, or printed or purchased abroad, enough copies to bring the totals up to 365,953 Bibles, 647,485 Testaments, 439,566 Portions, and 353 volumes for the blind, making the grand total 1,453,357 volumes. Of these, 1,005,774 were distributed from the Bible House, and 434,681 from depots in foreign lands. Among the chief foreign issues were these: At Constantinople, 5,000 Bibles and 4,000 Testaments in Armenian, and 23,000 Portions in Armeno-Turkish; and at Beirut, 16,000 Testaments and 42,000 Portions in Arabic. At Shanghai, 3,200 Testaments and 25,000 Portions in Wenli; 3,000 Testaments and 190,500 Portions in Mandarin; 6,600 Portions in Shanghai Colloquial, and 9,000 Portions in Canton Colloquial; and at Foochow, 1,000 Portions in Foochow Colloquial; making in all 238,300 volumes, or more than 18,000,000 pages. At Bangkok, 2,500 Portions in Siamese. At Yokohama, 2,092 Bibles, 27,408 Testaments, and 31,650 Portions in Japanese. At Bremen, 5,000 Bibles and 23,185 Testaments in German. At Lodiana, 1,000 Portions in Gurmukhi. The society has of invested funds, held in trust by the direction of the contributors, \$358,496.90, yielding an income of \$13,671.23, including \$1,513.04 from the Jonathan Burr Fund, given to supply the blind with the Scriptures in raised letters. It has also an unexpended balance of invested legacies, which can be drawn upon in exigencies, and which was so reduced last year by \$50,930, which yields an income of \$11,371.15. The rentals of the Bible House yield \$33,325.56, of which last year \$6,813.42 were expended upon necessary repairs. From sales of Bibles, Testaments, etc., \$286,592.11 were received; by gifts from the living, \$80,767.76; by legacies, \$70,569.66; from miscellaneous sources, \$3,526.09. The income from all sources was \$499,823.56. The expenditures in the manufacturing department amounted to \$305,733.61, and the disbursements to the foreign agencies of the society and to the various foreign missionary societies, to \$161,439.97. For six years a resupply of the United States has been in progress, conducted by colporters of the society and persons employed by auxiliaries. These agents have visited 2,718,266 families, of whom 374,177 were found without a Bible in their homes, and 280,362 families and 151,367 individuals received the Book of books by purchase or gift. There has been expended on this work \$444,868.05. The expenditure on the home field has exceeded the total gifts from churches and individuals for all purposes, for the six years, exclusive of legacies, by \$320,735.44.—*Church of To-day.*

THE DISTRIBUTION OF WEALTH.

EVERYWHERE there is among the masses of the common people a conviction, founded on their own individual observations, that wealth is being heaped into great aggregations, which are a menace to the well-being of the masses. This has been denied by such writers as Edward Atkinson, who has published figures and diagrams which are alleged to prove that things are all right as they are; that the rich are growing poorer, and that, anyway, it is necessary to have a rich class, and keep it rich, in order to "give employment" to the others. But in spite of denials and diagrams, the conviction persists. And, to our mind, Mr. Shearman has made a complete demonstration that it is correct. Let us look into his figures a little. The first fact to notice is the

indisputable increase in the number of millionaires. It is not so long ago that middle-aged men cannot recall it, when there were but two reputed millionaires in the country—Astor and Vanderbilt. Now they are literally "too numerous to mention." About forty years ago, Astor was called worth \$5,000,000; but his descendants, without ever having done a stroke of work, except collect rents or hire men to do it for them, can now count their wealth at \$250,000,000, or \$50,000,000 each. A St. Louis paper lately printed a list of seventy-two persons who were worth together an amount equal to the entire National debt, or an average of \$18,000,000 each. Twenty-five years ago Commodore Vanderbilt was said to be worth \$40,000,000, but to-day the property in the hands of his grandchildren is not less than \$200,000,000. There are half a dozen Americans worth \$100,000,000 each. The other day a man died in Pennsylvania, and left—to his credit be it said—\$20,000,000 for educational and charitable purposes. But so common have millionaires of that grade become, that the country had never heard his name when he died. There are scores of such men in Pennsylvania—land of protected monopolists and dejected laborers. In New York there are many men entirely unknown to fame, mostly protected manufacturers, who have amassed from \$20,000,000 to \$50,000,000 each. Twenty of the men who have been permitted to monopolize the oil that nature buried in the earth for the benefit of man, are reputed to be as rich. Mr. Shearman thinks the lowest reasonable estimate of the number of men in this country whose wealth averages \$20,000,000 each, would be not less than 250; but, to be well within bounds, we may call it 200.

Statistics show that the number of rich men increases from threefold to fivefold, when we divide the wealth by two. That is to say, there would be from three to five times as many men worth \$5,000,000 as there are men worth \$10,000,000. For the sake of extreme caution, however, Mr. Shearman estimates the downward increase at a much lower rate. Of course, this is largely guess-work; but it is guess-work so clearly within the facts that the only criticism must be that the estimate is too small. "Yet even upon this basis," says this careful thinker, "we are confronted with the startling result that 25,000 persons possess more than half of the whole National wealth, real and personal, according to the highest estimate (\$60,000,000,000) which any one has yet ventured to make of the aggregate amount." If these figures do not indicate the existence of a plutocratic class,—a class that rules by the power of money,—what figures could? Beginning again with the census of 1880 as a basis, Mr. Shearman estimates that two-thirds of the entire wealth of 60,000,000 people is owned by not more than 300,000 of their number. This result, therefore, substantially confirms the previous one.—*Boston Globe.*

SMOKELESS POWDER AND MAGAZINE GUNS.

THERE is something terrible in the way science is aiding the military powers of Europe in developing new engines for destroying life. The Austrian, French, and German armies are being supplied with magazine repeating rifles that will fire fifty cartridges a minute. Germany is last in the field, with a contract for 800,000 of these "Mannlicher" rifles, to be ready by the first of May, 1890. The range of this rifle was proved in a startling manner the other day, when an Austrian soldier was killed by one at target practice, at a reputed range of over two miles and a half. Austria has had her contract filled for this arm, but the German rifles will use cartridges of the famous smokeless powder. Herr Falkenstein, the inventor of this powder, is himself an Austrian, and his invention was offered to the Vienna War Office and declined before its purchase at Berlin. Herr Falkenstein was three years ago practicing as a chemist in an Austrian town, and also taking a great interest in fire-arms. Hearing of the smokeless powder invented by the French Gen-

eral Lebel, he took a journey to France on purpose to discover how this powder was made. Of course he failed to get any of the powder, for the French are jealously guarding the secret of it; but he was so fortunate as to pick up a few exploded cartridges on the rifle-practice ground at Satory, and from these he learned that the powder was made without saltpeter. Six months later, Falkenstein, after a long course of experiments, found out Lebel's secret, and hastened to Vienna with a packet of smokeless-powder cartridges. The Austrian War Office repelled him in the manner of the last century. They said they could not believe in a battle-field without smoke. Falkenstein thereupon went to Berlin, where Marshal von Moltke gave him a very different reception. Within a month his powder was tested, approved, adopted, and the invention bought of him for a liberal price. According to Count Waldersee, the active successor of Von Moltke on the German staff, the use of smokeless powder will quadruple the slaughtering effects of fire-arms in battle. It makes one shudder to think of what the next great war will be, either on sea or land. At Fiume, the trial of this smokeless powder by the field artillery of the Twelfth Saxon Corps, recently in its maneuvers before the King of Saxony, was perhaps the most conclusive yet attempted. After several hours of cannonading, the air over the battle-ground was perfectly clear. Not even a puff of smoke showed itself. The new powder requires bronze cannon, and it is stated that all the steel guns will have to go. On the sea, and especially for harbor defense or attack, there have been extraordinary improvements in war engines, as on land, and notably in torpedoes. A new fish torpedo, of which there was a trial a few weeks ago in Austria, a great improvement having been made by an Austrian officer, goes at the rate of thirty-five miles per hour. The length of the torpedo is now five and one-half yards, and it carries a charge of 225 pounds of dynamite or gun-cotton in lieu of sixty pounds of gunpowder. A charge of fifty pounds of dynamite is enough to send the largest iron-clad afloat to the bottom of the sea. For a time it was thought that vessels could be protected against torpedoes by steel-wire nets; but the heads of the torpedoes are now fitted with knives, which, propelled as they are, will cut through any wire yet invented.—*Pittsburgh Post.*

STRANGE DISEASE AMONG CATTLE.

IN a recent number of the *Duluth Daily News*, a paper published in Duluth, Minn., appears a paragraph containing an account of a strange disease among the cattle of Yankton County, Dak. It says:—

An epidemic among cattle is causing great loss to the farmers of Yankton County. Five hundred head have died, and 100 hogs died from eating the cattle carcasses. The symptoms indicate poison. Outside veterinary surgeons have been telegraphed for, as no one here is able to cope with the disease.

Our world to-day is groaning under a three-fold curse. It was cursed when man sinned in Eden (Gen. 3:17-24), when Cain slew Abel (Gen. 4:9-12), and at the flood. Gen. 8:21, 22. As sin increases, the curse will rest more heavily upon the earth. While God's law is being made void by both precept and example, we can expect to witness such things as the above more and more. We believe the time will come when it will not be safe to taste a mouthful of meat. Suppose some of these cattle in Dakota had been dressed and placed in the market while the germs of the epidemic were just beginning to appear, would it not have proved injurious, if not fatal, to every one who ate of them? How thankful we as a people ought to be for the light of health reform that God has given with the third angel's message! We ought to deny and discipline our appetites, and thus be making a preparation for what is coming upon the earth.

E. HILLIARD.

—There are forty-nine Jewish synagogues in New York City.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 24, 1889.

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TIME ON A ROUND WORLD.

(Continued.)

THIS changing of dates as one goes east or west, is called gaining or losing time. Thus, it is said, if a man goes east around the world, he gains a day; if he goes west, he loses a day. But such expressions are wholly unscientific. They express something that is only apparent, not real. There is no such thing as gaining or losing time. The man who goes eastward around the world, and the one who, starting at the same time, makes the same journey westward, will have lived, when they come together again at their starting-point, exactly the same number of days, hours, and minutes from the time of starting. Yet it is said that one has gained a day and the other lost a day, so that they are two days apart. But one has passed just as much time as the other. That which in the one case has been increased, and in the other diminished, is, not the time itself, but only their computation of the time. This is made plain by a simple illustration, which, though old, will bear repeating. Let us suppose the two persons who journey, the one east and the other west, are twins, at least when they start. When they return, one finds that he has run one day ahead of the time at his native place; the other finds that he has fallen one day behind it; and they are thus two days apart in their reckoning. But are they thus apart in actual time? Is one of them now two days older than the other? If so, they might repeat the process till one would become old enough to be the other's father. Of course they have not put in two days between their ages; and one would be told simply to drop out his surplus day, and the other to add one to make up his deficiency; and then they would be all right. And this they should do. This would correct both the surplus and the loss which their journey had introduced into their reckoning.

The revolutions of the earth itself, as measured at fixed localities, is what measures and numbers the days, not the revolutions which may be indicated in the diary of a traveler. A person traveling east or west around the world, puts himself at variance with the numerical order of its revolutions as computed at any fixed point; and that variance must be corrected; and that is all the question there is involved in keeping a definite and identical day on a round earth. Attending to this one point, a person need never lose the definite day.

To illustrate: Let us suppose a man to start from some point which we will call A, and travel eastward. Suppose he is able to make the circuit of the earth, and come back to his starting-point in just ten days. Every day, of course, he is carried around by the revolution of the earth, but traveling, as he is, *with* the earth, from west to east, he each day gains upon it one-tenth of its circumference; and in ten days he would gain ten-tenths, or a whole circumference. And when he arrives at A, he finds that those who have remained there, have marked ten revolutions of the earth, and have had ten days of time. But the earth has taken him around as many times as it has them, and in addition to that he has been round once himself, which is the same as another revolution for him, making eleven, and giving him, according to his calendar, as he has kept it from day to day, *eleven* days instead of *ten*. What shall he do with that extra day?—Drop it out of the count. Why?—Because he knows that the earth itself has made but *ten* revolutions, as marked at A; and it is the revolutions of the earth abstractly considered, not the times he may go around it, that marks the days;

and he must make his count correspond to that of the earth wherever he is.

If the person goes around the earth westward, this process is simply reversed. If he travels at the same rate, his journey each day cancels, or causes him to lose, so far as his count is concerned, one-tenth of a revolution of the earth. In ten days he would lose a whole revolution, and would find when he came around to his starting-point at A, that his calendar showed but *nine* days instead of *ten*. What should he do?—Add into his count that lost day. Why?—Because he knows that the earth has made ten revolutions; and although he has himself been round the earth once, like the other man, it has been in such a direction as to apparently cancel one of its revolutions, and take it out of the count, instead of adding one as in the other case; and now he must add it in again to be in harmony with the real condition of things.

Though not necessary to an understanding of the subject, a common illustration which may be observed almost any day, may serve to make it a little clearer to the minds of some. Suppose a freight train a quarter of a mile in length. It starts and moves on slowly the distance of its own length, or a quarter of a mile, bringing the rear of the train, when it stops, to the same place where the head of the train stood when it started. Suppose now that a brakeman started from the rear of the train, when the train started, and walked along on the cars toward the front, his rate of motion being the same as that of the train itself. When the train stops, he has reached the head of the train. It will be seen that his own motion doubles, for himself, the motion of the train, so that although the train has carried him but a quarter of a mile, he has walked another quarter, and so is, in space, a half a mile from where he started. But suppose another brakeman, when the train begins to move, starts from the head of the train, and walks toward the rear at the same rate of motion. When the train stops, he has reached the rear; but his motion, being opposite to that of the train, has just balanced, or canceled, for himself, the motion of the train; and so he finds himself, when the train stops, in space, or compared with surrounding objects, just where he was when the train started. Thus brakeman No. 1 walks a quarter of a mile, doubles the movement of the train, and finds himself at last half a mile from where he started; and brakeman No. 2 also walks a quarter of a mile, but his motion cancels the movement of the train, and he finds himself at last just where he was in the beginning. On the same principle it is that one going around the earth eastward adds a day to his reckoning, while another going around westward loses a day out of his.

It will now be seen that as inhabitants spread over the earth, and multitudes are traveling from land to land, it must not be left to every man to make this change whenever he pleases; for this would only perpetuate the confusion. There must be some well understood meridian where all will make the change alike, and the dates of all peoples and nations, both residents and travelers agree. This meridian would be the line where day would be counted as beginning, and would constitute what is known as the "day-line." That there is, and must be, such a line; that all navigators understand it, and that by means of it every day can be found and followed, measured and located, the world around, as a definite and identical day, we shall now endeavor to show.

(To be continued.)

"THE SEA AND THE WAVES ROARING."

AMONG those physical phenomena which are prophetically mentioned in Holy Writ as signs of the day of God, are disturbances of the sea, characterized by the expression, "the sea and the waves roaring." As that great day draws nigh, bringing with it the awful catastrophe which will reduce the earth itself to chaos, it is but natural that there should be manifest in nature from time to time,

some symptoms premonitory of the convulsions through which her forces are about to pass; and the prophetic word has pointed out that such disturbances will then take place, not only of the kind here mentioned, but famines, and pestilences, and earthquakes in divers places, with signs in the heavens, insomuch that men's hearts should fail them for fear in contemplation of the things which were to come.

The frequency with which such perturbations of nature occur at the present time, is a subject of frequent comment, even with those who do not attach to them the significance which they have to the student of prophecy. In some instances which have come under our observation, individuals of this class have been impelled for a moment to take a position quite in harmony with what they had been accustomed to call an "alarmist" view of the subject. When men are made to feel their insignificance in the presence of the destructive forces of nature, the sophistries of human philosophy generally have less power over the mind than at other times. The individual is in a condition to attach more weight to evidence which in a self-complacent mood he would be inclined to disregard. This is one purpose which these events are doubtless intended to serve. They are designed to call the attention of individuals to the "more sure word of prophecy," and to put them in a frame of mind suitable to the reception of the evidence which it offers. Nor can the fact that history records many like occurrences, detract from their appropriateness and significance at such a time as the present.

The great storm of last week, which raged with such fury and for so long a time along the Atlantic Coast, and the inroads made by the sea under its influence, upon the opposing domain of *terra firma*, may well bring to mind the prophetic words with which this article is headed; and if it be true, as alleged, that a part of this thickly-populated coast line is actually sinking, so that, as a New York journal suggests, "a great sea-wall of the character of the Holland dyke will yet be found necessary if the land is to bid successful defiance to the sea," this prophecy of "the sea and the waves roaring" is invested with a new and striking significance. It becomes not merely a phenomenon for the study of the scientist, or for the passing notice of others, but a sign which compels attention to itself by the results which attend its appearance. These storms, says the *Christian at Work*, have now become a phenomenon of such regular occurrence that their character is well known, and the sea captain is at no loss as to the best course to take for the safety of his vessel. This increasing frequency is altogether in keeping with the view which assigns them a place in the category of events which are to indicate to the people of this age the approach of the day of God.

L. A. S.

PAPAL MAGNIFICENCE.

A Visit to the Vatican.

IN the *Springfield Weekly Republican* of Aug. 30, 1889, is an interesting article concerning a morning visit to the Vatican, and a sight of Leo XIII. The writer of the article speaks of himself as a heretic "of the most pronounced type." He was with a party of New England sight-seers in Rome, and was, of course, desirous of beholding the "Head of the Catholic Church" in all his magnificence. After giving an interesting account of the difficulties standing in the way of an approach to the *august presence*, he at last obtained tickets for the "third corridor" of the Vatican palace, and an hour before the time appointed was at the place. Already the room, perhaps thirty by seventy-five feet, was partly filled, and soon became densely packed, with priestly dignitaries, titled and other visitors, guards, etc., almost to suffocation. In the center of a raised platform stood the papal chair, a large, rich, crimson one, very much bedecked with gold, guarded by a sentinel and rows

of soldier guards in close proximity. "At the upper end of the files next the vacant chair, stood six superb sons of Anak, (was it Anak?) not an inch less than eight feet high, measuring to the top of their fur caps and not counting the plumes. I have no intention of telling how high the plumes were. These magnificent fellows were clad in black and white uniforms, that were truly dignified and elegant, and they stood, as I have said, at the head of the lines of soldiers, three on either side next the chair."

To enable the reader to obtain a clearer view of the scene, we give a somewhat lengthy extract:—

As it came near half-past ten, there was much passing back and forth of men in military and ecclesiastical uniforms—priests, bishops, canons, and cardinals. Of the latter, some were of most refined and ascetic aspect, others quite the reverse. There were white robes and black robes, purple and scarlet; embroideries, lace, and velvet. There were shaven crowns, dingy cowls, night-caps, and tin basins covered with scarlet silk. The platform, which had hitherto been unoccupied, save by the crimson chair and its faithful custodian, became crowded with people who were evidently prepared to take some part in the exercises, and were fully sensible of the responsibility resting upon them. All at once (it was then nearly eleven) the wide door at the back of the platform adjoining the one by which we had entered, was thrown wide open, and an old, old man in long white robes, moving very slowly and feebly, preceded and followed by numerous dignitaries, and bearing in his hands before him a pyx [the box inclosing the mass] came slowly upon the platform. No, that was not the pope, only one of the older cardinals; but there was much craning of necks and standing on tiptoe, and the audible murmur of expectation that rises even from a silent crowd under such circumstances. The pyx, if it was a pyx, was carried the entire length of the corridor, with great pomp of many colored robes before and behind it. But the people only glanced at the procession, and turned back at once to the door of entrance.

When Leo XIII. actually came into the room, he was so surrounded by attendants, and withal so frail—in fact I am not sure he was not carried all the way—that no one could see more than the top of his jeweled tiara, and catch glimpses of his scarlet robes. He was quickly deposited in his chair, which fortunately had not been stolen, my six giants vanished like Macbeth's witches from the head of the lines of soldiers, the chair was raised aloft above our heads, and the pope was carried slowly down through the center of the hall. The huge fan-like canopy of white ostrich plumes tipped with scarlet, was held above his head; his robes were of scarlet and gold, an enormous jewel blazed in the top of his tiara, several rows of precious stones encircled it, and on one of his slender fingers was a huge gem that seemed quite too heavy for its wasted strength. However much I might have been inclined to levy in all the proceedings thus far, there was no excuse for anything but the most profound respect on beholding the visible head of the holy Catholic Church. All the photographs I have seen of the pope are wholly unsatisfactory. They give no indication of the moral and spiritual pre-eminence that are so apparent in the actual face, but rather of shrewdness, keenness, and worldly wisdom. Seeing him as we saw him, it was impossible not to feel that we were in the presence of one of the remarkable men of the age. I hardly know how to describe the impression produced. Of course association is exceedingly powerful. Of kings and queens there are many in the world; presidents, princes, and potentates are a drug; nations are born and die, conquering one another or falling by their own weight; but this man, so frail, so old, so strangely delicate and refined in features, so intensely earnest and spiritual in expression,—I have never seen eyes so penetrating and at the same time so benignant,—has no peer on earth with whom he can be compared. He is the acknowledged head of the most potent, lasting, and wide-spread organization for the control of human affairs, civil and religious, that the civilized world has ever known. To him, from every land and nation, from every tribe and tongue, run lines of information and influence, as swift, subtle, and strong as human wisdom and faith can make them. In his presence there is no inclination to doubt that he fully believes himself, what devout Catholics everywhere believe him to be, the divinely appointed viceregent of God on earth, invested with an infallibility that transcends all human wisdom, and able to determine the destinies of men for time and for eternity. As he was borne along through these corridors densely packed with men and women of visible intelligence, many of them wearing conspicuous insignia of high rank, and as he extended in benediction his trembling hands, as transparently slender and fragile as an infant's, the crowd sank in silent homage as a field of grain is bowed by a summer breeze.

The above is certainly a remarkable description of concentrated worldly pomp and grandeur. That such a "pronounced heretic," as he denominates himself, should be so deeply affected with reverence and admiration in beholding the pope in

state, shows the susceptibility of the human heart to such effects. Such exhibitions please the carnal heart, affect the imagination, arouse enthusiasm, and produce admiration for the head of the church and the church itself. Never was there an organization on earth which has so deeply studied the effect of such appeals to pride of life, the vanity of the eye, the glory of pomp and display, as the Catholic Church. It is seen in all its worship, its great cathedrals, the attire of its church dignitaries, and in every way possible multitudes are drawn to it in this manner. And who can doubt but that one prominent reason why the Catholic Church is being looked upon more favorably by Protestants generally, is because of the fallen, worldly condition of the latter, and their efforts to make up for spiritual lacks by greater outward display, fine church buildings, more attention to artistic taste in furnishings of churches, music, etc.? As these and kindred sentiments are cultivated, why should they not pattern after, and learn to imitate and finally admire, the "Old Mother Church," which has made a greater success in that line, has longer experience, and has reduced the matter almost to an exact science? The trend of the ecclesiastical current is unmistakably in the same direction as that in which Romanism has led the way. Why should not the latter be looked upon with admiration because of her greater success?

But what a caricature are such representations as the above upon the Christian religion! The pope professes to be, and his adherents believe him to be, the living representative of Jesus Christ on earth. Logically, then, he should do as the Saviour did while among men. But the latter, meek, lowly, and humble, a man of sorrows and acquainted with grief, appeared in the garb of a servant, dressed in very common apparel. He never sought to make disciples by show and display. He was most simple in all religious exercises in which he participated; never sought for outward effects, but circulated among the common people as a common person, though the most glorious gift of Heaven to man, the world's Creator, who is to be "King of kings and Lord of lords," equal with the Father himself. Yet in all his ministry on earth, he is ever the same modest, meek, and lowly personage, setting, as we are forced to conclude, the example he would have all his disciples follow.

But here comes his so-called successor and viceregent, with his attendants in uniform, in scarlet and purple, himself dressed most gorgeously, his tiara blazing with the most costly jewels, borne upon the shoulders of plumed soldiers selected from a host as of the finest appearance. All is show, outward parade, worldly pomp. Ah! this cannot be the representative of the humble Nazarene, but rather the embodiment of "Great Babylon's" pride, with its purple and scarlet colors, decked with gold and precious stones. But how much easier for the human heart to rest upon the outward show than upon the inward meekness and purity! The one gathers its hundreds of millions of adherents; the other finds here and there a humble, self-denying follower.

We draw from this display a few lessons of profit, dear reader, which it may be well for us to bear in mind:—

1. The current of worldly admiration and respect for the papacy is manifestly becoming stronger and stronger, demonstrating that the spirit of true Protestantism is fast dying out of the popular churches.

2. More and more importance is attached to display, outward show, and artistic taste; and less and less to the humble, meek, and self-denying principles which Christ made so prominent. We see this everywhere. The end is unmistakable. This drift of Protestantism demonstrates the necessity of a great reformation. The times demand the third angel's message, and a return to first principles.

3. But what is the tendency among us? Are we thinking less or more of outward display?

Do fine buildings and artistic effects in music and in our worshiping assemblies become of greater or less importance as we grow older? Do riches and worldly admiration seem of greater or less value as we advance in years? These are leading questions which open up large fields of contemplation. We fear all candid believers would be compelled to admit that we follow on at a distance behind other churches in these respects.

4. But there can be but one logical conclusion: If Christ set the proper example, we should make of but little consequence the outward effect, the exciting of admiration by display of any kind, but should make of vast importance the possession of meekness, patience, honesty, integrity, love to God and man, kindness, courtesy, humility, truth, justice, and mercy; in short, the possession of a character conformable to the law of God. If the pope's example of outward show be the good one we should follow, then let us do everything possible to draw attention to ourselves. Let us dress for it, appear for it, adorn for it, and seek it by all means; let us have fine houses, fine churches, fine furnishings, grand buildings, rich adornings, and special outward, reverential attitudes, oratorical display of gesture and appearance, and as much show as possible. May God help us to examine the motives of our hearts, and see what we really love. If Christ be God, follow him. If the pope be God, serve him.

G. I. B.

AGNOSTICISM.

THE recent unveiling in Rome of a statue of Giordano Bruno, whom Rome burned at the stake nearly 300 years ago, and the pastoral letter of Cardinal Gibbons which was read in all the Catholic churches Sept. 15, denouncing both Bruno and his nineteenth-century admirers, throw a passing emphasis upon the system of belief which passes in our time under the title of agnosticism. The name itself is of modern origin, the word "agnostic" having been first suggested by Huxley in 1869, who derived the word from the Greek of St. Paul's reference to the inscription at Athens to "the unknown God;" but the system which it designates was known at a much earlier date. Its distinctive feature is a disavowal of belief in everything which does not fall within the range of human experience. All knowledge, say its disciples, must fall within this limit. Of this faith, if such it may be called, Bruno is regarded as the first and greatest apostle.

Such a belief amounts, of course, to a modified form of infidelity; but it is to be distinguished from the aggressive type of the latter represented by such men as Ingersoll, Voltaire, and Paine. There is no record that Bruno was a violent assailant of the fundamental principles of Christianity, and it was not for his attitude toward them that Rome sent him to the stake. The papacy has ever been singularly lenient with infidelity, as compared with her attitude toward opposing systems of religion, and well she might be with many of her chief dignitaries, as, for instance, the great Leo X., among its representatives. Bruno's crime was his assertion of the now well-known truth that the earth is only one of many worlds. Galileo asserted the same, but knowing that science had no use for martyrs, allowed himself to recant. This privilege Bruno refused, and stands out alone in history as the first and last martyr to its principles.

The modern followers of Bruno constitute a numerous and respectable class of the average community, but it may well be doubted whether their principles are of that heroic cast which would lead any of them to emulate his example. Their assumption of the title of agnostic is done principally to avoid the disrepute which goes with the equally appropriate title of infidel or atheist. While professing by the title which they assume, to be merely in ignorance of the truths of revelation, they generally assume an amount of knowledge in opposing them which reveals the inconsistency of their profession, and shows them to be actuated by some other motive than a rigid devotion to truth.

L. A. S.

FROM LONDON TO CAPE TOWN, SOUTH AFRICA.

On Friday, July 19, in company with Bro. and sister Druillard, we left London by a special train, to overtake the steam-boat which had left the city on Wednesday for South Africa. The ship was waiting at Dartmouth. This is an old city, with its quaint houses, beautifully shut in by green hills, cultivated scenery, and villa residences. The weather was fine, the sky clear, and the sea smooth as we left Dartmouth for Lisbon, late in the day. On Sunday, about midnight, we arrived at the mouth of the river Tagus, where we anchored until morning. Lisbon lies eight or nine miles up the river, on its northern bank, where the river broadens to the width of nine miles. It stands on a range of low hills, backed by the lofty granite range of Cintra, and extending along the margin of the river. The city wears a noble aspect as it is approached from the sea. It is the capital of Portugal, and is situated in 38° 42' north latitude, and 9° 5' west longitude. Here we took in coal, and remained till 4 p. m. This gave an opportunity to see the city, and with a guide we visited some of the principal places of interest, and learned many things concerning the habits and customs of the people.

In the older parts of Lisbon the streets are very irregular, but the portion that was rebuilt after the great earthquake of 1755, consists of lofty houses two, four, and six stories high, ranged in long, straight streets. It was the earthquake of November, 1755, that the prophet saw on the Isle of Patmos, which preceded the darkening of the sun in 1780 (Revelation 6), that rendered the city of more than ordinary interest to us. At that time Lisbon was reduced to a heap of ruins. And as if to complete the work of destruction, a fire broke out, and in a very short period of time it is estimated that 60,000 persons lost their lives. Old ruins of buildings which existed before the earthquake, are still seen. The aqueduct, which is nine miles long, built in 1738, survived the earthquake, and still supplies the city with water, flowing into thirty-one fountains throughout the city, from whence it is taken to the houses in barrels. This water crosses the Aleantara Valley on thirty-five arches, one being 236 feet above its base, with a span of 110 feet. The water-carriers are not natives of Portugal, for they are rarely ever seen carrying burdens of any kind; but they are what are called Gallegos, or natives of Galicia in Spain. They are not only the water-carriers, but are also the fire-extinguishers (as they constitute the fire brigade), and the general drudges of the capital. The number of Gallegos in Lisbon is said to be upward of 3,000. They do most of the hard work, especially the portage. It is surprising to see what heavy weights they carry suspended by a rope from a strong, wooden barrel resting on a horse-shoe-shaped collar, placed on their shoulders, as they trudge along in pairs, always out of step to neutralize the oscillation of their bodies. Two men are said thus to carry half a ton. The Portuguese are said to have a prejudice against being porters. They have a saying—"God made first the Portuguese, then the Gallego to wait on him."

Another mode of conveyance is by vehicles, made in the most primitive manner, of antediluvian appearance, and drawn by oxen. The wheels have no spokes, but are plain disks of wood fixed on axles, which revolve along with them. Vegetables are also brought in on asses, with baskets larger than the animals, hanging on each side to balance. With these means of conveyance they also have the more improved style of vehicles, with mules and horses. But what is still more noticeable to an American foreigner is, every kind of eatable, except butcher's meat, is to be purchased in the streets, hawked about by bare-foot women, who vie with each other in the loudness of their unintelligent, discordant cries. The fish-women are the most picturesque, having a broad-brimmed, felt hat, indigo blue, closely plaited, short, woolen skirt, a loose jacket,

and bare legs. Many of them are adorned with a profusion of golden ornaments. In this lies their wealth, which they ever carry with them.

The religion of this country is Roman Catholicism, but the mildness of the climate, although not the most healthy, and the beauty of the situation of the city, has attracted to its shores large numbers of Europeans, especially the English, who have settled here in the city. The city is scrupulously clean, and there are Protestant places of worship, with the 200 public houses for that purpose. The Portuguese are noted for their politeness. The greatest liberty is granted to all, from all parts, to express their sentiments in the papers and by public speech, both in political matters and on the subject of religion. And this represents many of the European Roman Catholic cities. The English have residences in almost every desirable spot on the globe. This creates a sentiment that is favorable, and also makes open doors for the advancing of different ideas on the subject of religion as well as on other topics. None who look at the work of God from the stand-point viewed by us as a people, can fail to see in these things a providence of God that has gone before us in opening the way for the knowledge of the truth to go to every nation and tongue and people. Of the nature of the Portuguese as a nation, we shall speak more fully at some future time. It is stated that the city at the present time has a population of about 400,000.

The following Wednesday morning we reached the island of Madeira. This is the principal island of a group by that name. The population of this island is about 132,000. The capital of Madeira and district is Funchal, with a population of 21,000. Here, as in the other places, there is quite a proportion of English people, many having been recommended by physicians to come for their health. The graveyard testifies that either there was a mistake in this or the people were hopeless cases when they came here. The island is a volcanic mass, about sixteen by thirty-eight miles in size, and is overinhabited. The original inhabitants are Portuguese, and are noted for swimming. They flock around the boat like so many sea birds, waiting for the passengers to throw over any coin from a half-penny upward, when from one to half a dozen will dive for it, and the most expert will bring it up. They will also dive from the boat over the upper deck, a distance, we should judge, of not less than fifty feet.

While the boat lay anchored out from Funchal, its deck was turned into a bazaar, where chairs, baskets, embroidery, jewelry, and other articles of native manufacture could be purchased. Also there was brought upon the boat bananas, strawberries, and other small fruits.

We arrived at Cape Town on Friday, Aug. 9. Here we met with the friends at the wharf. To properly appreciate our feelings, one should take a sea voyage of three weeks, and the last two weeks have it rough sea, so that, except from time to time, some special, particular article of diet is the only thing desirable. But more than this, our hearts were united by the same sacred ties of truth, and, we trust, sanctified by the Spirit of God. Our acquaintance thus far with other friends here is pleasant indeed. We remember our friends in London and in other parts of the world, but there are common ties in the work of God that lead hearts to sympathize with hearts, with a sympathy that cannot be expressed in words. The work is the same the world over, and as we near the end, a oneness of Spirit will be seen and realized more and more. We trust our coming here may be a blessing to the cause of truth. Sister Druillard suffered much from seasickness, and each of us had a touch of it. But it is now some four days since our arrival, and we feel much at home among the brethren and sisters. We think of the work in London, on the Continent, and in other parts. May the Lord hasten the time when the work will be over and the saints gathered to the everlasting rest.

S. N. H.

CONDEMNED BY THEIR OWN TESTIMONY.

THE aims and arguments of the National Reform Association can land, logically, in nothing but a union of Church and State. But when their efforts are arraigned in this light, these Reformers deny the charge most stoutly. Thus the *Christian Statesman* of Aug. 29, 1889, says:—

We hold as strenuously as do our opponents to the absolute separation and independence of Church and State, but we also hold with Prof. Leiber that the theory of American institutions "requires the total separation of the State from the Church—not from religion."

And for once they have favored us with a definition of what a union of Church and State is. The same paper, same article, says:—

A union of Church and State exists where the Church usurps control over the State as on the Romish theory, or where the State assumes to establish and control the Church as in England.

Now we will go back but one number of this paper and prove, by this very definition, that National Reformers do advocate a union of Church and State. In the *Statesman* of Aug. 22, 1889, the following passage of Scripture is quoted *with the parenthetical expression thrown in*, which unmasks the hideous form of a union of Church and State upon their own testimony:—

"For the nation and kingdom that will not serve thee [the church] shall perish; yea, those nations shall be utterly wasted."

It is the duty of the nation, then, to "serve the Church," according to National Reform interpretation. But this is the Romish theory exactly, and that, the *Statesman* says, is a union of Church and State. And yet it claims to hold as strenuously as any one "to the absolute separation and independence of Church and State"! How much independence is there in servitude? we should like to ask. All the difference between the Catholic theory and the National Reform theory of a union of Church and State is only as to which church should "usurp control over the State," the Catholic or the Protestant Church. The National Reformers say the Protestant, because that, they claim, is the only true church. The Romanists say the Catholic Church, because that, they likewise urge, alone is right. It is not a question with either whether the nation should serve the Church, but which church should be served. It is true, National Reformers have sometimes been so exceedingly pious and thoughtful as to substitute the word "religion," for the word "church." But the wittiness of this is soon lost when it is remembered that Catholicism is a religion also, claiming to be the Christian religion, and that if the matter were put to a vote between the two denominations as to which had the genuine, the Catholics would outnumber the Protestants two to one. The tricky evasion in the use of terms by no means banishes the theory. Catholics favor a union of State and religion, but they want the privilege of defining the religion. National Reformers favor the same, only *they* want the say as to the religion. The Romish theory is, that the State should be subservient to the Church. The National Reform theory is the same as is manifest in their demanding that the State shall teach religion in the public schools, and compel everybody to keep Sunday. What is bred in the bone will stick in the flesh. There is no use of National Reformers denying that their theory is anything more or less than a union of Church and State.

W. A. C.

—Look at the beautiful butterfly, and learn from it to trust in God. One might wonder where it could live in tempestuous nights, in the whirlwind, or in the stormy day; but I have noticed it safe and dry under the broad leaf while rivers have been flooded, and the mountain oaks torn up from their roots.

—It is better to fall among crows than among flatterers; for they only devour the dead, but the others devour the living.—*Antisthenes*, B. c. 426.

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.

HOW GOES THE BATTLE?

BY MRS. L. D. A. STUTTLE.
(Hancock, Mich.)

(Tune: "Pull for the Shore.")

How goes the battle, watcher? tempest is nigh,
Loudly the thunders mutter, dark is the sky,
Bright gleams the lightning through the black gloom of night—
Speak, lone watcher on the tower, how goes the fight?

CHORUS:

Shout, pilgrim, shout! for thy glorious King
Soon will appear, and deliverance bring.
List to the battle-cry, and hasten on thy way,
Bear the banner of the Lord, and arm for the fray!

How goes the battle, brother? Strong is the foe,
Louder the winds of strife, and fiercer they blow.
Haste on thine armor, brother, gird thee for the fight.
Soon will conquer over wrong the glorious right.

CHORUS.

How goes the battle, pilgrim? In earth and sky
Tokens appear, proclaiming Jesus is nigh.
Soon we shall rest forever, sweetly rest at home—
Glory to the God of heaven, Jesus will come!

CHORUS.

NEW ZEALAND.

At no time since coming to this country have we seen so much to encourage us as we see at present. From the time it was decided that we should come here, we felt that we were in the path of duty; and from the first efforts put forth after our arrival, the Lord has condescended to work with and for us. New Zealand is either a very exceptional field naturally, or else the Lord has gone before us in a special manner. The columns of the best newspapers have been open for favorable notices and articles; the people have been so eager to hear our views that we have had no trouble in securing a large attendance at the public services; and we have the fullest liberty to sell our publications anywhere in the colony. These, we know, are great advantages which many foreign fields do not possess, and for which we thank God daily.

Soon after my last report, Bro. E. M. Morrison and I visited the most of our canvassers, and endeavored to instruct them more fully in the canvassing work. They were meeting with fair success, and were of good courage to press on; but we came to the conclusion that it would be advisable to hold a canvassers' drill. This will be held at Napier, Sept. 13-30. The most of the canvassers are arranging to attend, and several promising persons are preparing to take hold of the work at that time.

While visiting one company of our canvassers, we met a gentleman who was canvassing the same territory for another publishing house. Having learned something of our views, he called on the canvassers to make further inquiries. After a few weeks' investigation, he became convinced of the truthfulness of our doctrines, and began to observe the Sabbath. While we were there, he bought a prospectus for "Thoughts on Daniel and the Revelation," and is now closing up his work for the other book so that he can give his entire time to the sale of our works. He has a liberal education, and has taught school for a number of years. We feel confident that he will prove a valuable addition to our corps of workers.

I have reported previously of the interest that has been manifested by the people of Napier in the third angel's message. That interest still continues. Ninety names are now attached to the covenant to "keep the commandments of God, and the faith of Jesus." Others are keeping the Sabbath, and still others are almost persuaded. The attendance at our services has been larger of late than at any time before. On Sunday evenings from 500 to 700 attend, and the donations each time amount to about twenty dollars.

Seeing so many convinced of the truth yet undecided as to whether to obey, and feeling the need of more of the love of Christ in our own hearts, the church thought best to hold revival meetings for a short time. These proved a great blessing. At first, it seemed as though we should be defeated by the powers of darkness. The heavens seemed as brass. All were paralyzed, as it were, but did not give up. We met night after night, and pleaded the promises of God until we gained a victory.

The Lord broke the power of Satan, and gave us his Spirit in a large measure. Several took their stand for the truth, and thirty were baptized. This increased the membership of the church to fifty-four. Others wish to be immersed soon.

At the close of these meetings, there was a general feeling that we ought to build a house of worship. At a meeting convened to consider the matter, a motion to build was carried unanimously, \$700 were pledged, and a building committee was elected. Since then, the subscription has been increased to over \$1,000, a lot on which to build has been purchased, and the plans of the building are now about completed. By the time this report appears, the building most likely will be under headway.

In securing our location we certainly had help from above. For several days we searched, but could find nothing that would be at all suitable for less than \$2,000. Finally we made inquiry about a very desirable piece of ground which had not previously been for sale. We found that it was then for sale, and to our surprise was offered to us for \$1,000. We purchased at once. We could now sell for one-third more than we gave. Building a church during such a financial depression as this colony is at present experiencing, occasions a great deal of hard work and sacrifice on the part of all connected with it; but we do not see how we can avoid it. The hall we rent is very unsuitable, and the rent is considerable. Nearly all who have embraced the truth in Napier are permanent residents, so that the membership is not likely to decrease.

I feel sure that the readers of this report will rejoice with us when they learn that four of our young men are on their way to our colleges in America, where they expect to remain for some time to prepare to act some part in this closing work. One of them received the truth at Kaco when Bro. Haskell was here. He thinks of attending the Healdsburg College. The other three will go on to Battle Creek, where they expect to remain until they have completed their course. These young men have taken a noble stand for this precious but unpopular truth. The father of one is a prominent business man in Napier. He intended that his son should soon succeed him as partner in the business. But when his son accepted the truth, he resigned a lucrative position, and turned his back upon all worldly prospects, with the determination to spend the remainder of his life in the service of God. This, of course, appeared extremely foolish to his relatives and associates who believed not the message. Many endeavored in various ways to turn him from his purpose, but they failed. The mother of one of the young men has received the truth with her whole heart. This made it less difficult for him to leave. His father is a physician, and his mother a dentist. They had sent one son to Cambridge to study law, and had intended to send this one to America to study dentistry; but their plans have entirely changed. Such changes in the plans of old and young show the power there is in the truth of God.

A number of cases of much interest have lately come to light here. To mention all would make this report too long. One or two, however, will be appreciated by the readers of the REVIEW. Some months ago one of our canvassers delivered "Thoughts on Daniel and the Revelation" about 100 miles from Napier. One man who purchased a copy was so pleased with the contents that he loaned it to a friend, recommending it as an excellent book. The man to whom he loaned it became satisfied that the views advocated were sound, and felt that he ought to observe the Sabbath. Not aware that there was an S. D. Adventist in New Zealand, he wrote to Battle Creek, Mich., where the book is published. His letter was handed to sister Huntley, and she sent him copies of the *Signs and Review*. But before they reached him, he happened to find a copy of the *Bible Echo* which I had sent to the public reading-room in his town. In that copy he saw a report of my work in Napier. He then learned that there were Seventh-day Adventists in this country. He has since told me that no one can tell the joy that filled his heart when he found there was one person here keeping the seventh day. He had fully decided to do so himself, and had been opposed most bitterly by former associates. It had been reported that he had gone insane, and must be taken to the Wellington asylum. As soon as he learned of us, he wrote asking some questions. We urged him to obey the truth without delay. Since then he has twice traveled 100 miles, to attend our meetings and receive baptism.

The Lord greatly blessed him on both occasions. I do not know that I have ever seen a happier man than he was after his baptism. He is an intelligent man, and one who we hope will be useful in the cause. In another town one of the canvassers delivered "Great Controversy, Vol. IV." A gentleman who read one of the books became convinced of the truth, and began the observance of the Sabbath before he had seen another Sabbath-keeper. When he heard of us, he came to see us, was baptized, joined the church, and began to pay tithes from the time he learned the truth. Both of these brethren are members of our tract society, and are zealous in distributing our reading-matter. They appreciate the value of our books and papers.

There are, of course, difficulties connected with the work here, but they are not great. A relation of them would neither edify nor benefit the reader. So long as the people flock to hear, contribute liberally to meet expenses, purchase our publications, and take hold of the truth as they do, we care but little for the trials or perplexities. Of late, considerable opposition has been manifested by the most zealous church-members in Napier. Four sermons were preached on the Sabbath question last week,—two by ministers of the Church of England, one by a Free Methodist minister, and one by a Catholic priest. I reviewed the minister who has the greatest influence. About 600 were present. The next day six letters appeared in the morning paper against me, to which I replied. The discussion lasted several days. Finally the editor brought it to a close, giving me the last article. The paper has a wide circulation, and many people will read the arguments presented. We believe the word of truth which declares that men "can do nothing against the truth, but for the truth."

We desire the prayers of our people in America. We shall be glad when the conflict is over. We feel weary and sick of a superficial world. The truth of God alone sustains us at times.

Aug. 11.

A. G. DANIELLS.

DAKOTA.

LAKOTA.—In company with Bro. C. W. Flaiz, I came to this place, where we pitched our tent and began meetings July 3. We continued to hold meetings in the tent until Aug. 11, when we took it down. We have since been spending our time in visiting from house to house, and holding meetings on the Sabbath. The interest was not large at any time, but we feel to rejoice that as a result nine new ones have begun the observance of the Sabbath of the Lord, and other duties are taken up as they are made known. If this company remains faithful, God can use its members as lights to lighten the pathway of others. Bro. Flaiz has gone to Kansas for his family while I remain to carry on the work.

Sept. 9.

BYRON TRIPP.

MINNESOTA.

DISTRICT No. 2.—The summary of missionary labor performed by this district for quarter ending March 31, is as follows: Number of societies, 16; societies reporting, 16; members, 333; members reporting, 255; letters written, 346; missionary visits, 1,778; pages of reading-matter distributed, 127,593; periodicals distributed, 9,049.

While this quarter's report is quite gratifying, yet we regret that no more of our members take an interest in reporting. The societies which report seventy-five per cent or more of membership, are Good Thunder, Morristown, Faribault, Alden, Garden City, Hartland, and Mankato. Mankato, with twenty-eight members, made 508 missionary visits, distributed 44,483 pages of reading-matter, and 5,067 periodicals. F. A. LASHIER, Director.

NEBRASKA.

OXFORD, ALMA, AND ATLANTA.—After our good camp-meeting at Oxford, Bro. Jayne and I remained to finish our work begun before the meeting. We continued the tent-meetings till Aug. 26. Ten souls decided to obey the commandments of God, and prepare to meet him in peace. There are others who are interested, and many who feel kindly toward us as a people, some of whom we have strong hopes will yet obey.

Aug. 26-31, I spent near Alma, in company with Bro. Wilson, visiting and trying to encourage the friends there. Some are growing and developing, but some are being taken captive by the devices of Satan. Our Sabbath meeting was specially char-

acterized by the Spirit of God, which came near in convicting power. Tears flowed freely, and confessions were made. Thank God for the plain testimony! I spent Sept. 1 at Atlanta. Here I found a good interest to hear. The attendance was good. The Lord gave freedom as we dwelt on the solemn scenes of the advent and judgment.

We now go to attend our State camp-meeting at Fremont. The Lord is good, and we feel of good courage in his blessed work. THOS. H. GIBBS.

MICHIGAN.

MARCELLUS AND HOWARDSVILLE.—We closed our tent-meetings at Marcellus, Cass Co., the evening of Aug. 4, and took down the tent the next day, shipping it to the Kalamazoo camp-meeting. The interest held good, and seemed to deepen till the close. Twelve signed the covenant, and others are investigating for whom we have hopes.

The field was entirely new. So far as we are able to ascertain, it was the first course of lectures held in the county. While the opposition was great, God gave us many warm friends who were anxious to hear the pure word spoken. We continue our work there by holding Bible readings on Friday evening and meetings on the Sabbath.

After the good meetings at Kalamazoo, we pitched our tent at Howardsville, St. Joseph Co., and began meetings on the evening of Aug. 23. We have held five services, with good attendance and interest. Some who attended at Marcellus are attending here, with increasing interest. We find the people very friendly, and our temporal wants are well supplied. We expect to spend the remainder of the tent season here. We are of good courage, and feel it a great privilege to preach the truth to famishing souls who are eager to learn more from the precious words of God. In so doing, God has abundantly blessed our own souls, for all of which we give him grateful praise.

Aug. 26.

JOHN W. COVERT.
HENRY C. BASNEY.
H. C. GOODRICH.

GEORGIA.

BARNESVILLE AND CANTON.—After closing our meetings at Alpharetta, we moved our tent to Barnesville, Pike Co., and began meetings the night of July 4, continuing till our camp-meeting proper, July 30. Our congregations were small, yet there was deep interest manifested on the part of some of the leading citizens of that place, and we can but hope that some ere long will embrace the truth as the result of the efforts that were put forth. We feel that our camp-meeting was a grand success in many respects. Our brethren and sisters were greatly encouraged, and returned to their homes feeling thankful to God for the good and timely instruction that they had received from the servants of God who have had long experience in the truths of the third angel's message.

Bro. Corliss gave us valuable lessons upon the National Reform movement, showing us how important it is that we should acquaint ourselves with the different movements now on foot in our land to suppress religious liberty, and thus abridge our rights. Bro. Kilgore gave us some valuable discourses on faith and trust in God, showing that we should not depend upon feeling, but take God at his word, and believe that he will fulfill his promises, because he has said so. If we would do this, it would save us a great deal of care and anxiety. Bro. C. Eldridge gave us valuable instruction in the canvassing work. In all, we feel to praise God, and thank the General Conference for the valuable help provided us.

After our camp-meeting, I spent one week in Alpharetta. I found the Sabbath-keepers there still faithful, and growing in grace. They have an interesting Bible class, which meets once each week. Eld. Corliss held a three days' meeting while I was there, speaking five times, three times upon the subject of National Reform. The outside attendance was good, and his labors were highly appreciated. A favorable impression was left on the minds of the people, and we can but hope that his visit there will result in much good to the cause of present truth, and especially to the young Sabbath-keepers.

From Barnesville we shipped our tent to Canton. Bro. Crisler and I pitched the tent, and began meetings on the evening of Aug. 22, with an attendance of about 100. Thus far the interest has been good. People seem very anxious to hear what we

have to say. Already we have many invitations to visit. We took up our first collection last night, and received \$3.47. The people are beginning to care for our temporal wants. We hope to so relate ourselves to God and his truth that we may be instruments in his hands through which many honest souls may be brought to a saving knowledge of the truth. Our address for the next few weeks will be Canton, Cherokee Co., Ga.

Aug. 26.

M. G. HUFFMAN.

CANADA CAMP-MEETING.

THIS meeting was held at Fitch Bay. The weather was fine, and the attendance both of our own people and those from outside, was the largest of any meeting I have attended in Canada. The preaching and teaching were done by Elds. J. B. Goodrich, D. T. Bourdeau, R. S. Owen, A. C. Bourdeau, Bro. G. W. Morse, and the writer. There was a good, free spirit in the meeting from the beginning. The brethren of Canada are of good courage. The canvassing work is doing well. Some were at the meeting who had accepted the truth by reading "Bible Readings for the Home Circle," which our canvassers had delivered during the season.

The establishment of a publishing office in Canada is a matter of great interest to the brethren in the Dominion. From seventy-five to 100 Sabbath-keepers were present during the meeting. Many of the citizens seemed much interested, and acknowledged that there was no refuting the argument presented. God gave freedom in preaching, and the Spirit of God was present in the congregation at times in a marked manner. One man, on his way to attend a first-day Adventist camp-meeting, stopped over night with us, and became so much interested that he remained at our meeting till its close. He was a man of some wealth and influence. With weeping and brokenness of heart, he acknowledged the truth when he was about separating from us to go to his home. He was only one among many who were convinced that God was giving them light.

On Sabbath quite a number came forward for prayers. Some of these were making a start for the first time in the service of God, and found freedom in believing on the Lord Jesus Christ. Eld. Owen baptized ten on Monday afternoon, a short distance from the camp-ground. It was a very impressive baptismal scene. Many of the people of the village were present.

On Sunday there was a fair attendance to hear on the law and gospel, and Sabbath questions. In the evening I spoke upon the subject of religious legislation. This question is not limited to any one nation or country. The third angel's message is world-wide, and so is the effort to enforce the worship of the beast. The Sunday question is looming up in Canada. The following is a copy of a petition being circulated in the Dominion, which speaks for itself:—

To The Honorable The Senate of Canada; and The Honorable The House of Commons, in Parliament assembled:—

Whereas, The due observance of the Lord's day as a day of rest is essential to the best physical, intellectual, moral, and social welfare of man; and,—

Whereas, The sacredness of the day is in many ways imperiled in our land, and not a few of our fellow-citizens are deprived of its inestimable blessings,—

We, the undersigned adult residents of the Dominion of Canada, do hereby petition your honorable House to enact such laws as will secure the better observance of the Lord's day in the Dominion, in all matters pertaining to the general railway traffic, the management of the postal service, and the management of railways and canals belonging to the Dominion; as well as all other matters over which Parliament has control; and we humbly beg to press upon your consideration that the proper observance of the Lord's day is, in the highest sense, necessary to the promotion of peace, order, and good government in a free Christian land.

And your petitioners will ever pray.

The reader can see that the same efforts are being put forth for Sunday laws in Canada, that are being made in the United States. May God help the dear brethren in Canada to be awake, and labor while freedom is still theirs.

Our brethren separated Tuesday morning, with courage and faith to press the battle as never before. Bro. Morse labored especially in the interests of the Sabbath-school work, the canvassing work, and the tract and missionary work. Our brethren appreciated his efforts. We believe that there are better days for the cause in the Queen's dominion. May God greatly bless our dear brethren in Canada the coming year.

R. A. UNDERWOOD.

AN APPEAL IN BEHALF OF THE FRENCH-SPEAKING PEOPLE OF AMERICA.—NO. 9.

(Concluded.)

THE life of the true French laborer will not be one exempt from toil, fatigue, exposure, hardship, watchings, sacrifices, and persecution. He who espouses the French cause as a worker with and for the dear Saviour, will have plenty of these; but with them he may have a sense of God's approbation, the cheering and mighty workings of the Spirit of promise, precious souls delivered from the power and bondage of error, sin, and superstition, as seals of his ministry and the bright prospect of sweet rest and an everlasting life of felicity with them and with all the redeemed when the toils and battles for the Master are over.

Wherever he is, whether in British America, in the United States, in the West Indies, or in South America; whether in France, in Switzerland, in Belgium, in Africa, or in Asia, he may delight in God's works, and see in them, and in nature, and in men, signs of the coming of the One who suffered, groaned, and died for him, and whom his soul loves. Foul and base envy will follow him at times, but it also followed the Master and the saints and martyrs of the past. It followed the discoverer and the explorers of America. It followed Christopher Columbus, made him suffer much, and for awhile defamed his noble character. It followed La Salle, and actuated three of his companions to put him to death in the territory now called Texas.

The courage of the French missionary in America will be often tested, but he can be encouraged by the example of the early Catholic and Protestant missionaries to the Indians, and by the adventures and daring deeds of explorers and early settlers, and even by those of military men. Who can read the account of the last military deeds and last words of Montcalm and Wolfe in the decisive battle between the French and the English at Quebec, Sept. 13, 1759, without admiring their courage, their fidelity to, and love and sense of honor for, their respective causes and countries? Both those men fought bravely at the head of their men, and both were mortally wounded in the engagement. Wolfe, the British commander, fell in the moment of victory. "See how they run!" one of his officers exclaimed. "Who run," demanded Wolfe, opening his eyes like a man aroused from sleep. "The enemy, sir," was the reply. "Now, God be praised! I die in peace," he murmured; and turning on his side, he calmly breathed his last. Montcalm, the French commander, also fell, and on being told that he could not live long, he said: "So much the better; I shall not live to see the surrender of Quebec."

O that we might have the same heroism, fidelity, and sense of honor for God and the cause of present truth, the best of causes, and be willing to lay down our lives for Jesus and his truth, if necessary! But God does not require us to sacrifice our vitality and our lives carelessly and without necessity.

At our French Christmas in Battle Creek last winter, our hall was ornamented with the French, American, and Swiss flags. Two more flags were lacking to answer to those represented; namely, the English and the Belgian. God be praised that there is now harmony between these nations, so that our laborers belonging to them can labor together as brethren, and can be protected, whether on British, French, American, Swiss, or Belgian soil! Providence is now favoring us with peace, that we may do work that can be more easily accomplished in time of peace than in time of war. It was so at Christ's first advent, especially at the opening of the work of Christianity, and at the opening of the Reformation. Shall we improve this our golden opportunity to sow the seeds of truth everywhere? or shall we wait till the excitement and realities of a general war shall come upon us, making it ten times harder to do our work than it is now?

God help us to work while the day lasts, for the night will soon come, in which no man can work. It is no time now to be laying up treasures on earth, or to be seeking worldly honor. These things will soon pass away like the bubbles on the ocean. Soon all that can be shaken will be shaken, and men's hearts shall "fail them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26. We shall then need a deep experience in the things of God to be able to stand, and the way to obtain this is to work for the salvation of others. In doing this, we shall learn the lesson of leaning on God, and deriving from

him that help and grace that will enable us to meet any emergency.

May God help us to go forward, and work as we never yet have done. May we work together in peace, love, and harmony, having as the great incentive of all our words and acts in the work of the Lord, the glory of God and the salvation of our fellow-men.

D. T. BOURDEAU.

MAINE CONFERENCE PROCEEDINGS.

THE first meeting of the twenty-third annual session of the Maine Conference of S. D. Adventists was held in connection with their camp-meeting at Pittsfield, at 4 p. m., Aug. 20, 1889. The President occupied the chair. Prayer was offered by Prof. G. W. Caviness. Four churches were represented by delegates. The reading of the minutes of the last annual session was postponed till some future meeting. All ministering brethren from other Conferences, and all visiting brethren in good standing in their respective churches, were invited to take part in the deliberations of the Conference.

Several persons presented themselves as delegates, but not having credentials, it was voted that a committee of three be appointed by the Chair, to examine the claims of such applicants, and report at the next meeting. The Chair named as that committee, R. S. Webber, S. J. Hersum, P. B. Osborne.

The Chair was authorized to appoint the usual committees, which were announced as follows: On Nominations, W. R. Clarke, I. C. Choate, Geo. W. Whitney; on Resolutions, R. A. Underwood, R. S. Webber, H. C. Giles; on Credentials and Licenses, T. S. Emery, E. C. Taylor, G. B. Umberhind; on Auditing, B. F. Davis, J. L. Prescott, J. W. Keniston, Timothy Bryant, Amos Rowe, Wm. H. Moody.

Adjourned to call of Chair.

SECOND MEETING, AT 10 A. M., AUG. 22.—Delegates recommended by the committee appointed at the previous meeting, were received from fourteen additional churches and bodies of Sabbath-keepers.

Voted, That the church recently organized at Danforth, with its delegates, be received into the Conference.

The minutes of the last annual session were read and accepted.

The Committee on Resolutions offered the following as their report:—

Resolved, That we deem it the duty of our churches to be more prompt in the election of their delegates.

Resolved, That the clerk of each church make out credentials for the delegates, and send them to the State Secretary two weeks prior to the session of the Conference, and notify the delegates of the fact.

Resolved, That the Conference Committee be authorized to appoint the Auditing Committee, year by year, at least two weeks prior to the session of the Conference.

Resolved, That it is the sense of this Conference that the interests of the cause in the provinces of New Brunswick, Nova Scotia, and Prince Edward Island will be best promoted by the formation of a separate Conference, with auxiliary organizations to include the territory named, and we hereby request the General Conference to take favorable action in this matter at its next session.

Resolved, That we recommend students from this Conference to take their preparatory course at South Lancaster Academy.

G. W. Caviness spoke at some length of the advantages of South Lancaster Academy as a preparatory school for those students desiring a collegiate course; also of the excellent work done by canvassers sent out from the school. Eld. R. A. Underwood said that as the school at South Lancaster and others were branches of the College at Battle Creek, and the College could not accommodate all, it was the mind of our educators that the preparatory course should be taken before entering the College. S. J. Hersum and H. C. Giles coincided with the previous remarks, after which the resolution was adopted.

The Committee on Nominations recommended the following persons for officers of the Conference for the ensuing year: For President, J. B. Goodrich, West Palmyra, Me.; Secretary, T. S. Emery, Cornville; Executive Committee, J. B. Goodrich, T. S. Emery, E. C. Taylor (So. Norridgewock); Camp-meeting Committee, Geo. B. Umberhind, Richmond; B. F. Davis, Presque Isle; G. W. Whitney, So. Norridgewock. The report was accepted, and the persons named were elected as recommended.

Adjourned to call of Chair.

THIRD MEETING, AT 9 A. M.—The report of the Committee on Credentials and Licenses was presented as follows, and credentials and licenses granted accordingly: For Credentials, J. B. Goodrich, R. S. Webber, S. J. Hersum, P. B. Osborne; for License, H. C. Giles, G. W. Howard, S. H. Linscott.

Adjourned *sine die*.

J. B. GOODRICH, Pres.

T. S. EMERY, Sec.

CANVASSING IN NORTHWESTERN MISSOURI.

WE came to Oregon, Holt Co., Mo., June 7, direct from the Ottawa, Kan., camp-meeting, to work under the jurisdiction of the Kansas Conference.

Since that time our company of five has canvassed Holt County and part of Atchison County for "Bible Readings for the Home Circle." The Lord has greatly blessed us in placing the truth in the hands of the people, for which we feel very thankful. Surely the Lord has a people here. We meet many who seem to be hungering for more light upon the Scriptures, especially upon the prophecies and the second coming of Christ. We have made one delivery since coming here, and will make another the first of October. We have delivered and taken orders for \$1,750 worth of books since coming to this field of labor. The Lord is good. He has blessed us in preparing the hearts of the people to purchase "present truth." It seems to me that reports from other canvassing companies would be a source of strength and encouragement to those who are carrying the third angel's message from house to house. Brethren, we are nearing the close of this earth's history. Soon the angels will loose the four winds of the earth.

C. W. HARDESTY.

WORDS FROM A CANVASSER.

MY experience in the canvassing work has been most interesting to me, and by request I will say a few words through the REVIEW. I began canvassing twelve years ago. I worked two weeks, took one order, and then gave it up because I was confident I had no talent in that direction. But I could see clearly that it was an important branch of the Lord's work, and I felt so strongly impressed with its importance and my duty, that I resolved to try it again. I took "Great Controversy, Vol. IV.," read it carefully, and studied the canvass thoroughly. Not feeling free to begin work where I was known, I drove seventy-five miles before I made a canvass. The Lord blessed my first effort, and after making five calls I had three orders. I spent the rest of the day in seeking the Lord, and I felt the power of the Spirit of God in a great measure. The second day I took six orders, the third eight, and in eleven days I had taken over sixty. I delivered every book, and sold two extra ones. I worked over five months before I lost an order. I was in Southern California, and at that time was the only canvasser in all that field.

Others saw the importance of the work, and took hold with equally good results. We then began holding canvassers' meetings, which proved a success. The brethren became interested, and made it manifest. In a short time, workers had gone out from the Norwalk, Santa Ana, Pasadena, and Los Angeles churches, and then the work began to move as never before. The Norwalk church was small, but it sent out nine workers. In a short time, we had about twenty canvassers in the field. Not one of those who had had a special drill made a failure of the work, and no one thought of entering the field without this preparation. Brethren left their farms, and engaged in canvassing for a livelihood, and now could not be induced to return to their former occupation.

We cannot, in our shortsightedness, tell what humble instruments God can use to his glory. Several cases have come under my observation that have taught me a valuable lesson. One brother who was anxious to canvass, after working a short time with the "Marvel of Nations," returned home. He had taken but one order. It seemed that he could never become a successful canvasser. I studied the matter over, and advised him not to try to canvass. Many said, "If he makes a success of it, we will all go to canvassing." I have not seen their names on the summary yet; but this same brother has since taken hold of the work, and had good success in very difficult territory. We cannot fathom the mercy of God, and his blessings are beyond our comprehension.

An uneducated farmer, having poor address, decided to canvass. Some remarked, "If I could not beat him, I would never canvass." This man at the very start sold in nine days 122 "Bible Readings," in making 160 calls. Will we never learn not to discourage those engaged in the work of the Lord? The Spirit of God can make humble instruments successful in the Lord's cause, and it is indispensable in our canvassing work. Every one who really loves the third angel's message, possesses talent.

Why do not our brethren see the importance of the canvassing work? It is fast developing into one of the best methods of spreading the truth. The time is fast coming when the Conferences will not send a minister into a new field unless it has first been thoroughly canvassed. They should not do so now; but where are the canvassers? There are hundreds

of our people who could earn a living by selling our publications. You would not hesitate to sell the productions of your farm; then why hesitate to spread the third angel's message in this way, that God has in his mercy given you for the benefit of others? I earnestly pray that the canvassing work may increase one hundredfold in the next few months. Do not hesitate to take hold of it. It is God's work, and he will bless the faithful efforts of his servants.

The Lord's work was carried on in this field when hard times had driven all other agents out of it. Hundreds of books were sold, and now a number are keeping the Sabbath as fruit of the work done. We may expect opposition, because our books contain enough saving truth to arouse the hatred of its enemies. But the Lord is all-powerful, kind, just, and good, and we may gain from him power and wisdom.

As the territory became limited in Southern California, the Conference thought best to scatter the laborers, so a company was sent to this State. We trust the Lord will bless the work in Nevada. There are only seven in the company now, but some of the brethren here say they will join us in the work in a short time. Some are going to have a home in God's kingdom, and it will be those who are faithful to duty, and who struggle to warn the world of its impending doom.

JAY MC CULLOCH.

Reno, Nevada.

MISSOURI TRACT SOCIETY.

Report for Quarter Ending June 30, 1889.

No. of members.....	317
" reports returned.....	105
" members added.....	4
" " dismissed.....	3
" letters written.....	210
" " received.....	88
" missionary visits.....	1,241
" Bible readings held.....	215
" persons attending readings.....	433
" subscriptions obtained for periodicals.....	59
" periodicals distributed.....	1,793
" pp. books and tracts distributed.....	50,801
Cash received on sales, \$747.12; on first-day offerings, \$54.27; on city missions, 25 cts.	

JAMES KLOSTERMEYER, Sec.

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 1.—HEBREWS 1:1-7.

(Sabbath, Oct. 5.)

Introductory Notice—To Teachers.

THERE is one thing I would like to impress upon the mind of every teacher, that is, the importance of knowing that his pupils understand the words of the lesson. The letter to the Hebrews is among the things of which Peter wrote (2 Pet. 3:16), and not a little study is required to obtain clear ideas of these things.

I have had considerable opportunity to observe that pupils often go groping through their lessons for want of a proper understanding of the terms used. In the letter to the Hebrews are found many words not often heard by young people, the meaning of which may not be perfectly clear to them. In studying such a book as this, the teacher could not engage in a more profitable exercise than to spend a minute or two in questioning the class on the meaning of the words, before he engages in the regular class work. In most cases he will not only find that he has not lost time by so doing, but he will soon perceive that his work has been more satisfactory, the truths of the lessons being more deeply impressed on the minds of the scholars.

J. H. W.

1. To whom was this letter written?

2. Compare the opening words of this epistle with those of other epistles, and state the differences observed.

3. By whom did God speak in times past?

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets." Heb. 1:1.

4. In what different ways has God spoken to men?

Ib.; also compare Gen. 15:1; 18:1, 2; 19:1; 20:3; Num. 12:6-8.

5. By whom has the Lord spoken in these last days?

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:2.

6. What do the words "these last days" mean?

7. To what is the Son appointed heir?

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:2.

8. Are any other heirs with him?

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:16, 17. "Therefore let no man glory in men. For all things are yours;

whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. 3:21-23.

9. By whom were the worlds made? Heb. 1:2. (See John 1:1-3; Col. 1:16.)

10. In whose glory and image is the Son?

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:3.

"Who is the image of the invisible God, the first-born of every creature." Col. 1:15.

11. How only can we learn and understand the glory and fullness of God's power and grace?

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1:18.

"If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" Chap. 14:7-9.

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." 1 John 5:20.

12. How and by whom are all things upheld?
Ans.—All things were made by the Word, and are upheld by the same. Heb. 1:3.

13. How did this mighty and exalted Being purge us from our sins? Ib.; compare chap. 9:26.

14. How could a being of such glory and power purge our sins by the sacrifice of himself?

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14.

"Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:6-8.

15. Did this mighty One exist before he came into this world?

"I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." John 16:28.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Chap. 17:5.

16. Where is he now sitting?

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high?" Heb. 1:3. (Compare chap. 8:1; Rev. 3:21.)

17. What has he obtained by inheritance?

"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Heb. 1:4.

18. What is that more excellent name?

"For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" "But unto the Son he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom." Verses 5, 8.

19. Who are commanded to worship him?

"And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." Verse 6.

20. What are the angels in their nature?

"And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." Verse 7.

21. What office do they fill? Ib. Ministers are servants. (Compare Rev. 19:10.)

22. Describe their power and glory. (See 2 Kings 19:35; Eze. 1:14; Dan. 10:6.)

23. What assurance does this afford to the saints in the dangers of this world? (For an illustration see 2 Kings 6:12-17.)

"The angel of the Lord encampeth round about them that fear him and delivereth them." Ps. 34:7.

NOTES.

For the omission of the apostle's name to this epistle, several reasons have been conjectured, the most plausible of which are, (1) that as it was designed to be read by the unbelieving Jews, Paul omitted his name on account of the prejudice against him among that class; and (2) that as Paul was particularly an apostle to the Gentiles (Gal. 2:9; Rom. 11:13), he refrained from assuming any character of authority over the Hebrew converts, who were in the care of other apostles.

This letter evidently was written to those who were familiar with the Scriptures—with those things which the Lord had spoken by the prophets. It is from the very beginning an argument from the Scriptures on the dignity, the Messiahship, and the priesthood of Christ. It argues most conclusively the typical character of the

sacrifices and services of the Levitical law, and the insufficiency of those offerings to take away sin. It was, no doubt, written "to the Hebrews," being a commentary on their laws. It contains convincing proof of the truth of the gospel as it was then preached by the apostles.

In all the other epistles, except those of John, the writers place their names at the beginning. This to the Hebrews gives no intimation of its authorship. Luther suggested that it was written by Apollos, and his suggestion has been taken up and followed by a number of writers on the continent of Europe. But we see no reason to believe that he was correct. Paul was a ready writer, having written thirteen letters under his own name, several of them of considerable length. Of Apollos as a writer we know nothing. Paul was a strong and logical reasoner. The letter to the Hebrews shows his cast of mind. Though Apollos was mighty in the Scriptures, of his style we have no possible means of judging. For ascribing this letter to Paul we have good reasons; ascribing it to Apollos is a mere conjecture without satisfactory reasons. It is a striking fact that no early writer ever suggested Apollos as its author.

This letter reminds us of the abrupt manner of the beginning of Genesis and the Gospel according to John, in announcing God and his works. It does not deal with personal, or private, or even church matters, as do the other letters. We cannot be too thankful for the instruction it contains.

The expression "these last days" does not mean the same in all places of its occurrence. When spoken before the advent of the Saviour, it generally means the last dispensation, the gospel age. Joel 2:28 is not rendered "the last days" in the English version, but Acts 2:16-20 contains an inspired comment on the text, and proves that it means the last days. The original will bear that construction. Acts 2 also shows, by the events prophesied of, that the expression there covers the entire gospel dispensation. But when spoken in this dispensation, as in 2 Tim. 3:1 and 2 Pet. 3:3, it refers to the last days, or last part of this dispensation. The words of Jesus in John 6:39, 40, 44, 54, refer "the last day" to the day of his coming and the resurrection. Hence the last days of this age are the days just preceding his coming. In Heb. 1:2, the last dispensation is meant.

In the former dispensation, God had spoken through holy men, patriarchs, prophets, and others, revealing himself in such a manner as was possible with the imperfect instruments through which the operations of his Spirit were conducted; but in Christ, who is the Son of God, this revelation is made perfect. Christ is "the way, the truth, and the life," and being infinitely superior to men and angels, that which he speaks has the highest possible claim upon our attention. Dr. Barnes says: "There is a great variety of subjects which we now see clearly, which were very imperfectly understood by the teaching of the prophets, and would be now if we had only the Old Testament," among which he enumerates, (1) the character of God; (2) the way in which we may be reconciled to him; (3) the perfection and breadth of the law; and (4) the future state, including the judgment and the resurrection of the dead.

As God made the worlds by his Son, and all things are upheld by him, and as "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19), it follows that we see and know absolutely nothing of God the Father, either in creation, in providence, or in salvation and redemption, but what is revealed to us through his Son. The Lord Jesus Christ is, in every respect, the manifestation of God to man. "For it pleased the Father that in him should all fullness dwell." Col. 1:19.

Heb. 1:3 corresponds to Col. 1:16, 17, which says that by him, that is Jesus, "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." The word "consist" means literally, *stand together*; and the text means that as Christ created all things, so he preserves them; he upholds them by the word of his power—the same word that caused them to exist.

"Purged our sins." A reference undoubtedly to the sacrifice of Christ on the cross, by means of which the sins of all believers are taken away. The text does not teach that the work of redemption had been completed by this act, or that the sins of all mankind had been removed;

but that he had made the sacrifice which had power to remove sin in all who would avail themselves of it.

"Being made so much better than the angels." The word "better" here does not refer to moral character, but to exaltation of rank. As Mediator, as the Son of God in our nature, he is exalted far above the angels.—Barnes.

"By inheritance." As a son has a rank in a family above servants; as he has a control over the property above that which servants have, so it is with the Mediator. He is the Son of God; angels are the servants of God and the servants of the church.—Barnes.

The words which the apostle quotes from the second psalm, "Thou art my Son, this day have I begotten thee," have their application to Christ at his resurrection. Acts 13:33. On the meaning of the expression, "this day have I begotten thee," Dr. Barnes says: "It must, from the necessity of the case, be understood figuratively; and must mean, substantially, 'I have constituted or appointed, thee.' . . . He [Christ] has been addressed and treated as a Son—which none of the angels have. They are regarded simply as ministering spirits. They sustain subordinate stations, and are treated accordingly. He, on the contrary, is the brightness of the divine glory. He is treated and addressed as a Son. In his original existence this was so. In his incarnation this was so. When on earth this was so; and in his resurrection, ascension, and exaltation to the right hand of God he was treated in all respects as a Son—as superior to all servants, and to all ministering spirits."

Special Notices.

THE MINNESOTA CONFERENCE SCHOOL.

DESCRIPTIVE circulars of the Minnesota Conference School are now ready, and may be had by sending address and stamp to the principal. The school will open Oct. 2. Those who desire to come, whether old or new students, should make application, and be notified of their acceptance before coming. This is necessary that we may know for how many to provide. See circulars for form of application. Many applications have been received, and the prospect is good for a larger and better school than last year. Those coming should apply at once. Direct all communications concerning the school to C. C. Lewis, 338 (not 336) E. Lake St., Minneapolis, Minn. CONFERENCE COMMITTEE.

News of the Week.

FOR WEEK ENDING SEPTEMBER 21.

DOMESTIC.

—Santa Ana, Cal., was shaken by an earthquake Monday afternoon.

—Heavy frost, Sunday night, in the Necedah, Wis., district caused serious losses to cranberry growers.

—One hundred Arabs from Syria arrived at New York on Monday, and were locked up, pending action as to their admission.

—The New Era Exposition at St. Joseph, Mo., with all the exhibits, was burned Sunday night. The total loss is figured at \$259,000.

—Throughout Northwestern Illinois and Southern Wisconsin, the thermometer fell nearly fifty degrees from Saturday to Sunday night.

—Citizens of Hackberry, Arizona, are fearing an attack from the Indians located near that place, and are preparing to defend themselves in case of an outbreak.

—By the fire in Bamberger, Bloom & Co's. establishment at Louisville, Sunday night, five men lost their lives, and others were wounded. The total financial loss aggregates \$1,263,000.

—The steam yacht "Leo," with nine men on board, was wrecked on Lake Erie, Sunday night, off Avon Point, near Cleveland. All hands were lost. Two of the bodies were recovered Wednesday morning, and search is being made for the others.

—The bursting of a dam, Tuesday night, at Springton Forge, near Coatesville, Pa., flooded the district, and caused farmers to flee to the hills for safety. The damage done will reach thousands of dollars.

—The dam of the Kennebec Ice Company at Hibernia, Pa., gave way Tuesday. A large amount of water rushed down the Brandywine, causing it to overflow its banks, carrying away one bridge and several buildings. As far as is known, no one was drowned.

—Wet weather and high winds have ruined the peach crop in New Jersey. In Hunterdon County alone the loss will reach \$100,000.

—During the three months ending Aug. 31, there were exported to England 90,000 head of cattle, 40,000,000 pounds of fresh beef, and 34,000,000 pounds of canned beef.

—Fire at Snohomish, W. T., Thursday night, entirely destroyed the extensive saw-mills of Blackman Bros. The loss is estimated at fully \$150,000, on which there is no insurance.

—An accident on Friday to the electric railway up Mission Ridge, near Chattanooga, Tenn., resulted in injuries to a number of persons from Illinois and Indiana who were attending the reunion of Wilder's Brigade.

FOREIGN.

—The Paris exposition will be closed Oct. 31.

—The Mexican congress and the Dutch parliament are now in session.

—Cholera has made its appearance in Bagdad, and the disease is spreading in Western Persia.

—The floods of Aug. 20, in Japan, resulted in the drowning of 10,000 persons; 20,424 are now receiving relief.

—Malietoa, the deposed Samoan king, has returned to power, and German support has been withdrawn from Tamasese.

—Owing to his articles on Siberian prisons, George Kennan was, on Monday, elected an honorary member by the Polish National Alliance.

—The Vienna correspondent of the *London Times* says that negotiations have been privately begun for an offensive and defensive alliance between Montenegro and Serbia.

—The Chinese Government has decided that several railways shall be built in the empire, and a decree has been issued ordering the beginning of work on the proposed road to Han-Koo.

—The French Chamber of Deputies is split into two factions, represented respectively by M. Clemenceau and M. Ferry. The former favors constitutional revision, and the latter violently opposes it.

—The latest news from Stanley reports him as marching toward Mombasa, on the east coast, which he is expected to reach in about six weeks. Emin Bey still sticks to his province in Central Africa.

—The greatest known depth of the ocean is midway between the island of Tristan d'Acunha and the mouth of the Rio de la Plata. The bottom was there reached at a depth of 40,236 feet, or seven and three-quarters miles.

—On the night of Sept. 19, several thousand tons of rock slid from the end of Dufferin Terrace, Quebec, to Champlain St., 300 feet below, demolishing seven dwellings and killing a large number of people. Twenty-five bodies have been recovered.

—The English and Italian governments have signed a more stringent anti-slavery convention than has hitherto existed. The new convention declares the slave traffic to be an act of piracy, and enables cruisers to deal more promptly with captured slavers. The Mediterranean is excluded from the operations of the treaty.

RELIGIOUS.

—There are five classes of Adventists in the United States. They have 1,575 churches, chapels, and halls, 840 ministers, and 100,712 communicants.

—Bishop Fowler, of the M. E. Church, has warned the United States that the blood of their best residents in China will pay for the violation of treaties with that country.

—At the close of the National Colored Baptist Convention at Indianapolis on Thursday, the Rev. E. K. Lone, of Savannah, Ga., said that out of 3,000,000 Baptists in the United States 1,362,273 were colored; and that when the emancipation proclamation was issued, there were but 300 colored Baptists in the country.

Appointments.

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

PROVIDENCE permitting, I will meet with the church at Iroquois, S. D., Sept. 28, 29. I hope all within a reasonable distance will be present.

W. W. SHARP.

THE next quarterly meeting of the church at Syracuse, N. Y., will be held Oct. 12, 13, the second Sabbath and Sunday of the month. Eld. A. E. Place is expected to be present, and there will be an opportunity for baptism. Let all scattered members of this church take note of this.

C. E. GILBERT, Elder.

THE district quarterly meeting for Dist. No. 2, Ohio, will be held at Waterford, Oct. 12, 13. We trust our brethren in the district will make it a point to be there in full force, with delegates from every church in the district.

H. M. MITCHELL, Director.

THE quarterly meeting for Dist. No. 11, Kan., will be held at Severy, Oct. 19, 20. We hope to see a good attendance. It is expected that Brn. Haskell and Brook will be present. Please bring comfortables for bedding. Come prepared to have a good meeting.

ROBERT AITKEN, Director.

THE Lord willing, I shall meet with the churches in New York as follows:—

Newburg, Oct. 1-6
Lancaster, " 12, 13

As these may be the last meetings I shall hold in New York for some time, I trust there will be a large attendance at all these meetings.

M. H. BROWN.

ADDRESS.

THE permanent address of Eld. Geo. O. States is Boulder, Colorado.

Obituary Notices.

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

FLEMING.—Died at Newark, Ohio, Aug. 5, 1889, of flux, Emmet Ray Fleming, aged 2 years, 11 months, and 20 days; also his little brother died of the same disease, only three or four days later. Both rest together, side by side, waiting the voice of the Son of God which will raise the dead. Thus in a few short days Bro. and sister Fleming were bereft of their only children, and left to the uncertainty of human life and worldly anticipations. May God lead their minds for comfort and consolation to the promises of the dear Saviour, that there shall be no more death.

O. F. GUILFORD.

FELSHAW.—Malinda Felshaw, wife of George Felshaw, died Sept. 7, 1889, in Arbia, Tuscola Co., Mich., aged 78 years, 1 month, and 26 days. Being aged and feeble, a slight cold in three days terminated in her death. Sister Felshaw from her youth was possessed of a sympathetic spirit and a remarkably tender conscience. These, combined with the religion of Christ, made her an amiable woman. She, with her husband, who survives her, embraced the third angel's message at Buck's Bridge, N. Y., in 1852. They both attended the camp-meeting at Saginaw, Mich., and were much blessed. The husband and two daughters mourn the loss of a wife and mother, but they have the assurance that she will come forth in the first resurrection. A funeral address was given from Rev. 14:13.

M. B. MILLER.

MIKKELSON.—Died at his home near Wesley, Iowa, Sept. 3, 1889, of typhoid-pneumonia, Bro. Halver Mikkelsen, aged thirty-one years. Bro. M. embraced the Sabbath and kindred truths in the year 1884, since which time he has lived a devoted Christian. He leaves a wife and three small children to mourn his loss, besides an aged father and mother and many other friends. He was perfectly reconciled, and before dying called all his friends around him, and admonished them to be faithful to the end, also to keep up the prayer-meeting, of which he was the leader. He died in hope of the first resurrection. As we failed to get a minister of our faith, the services were conducted by the M. E. minister, in the M. E. meeting-house at Wesley. The church will feel the loss of Bro. Mikkelsen, and especially the little company at Wesley, of which he was the leader.

WM. CLEARY.

GOODNOUGH.—Died near Chadron, Neb., Aug. 10, 1889, Harvey, son of Geo. and S. M. Goodnough, aged 8 years, 5 months, and 7 days. The circumstances connected with his death are indeed sad. After Sabbath-school, on the day of his death, he started, in company with his uncle, to go to his sister's home. After they had gone several miles, and while near the crossing of a creek, a high wave of water, caused by a water-spout, swept down upon them, and little Harvey, with the two teams, was carried away and drowned. The next morning his lifeless form was carried home to the grief-stricken family, who entertain hopes of seeing him again when Jesus shall make up his jewels. Harvey was a member of the Sabbath-school, and was much loved by all who knew him. He leaves parents, three sisters, and three brothers to mourn his loss. Funeral conducted at the home by G. J. Powell (Congregationalist).

M. N. JENKINS.

RICKABAUGH.—J. M. Rickabaugh died in Pueblo, Col., Aug. 21, 1889, of a complication of diseases which finally terminated in consumption. Bro. Rickabaugh was born April 3, 1829, in Cumberland, Pa., and was, at the time of his death, aged 60 years, 4 months, and 18 days. He united with the M. E. Church at an early age. In 1863 he moved to Colorado. In August, 1888, Eld. Pegg was holding tent-meetings in Pueblo, and Bro. Rickabaugh accepted the truths of the third angel's message. Since that time he has been an active member of the Adventist church in Pueblo. He professed great faith in the soon coming of the Lord. He bore his sickness, of about two months' duration, with much patience. During this time he was very anxious to be at rest in Jesus until the first resurrection. He passed away with the hope that when the Lifegiver should come, he would be awakened out of sleep. He was a kind husband and father, and his loss is deeply felt by his sorrowing family and brethren. Remarks from Ps. 4: 8, first clause, by J. B. Wilson, local elder of Pueblo church.

H. A. WHITTAKER.

STRONG.—Died in Battle Creek, Mich., Sept. 11, 1889, Earl Jay Strong, only child of Philip and Roby Strong, of Kalamazoo, Mich., aged eighteen years lacking one day. The circumstances connected with the death of this young man were peculiarly painful. He had completed a course of study in the Kalamazoo city schools, where he had resided with his parents the past eight years, and obtained a situation in the REVIEW Office to earn means to pursue an advanced course of study. He had been but two or three hours at his work, taking up books on the elevator to an upper store-room of the building, when by some means—how, it is not known, as he was alone on the floor where he was working—he was caught by the elevator and instantly killed by a fracture of the skull. The funeral was held in the Tabernacle, Sept. 13, and largely attended by a sympathizing congregation. Earl was always delighted with books, and possessed a special aptitude for mastering their contents. His ambition was strong, and his hopes high for the future. He was a dutiful and obedient son, and at times had manifested considerable interest in religious things. A universal favorite with his fellow students at Kalamazoo, his death was keenly felt by them. They sent one of their number, on the day of the funeral, with a beautiful floral tribute, and addressed to Bro. and sister Strong the following note:—

DEAR MR. AND MRS. STRONG: The girls and boys of Earl's class wish to extend to you their sincere sympathy in your great sorrow. We feel that in his loss we lose a friend who was always remarkable for his good nature and happy ways among us. Hoping that you may be comforted in your bereavement, we are,

Yours sincerely,
CLASS OF '88.

The blow naturally falls with great severity upon Bro. and sister Strong, but they hope in God, and confide in his wisdom in the disposal of all events. It has been a pleasure to the friends here to show them all the kindness and sympathy in their power, but only the Lord can heal hearts so sorely tried. To this end we trust he may work for, and abundantly bless them.

U. S.

THE TITHING SYSTEM,

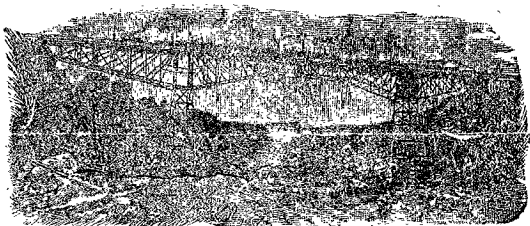
OR GOD'S PLAN FOR SUPPORTING GOSPEL LABOR.

A forcible argument, showing the obligation of the tithing system in the gospel dispensation, and an application of its principles to the present time. By G. I. Butler. 112 pp., 12mo, 10 cents.

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EAST	Mail	Day Express	N. Y. Express	At Night Express	Night Express	Kal. Accom'n	Local Pass'gr.
STATIONS.							
Chicago	am 7.55	am 10.35	pm 2.10	pm 10.10	pm 2.10	pm 4.50	
Michigan City	pm 10.08	12.25	4.43	am 12.25	11.27	6.58	
Niles	11.40	pm 1.30	5.40	1.50	am 12.55	8.17	
Kalamazoo	1.12	2.45	6.58	3.35	2.27	pm 10.40	pm 5.30
Battle Creek	1.55	3.20	7.38	4.20	3.15	am 7.15	6.25
Jackson	3.35	4.39	8.49	6.15	4.45	9.35	8.20
Ann Arbor	5.04	5.43	9.41	7.50	6.00	10.43	
Detroit	6.30	6.25	10.45	9.20	7.30	11.50	
Buffalo	3.30	am 4.50	am 7.15	pm 6.55	9.05	pm 8.05	
Syracuse		6.50	9.15	8.00		11.45	
Rochester		9.30	11.35	10.15		am 2.15	
New York		pm 7.00	pm 8.50	am 7.20		11.15	
Boston		10.00	10.50	9.35		pm 2.50	
WEST.	Mail	Day Express	Chicago Express	Pacific Express	Evening Express	Kal. Accom'n	Local Pass'gr.
STATIONS.							
Boston		am 8.30	pm 8.00	pm 9.15			
New York		10.03	6.00	11.30			
Syracuse		pm 7.40	am 2.10	am 9.05			
Rochester		9.55	4.20	11.30			
Buffalo		8.30	am 12.15	6.15	pm 1.30		
Detroit		am 10.00	8.00	pm 12.20	am 10.10	pm 4.00	
Ann Arbor		11.35	9.22	2.24	9.15	5.22	
Jackson		pm 12.05	10.05	3.27	am 12.54	10.55	am 6.25
Battle Creek		1.55	11.35	4.35	2.15	am 12.27	8.62
Kalamazoo		2.45	pm 12.13	5.15	3.07	1.20	pm 9.45
Niles		4.20	1.30	6.27	4.32	9.06	8.40
Michigan City		5.42	2.43	7.32	5.43	4.32	9.00
Chicago		7.55	4.35	9.30	7.45	7.00	11.20

* Daily. † Daily except Sunday. ‡ Daily except Saturday.

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Time Table, in effect June 23, 1889.

GOING WEST.										GOING EAST.									
Limit	Exp.	Mail	Day	Expre	Expre	Expre	Expre	Expre	Expre	Limit	Exp.	Mail	Day	Expre	Expre	Expre	Expre	Expre	Expre
12.45	1.15	6.40	7.45	8.55	4.10	5.40	6.40	7.40	8.40	10.20	1.15	7.35	12.00	10.50	11.15	11.45	12.15	12.45	13.15
2.25	9.23	8.30	9.45	10.55	6.20	7.15	8.15	9.15	10.15	11.55	1.55	8.40	11.15	12.15	12.45	13.15	13.45	14.15	14.45
2.55	10.00	9.05	10.35	11.35	7.15	8.15	9.15	10.15	11.15	12.05	2.25	9.15	11.45	12.45	13.15	13.45	14.15	14.45	15.15
3.45	11.05	9.55	11.40	12.37	8.32	9.32	10.32	11.32	12.32	1.00	10.07	12.40	13.40	14.10	14.40	15.10	15.40	16.10	16.40
4.10	12.10	11.10	12.11	1.09	9.08	10.08	11.08	12.08	1.00	11.07	13.40	14.40	15.10	15.40	16.10	16.40	17.10	17.40	18.10
4.40	12.45	11.15	1.00	2.00	pm 1.00	2.00	3.00	4.00	5.00	1.00	12.05	13.05	14.05	15.05	16.05	17.05	18.05	19.05	20.05
1.28	11.41	1.48	2.50	—	—	—	—	—	—	2.59	8.11	1.48	—	—	—	—	—	—	—
1.38	—	—	—	—	—	—	—	—	—	2.48	—	—	—	—	—	—	—	—	—
6.15	2.23	12.30	2.50	8.45	—	—	—	—	—	2.05	7.25	12.45	6.10	—	—	—	—	—	—
6.50	3.05	1.05	3.35	4.25	—	—	—	—	—	1.25	6.50	12.00	6.45	—	—	—	—	—	—
8.10	4.15	—	4.52	—	—	—	—	—	—	12.05	—	—	—	—	—	—	—	—	—
8.40	4.30	2.30	5.10	6.55	—	—	—	—	—	11.50	5.30	10.50	4.30	—	—	—	—	—	—
10.10	7.00	4.45	7.30	8.10	9.45	—	—	—	—	9.05	3.20	8.15	2.35	—	—	—	—	—	—
pm	pm	pm	pm	am	am	am	am	am	am	Dep.	am	pm	pm	pm	pm	pm	pm	pm	pm

* Stops only on signal. Where no time is given, train does not stop.

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The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 24, 1889.

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REMAINING CAMP-MEETINGS FOR 1889.

WESTERN.			
Wisconsin, Boscobel,			1-7
CENTRAL.			
Iowa, Davis City,	Sept.	25 to Oct. 1	
Iowa, West Liberty,	Oct.	2-8	
SOUTHWESTERN.			
Kansas, Mound Ridge,	Oct.	1-7	
SOUTHEASTERN.			
*Tennessee, Nashville,	Sept.	24 to Oct. 1	
PACIFIC COAST.			
*California (general) Oakland,	Sept.	25 to Oct. 7	
" Arroyo Grande,	Oct.	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.

At the beginning of the last paragraph of Bro. Haskell's interesting article on p. 602, the reader will notice an abrupt break in the current of the narrative. We explain by saying that at this point a page of the manuscript was by some means missing.

Among the most welcome visitors to our table is our London paper, *The Present Truth*, published fortnightly at Paternoster Chambers, 48 Paternoster Row, London, E. C. It presents in each number a wide range of timely topics, its variety is such as to keep up a good interest in its columns, while its departments of General Articles, Home and Temperance, Editorial, The Watch Tower, The Missionary, The Sabbath-school, Bible Readings, and Interesting Items, are well maintained. It is doing good work in behalf of the cause in the English field, where such an organ is needed, and will become more and more efficient as the work enlarges there.

A RECENT number of the *Catholic Mirror* prints the following:—

The Spanish Government has sent to the civil governors of every province of the kingdom, a circular on the

subject of the movement for inducing the pope to reside in Spain, instructing the authorities to do everything in their power to discourage the project. It is scarcely necessary to remark that the government might have saved itself the pains.

THE *Christian Statesman* of Sept. 5, 1889, says:—

The magnitude of the victory in Cincinnati over the desecrators of the Sabbath, can hardly be appreciated at a distance.

So the victory in Cincinnati, in the eyes of National Reformers, is over Sunday desecration, and not over intemperance and the saloon. Well, that is what we presumed it would be from the first, if it should prove a victory at all. Shut the saloons up on Sunday, not because they ought to be shut up, but because it is Sunday. This is the bigness of the National Reformers' reform. Close the saloons on Sunday, and open them as wide as ever on Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, and call it a "victory"! Verily, their reform must be in the interests of something besides temperance.

REV. T. DE WITT TALMAGE is reported as having said in a recent sermon,—

There may be many years of hard work yet before the consummation, but the signs are to me so encouraging that I would not be unbelieving if I saw the wing of the apocalyptic angel spread for its last triumphal flight in this day's sunset; or if to-morrow morning the ocean cables should thrill us with the news that Christ the Lord had alighted on Mount Olivet or Mount Calvary to proclaim universal dominion.

How easily such men, and the multitudes who are swayed by their utterances, will be deceived by the last crowning deception of Satan, when, transformed into an angel of light, he appears in just this manner, and proclaims himself the long-expected Christ! Dr. Talmage would do well to notice what the Bible has to say concerning the manner of Christ's second coming. He would there find evidence that no ocean cables will be needed to announce to any part of the world the second coming of Christ.

THE *Christian Statesman* of Sept. 12 prints an article entitled, "Defiance of Law and Contempt of Human Life," referring to the illegal manufacture of whisky in Kentucky. We mention it not to question the propriety of the article, but to call attention to the fact that there are other and equally glaring instances of "defiance of law and contempt of human life" in that section of the South, which the *Statesman* must be aware of, but of which it is profoundly silent. We refer to such occasions as the breaking up of religious meetings by a crowd of armed hoodlums, with promiscuous shooting of fire-arms into the assembly, with intent to kill. The reader will remember in this connection what has been narrated in the REVIEW by Bro. Covert and Rees, of their experience in Tennessee. Of such scenes as this the *Statesman* takes no notice, and it is a significant fact that not one word of condemnation has ever been uttered by this journal or other organs of the National Reform party, for any outrage of this kind which has been brought to public notice. Their silence on the subject is profound, but entirely consistent with the principles which they advocate.

AN UNACCOUNTABLE STORY.

MANY months ago we were told that one who is making it his business to oppose Adventism was reporting that we had told him that the late Eld. J. N. Andrews just before his death, confessed to us his conviction that the term "Lord's day," in Rev. 1:10, refers to the first day of the week. The story was so utterly preposterous that we at once dismissed it as a case of strange mishearing or some unaccountable misunderstanding. But now the report comes to us again, this time from another source and another place, that the same individual is reiterating the same charge; and we therefore take this opportunity to notice it. The story is

false from beginning to end. Eld. Andrews never dreamed of any such idea, so far as anything he ever wrote or said goes to show. He never dropped to us even a hint of any such conviction on his part; and we have never told any one any such stuff. The whole story is a fabrication, and manufactured out of nothing. From snout to tail-tip there is not a bristle of truth in it; and we authorize any who may hear it, to brand it accordingly.

A CRAZY WORLD.

THE following item is clipped from the *Boston Herald*:—

The rapid increase of insanity is one of the serious problems of the day. It appears to be peculiarly a malady of modern civilization. The greater the civilization, the higher the ratio of the insane, and the increase is higher than that of the population. In the highest civilized countries, the proportion has grown to be something like one insane person for every 300 or 400 of the population. It has been said that, at this rate, within a comparatively short time insanity would become the rule, and civilization would disappear.

That the great increase of the number of the openly-adjudged insane is a sad commentary on the present state of society, and a cause for alarm, there is no doubt. But there is another species of insanity more wide-spread, and more rapidly increasing still. It is insanity to sin; and every one who persists in a life of rebellion against God and transgression of his laws, is so far insane. The only hope for our world is the coming and kingdom of our Lord Jesus Christ. Not till that reign of righteousness is established will the earth be under the control of people of a "sound mind."

FOUR DECADES.

As an illustration of the marvelous rapidity with which wonderful industrial revolutions are accomplished in these days, discoveries and applications in the use of electricity bid fair to surpass all others. Forty years ago, it was scarcely regarded in any other light than as a scientific toy; but now, according to the *Philadelphia Record*, there are not less than \$600,000,000 invested in the manufacture and use of electrical appliances; and the people pay an annual tax of between \$35,000,000 and \$40,000,000 for what they esteem an indispensable convenience. On this subject the *Boston Globe* says:—

It is not rash to predict that before many years there will be more money invested in electricity in the United States than in railroads. It is roughly estimated that there are already invested in electrical contrivances in this country over \$600,000,000, and that over \$80,000,000 have been invested within a year. We have already upward of eighty-five electrical railways in operation, and nearly 100 are reported to be in process of construction. Over 200,000 arc lights and 2,600,000 incandescent lamps are blazing every night, and there are 5,650 central electric stations generating power and light.

GENERAL CONFERENCE FOR 1889.

THE twenty-eighth annual session of the S. D. Adventist General Conference will be held in Battle Creek, Mich., Oct. 18 to Nov. 3, 1889. The first meeting will be held Oct. 18, beginning at 9:30 A. M.

Each State Conference is entitled to one delegate and an additional delegate for every 300 members. Those who have been in the employ of the General Conference during any part of the year, and receive credentials from the General Conference Committee, will be accepted as delegates.

The usual business of the Conference will be transacted, and plans will be laid for the advancement of the work the coming year.

O. A. OLSEN, Pres. Gen. Conf.

AN IMPOSTOR.

A MAN by the name of Crandal, about 55 years of age, 5 feet, 11 inches in height, blue eyes, high forehead, claiming to be a Seventh-day Adventist, with a family of grown-up children in Michigan, has been at different places in Allegany Co., N. Y., and has been received and entertained by some of our people, as a friend and brother. He has proved himself to be utterly unworthy of a name or place among the people of God, and has forfeited all right to expect hospitality. The object of this notice is to warn all our people against such a man, and if evidence is needed, it can be secured by addressing the undersigned at Williamsport, Pa.

L. C. CHADWICK.