

# 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.

VOL. 66, No. 51.

BATTLE CREEK, MICH., TUESDAY, DECEMBER 24, 1889.

WHOLE NO. 1846.

**The Review and Herald,**  
ISSUED WEEKLY BY THE  
Seventh-day Adventist Publishing Association,  
Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.  
50 Cents Commission for Each NEW Subscription.  
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

## ANTICIPATION.

BY E. J. JOHNSON.  
(Hart's Road, Fla.)

THE journey's almost o'er, our feet are nearing  
That home of endless blessedness and peace.  
Soon will our Saviour's glorious appearing  
Bring to our weary souls a sweet release.  
From earth's dread ills, from sinning and from sorrow,  
What joy to know we shortly shall be free;  
That pain to-day, and fear of the to-morrow,  
Will be forgotten in eternity!

With longings inexpressible, we're waiting  
To greet the friends long hidden in the ground.  
Who can depict the joy of that blest meeting,  
That only waits the last loud trumpet's sound.  
No more alone, but hands clasp hands, "together  
With them" we'll enter through the pearly gate;  
We'll walk the streets of gold, and by life's river,  
With rapture our reunion celebrate.

That will be home indeed, our Heavenly Father  
Will dwell with us, and we shall see his face;  
Shall hold sweet converse with our Elder Brother,  
Whose love prepared for us this wondrous "place."  
Nothing again from Jesus' love can sever,  
No sin or sorrow ever more annoy.  
Ages on ages, rolling on forever,  
Will but enhance the everlasting joy.

## Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

## THE WORK OF PREPARING FOR THE NEW YEAR.

BY MRS. E. G. WHITE.

CHILDREN may become missionaries for Jesus; and are there not youth who will give themselves to their Saviour before the new year comes? You need not wait for a special revival effort to be made; even to-day you may become soldiers of Christ. If you would be children of God, come to Jesus just as you are, and tell him you want to be his. Tell him that you want to love and obey him, and no longer do those things which are not pleasing in his sight. You are not to wait for any special feeling to know that you are accepted of him. Jesus bids you come to him, look to him, believe in him. He will accept you just as you are; for he can take away your sin, and give you strength to do those things which are pleasing in his sight. He loves you although you are sinful, and it is because he loves you that he is grieved with your wrong-doing. You cannot be happy while living in sin. You can be at peace only by choosing the right way. The psalmist says, "The fear of the Lord is the beginning of wisdom."

I need not address you as children and youth who have never been instructed; for you have been taught in the Sabbath-school, you have had brought before you the manner of life that is pleasing to God. We sincerely hope that at home your parents have given you instruction in harmony with the teachings of the heavenly Master. The principles and rules taught by those parents who love and fear God, are not new principles or original rules. They are precious old rules from the Lord of heaven. The experience of parents who love Jesus will be valuable to their children, as it will enable them to apply the principles of God to the daily lives of their little ones. Let children and youth understand that the work of disciplining them is required of their parents by the Lord, and that if children become impatient under this discipline, if they are displeased when they are restrained from evil, they are displeased and impatient with Christ and his commands.

Jesus clothed his divinity with humanity that he might have an experience in all that pertains to human life. He did not leave plans for the welfare of youth and children in obscurity and uncertainty. He became a child, and in his life we find an example of what is the proper development of childhood. He was subject to his parents. Then why should children and youth be surprised if their God-fearing parents manifest prayerful solicitude for them, and watch with anxious interest over their course during the period when their characters are forming? Parents realize the perils to which their children are exposed, and they feel the responsibility that rests upon them to teach their children what is the right way both by precept and example.

Abraham is an example of what parents should be. The Lord says of him, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." The Lord commended Abraham because he cultivated home religion, and used his authority and influence as priest of his household, to promote the fear of the Lord. The God of heaven has spoken to parents concerning the course they should pursue in educating and training their children in the way of the Lord. Parents are not only to instruct, but to restrain and command. The wise man says, "Train up a child in the way he should go: and when is old, he will not depart from it."

There are parents who, through indulgence of their children, fail to give them the discipline that the Lord designs they should have. Abraham did not betray the sacred trust committed to him, through overfondness for his children. He followed the directions of Heaven. He knew that he was answerable to God for the manner in which he instructed his children. He was to train them that they might come from the ranks of Satan, and march under the banner of Prince Emmanuel.

There are a few days before the old year closes and the new year begins. Will it not be most pleasing to the Lord for parents to give earnest attention to the salvation of their children? Will it not be pleasing to God for the children and youth to unite in this work with their parents, that the entire household, without further

delay, may seek the Lord while he may be found, and call upon him while he is nigh? Hear the important words of instruction that the Lord has given: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Let parents confess that they have neglected to properly instruct their children, and let children confess that they have broken the fifth commandment. Satan is working upon the minds of the children to lead them in the path of disobedience, that they may follow in evil ways. If he can obtain the control of one child's mind, he can, through that child, gain the control of others, and turn them from the instruction given in God's word, in the Sabbath-school, and from the sacred desk.

Children and youth, will you celebrate the new year in a way that will meet the approval of God? Will you give your hearts to Jesus, who gave his own precious life that he might take you from the enemy's ranks, and place you under his own blood-stained banner? Jesus died that you might no longer remain the property of Satan, but become his own dear children. The inspired apostle says, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Every day that you remain in sin, you are in Satan's ranks; and should you sicken and die without repentance, you would be lost. No one can force you to give your heart to Jesus, no one can compel you to throw off the yoke of Satan. You may choose to do his bidding, to be children of the wicked one; you may rob God of your time, you may refuse to serve him, because the infatuation of sin, the service of Satan, is acceptable to you. But can you afford this? Can you afford to rob God by withholding that which he has purchased for himself? Would you choose to please the Lord's worst enemy? Would you have Christ make all that sacrifice on Calvary's cross for you in vain? Jesus has given every evidence that he loves you, in that he died to make you happy through the treasures of his grace in this life, and to make you happy in the future immortal life.

Will parents repent of their backslidings from God? Will they obey the laws of God? His heart of love is drawn out to the needy, to the destitute, and to the perishing. What else but blessing will follow those who are obedient? The parents who administer to their children after the example of Abraham, by the combined influence of authority and affection, will find the favor of God. God has told you, fathers and mothers, that a certain course must be pursued by those for whom Christ has died, and this is the very course you should pursue to meet the approval of God. The Holy One of Israel has laid out before you plain rules for the guidance of all within the home circle. From this high standard of the Lord there can be no departure. The first principles of holiness must be taught to the children both by precept and example. The Lord calls upon fathers and mothers in every family to take hold of this work of educating their children in

the fear of the Lord. Lose no time. Sabbath-keeping parents, and even ministers, need to closely examine their children's course of action, and their own course in regard to them; for if these children are growing up without a knowledge of Christ, without conforming to the precepts of God, the parents will be held responsible. These children, by words and works, are communicating the knowledge of evil to other children. Their influence is to lead others to disregard the claims of God. Children and youth need to be daily instructed in the fear of the Lord. Their inclinations and desires are to be restrained, and turned in the right channel by the precious lessons of Jesus. Let parents find out the good way of the Lord themselves, and walk circumspectly in that way; and when perplexity comes, carry it, not to your neighbors, but to God, that you may bring up your children in the nurture and admonition of the Lord.

Children who have once given their hearts to God, and have grown indifferent and cold, unthankful and self-indulgent, disobedient to their parents, should seek the Lord anew. Let them come to Jesus just as they are, confess to their parents their sins of disrespect, their disregard of home authority; let them confess to their associates their sinful course in dishonoring their Saviour, and Jesus will receive them again to his favor. Let them acknowledge that they have been acting as children do who have never claimed to love and obey God. This is the very work to be carried on in every household; and if the parents have not encouraged their children in keeping the way of the Lord, if they have allowed temporal matters to engross their attention, and have failed to instruct their children in righteousness, leading them step by step up to God's holy standard; if they have been impatient and full of fault-finding, they cannot expect the Lord to bless them, unless they confess their own neglect of duty, not only to their children, but to those who have been injured by their unrighteous course of action.

We ask, Shall there be earnest work done in the few days left of the old year, in preparing our souls to begin the new year aright? Now is the accepted time; behold, now is the day of salvation. In seeking the Lord you may make a degree of progress that will surprise you, if you only enter upon it sincerely, humbling your hearts before God.

Many have discarded home religion. But we have no time to devote to self-serving and unimportant matters. One writer has said, "There are only two kinds of persons who can properly be styled reasonable: those who serve God with all the heart because they know him, and those who seek him with all the heart because they know him not." The truth must be planted in your hearts, and become an abiding principle that controls your life. God is at work. All the angels are doing his bidding in diligently working with parents, that the truth may be imprinted upon the soul. Fathers and mothers must be sanctified through the truth if they would have a sanctifying influence upon their families. God requires Christians to be active and earnest, that the souls of those dearest to them may be saved. Those who work for the souls of their own household, will feel a deep interest for their neighbors and for the youth and children about them. There is plenty of work to be done that involves eternal interests. While the powers of darkness are active, plotting for the suppression of God's truth, and making more dense the darkness that surrounds those who are already in darkness, that they may be zealous, sanguine, and determined in their own evil way, shall not those who know the truth for this time be zealous advocates of it? Shall they not awaken to their God-given privileges? Shall those who are enlightened, who are made the depositaries of heavenly treasures, be cold and indifferent? Why, I ask, do not the works of those who claim to know the truth, correspond to the far-reaching principles of the truth? If death is the wages of sin, as we know it to be, then

why not cease to sin? Why not come into sacred nearness to God, and by his grace, repress sin in your family? Why not lay a firm, commanding hand upon your children? Have you the tenderness of Christ? Have you the love of Christ that you can require obedience without mingling impatience with your authority? Will you have power from God and the persuasiveness of Christ in your home rule? Then far more will be done than is now accomplished.

Members of the church must awake, and do their part, and God will work mightily in behalf of his commandment-keeping people. Will every family in our several churches think seriously, prayerfully, before the old year closes? Have you old grudges? have you difficulties, envyings, jealousies, heart-burnings? Let Jesus come in and cleanse the soul-temple. Let parents and children make the most of the present opportunity, and set their hearts in order. Where difficulties exist among brethren, let them carry out the injunction of the apostle: "Confess your faults one to another, and pray one for another, that ye may be healed."

#### THE DISSECTING ROOM.

BY ELD. F. D. STARR.  
(Indianapolis, Ind.)

DID you ever visit a dissecting room? If not, a brief description of one will doubtless be interesting. There, on tables prepared for the purpose, lie dead human beings, in the same dismantled condition in which nature found them. Around them stand men with various kinds of instruments in their hands, flaying, cutting, sawing, picking, scraping, etc.; taking off limbs, dismembering the various parts, picking the flesh from the bones, separating the muscles from each other, fiber by fiber, and laying bare the nerves, the arteries, the veins, etc., reducing the whole frame, finally, to a ghastly skeleton. A hideous, sickening sight, indeed, is it not?—Oh, no, not to the experienced medical professor and his class of assistants, who have become accustomed to the business, and laugh at your squeamishness. But the visitor is not used to all these anatomical performances, and soon feels that he has had enough of the sight, and wants to go home. This occupation, though apparently necessary in the interests of science, need not be followed by many; so we will excuse ourselves from this chamber of the dead, and enter a room more pleasant and congenial to our feelings, where a social group is comfortably seated, and see if we cannot be better entertained.

Here in this circle of refined companions, where lively conversation uninterrupted flows, the accustomed subject is, not a dead man's body, but a living man's character. After being assembled, and prepared for "business," the first thing necessary is to obtain a specimen upon which to operate; and the question, Who shall be the victim? is quickly settled by ascertaining who is absent. Then begins the inquisitorial process: the actions, the words, the manners, and the peculiarities of the person under consideration are freely discussed, and his failures and oddities are exposed in glaring terms. But in the midst of this rehearsal, in the most beautiful contrast, stand out the laudable deeds of the typical *ego* who is the hero of his story.

Biographical study is, doubtless, very beneficial. It is said to furnish the real power of some of the most illustrious public speakers of to-day. It is a great aid for one to have at his command a correct and impartial history of the lives of eminent men whether living or dead. It is somewhat questionable, however, whether the common habit of discussing at pleasure the lives of associates in the usual criticising, demeaning style, will contribute very largely to the strength of character of those thus engaged. Be that as it may, the absent subject of this tea-table toasting is not, like the one on the surgeon's table, a lifeless corpse or an insensible, chloroformed patient; he may, though unseen, be "just near enough to be uncomfortable." Then to his

astonishment, he hears from lips of professed friends, actions attributed to himself that he never performed, words charged or credited to him, he is not conscious of ever having uttered, motives assigned to him that had never yet entered his mind, sinister purposes of which he is as innocent as a new-born babe. Surmise and suspicion seem to be the ruling spirits in this chamber of social commerce. This may seem to him like base perfidy, but perhaps a little Scripture may come to his mind right here, to console (?) him: "Take no heed unto all words that are spoken; lest thou hear thy servant curse thee: for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others" (Eccl. 7:21, 22); "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Rom. 2:1); "Happy is he that condemneth not himself in that thing which he alloweth." Rom. 14:22. He can consider that the difference between himself and his cheerful, criticising companions is, that bodily absence has made him the victim this time for others, just as he has regaled himself on other occasions with the faults and eccentricities, real or imaginary, of others who are now indulging in the same pastime at his expense.

Adoni-bezek, the heathen king, had enough sense of the retributive justice of God's dealings with him, to frankly admit that men were simply doing to him what he had done to others scores of times: "Three-score and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath required me." See Judges 1:5-7. Shall we not have as much sense of equity as this thumbless Gentile ruler? If we have been in the habit of amusing ourselves by cutting off thumbs and toes, and promiscuously mutilating the reputation of others, we must not complain if we get some of the same treatment ourselves.

But is it not sometimes necessary to speak of the faults of others?—Undoubtedly it is; but when we spend words in this manner, we should do so with the same economy that we spend money—only where absolutely necessary; for a man will as surely have to give an account for these words as for his dollars.

But what shall we do for something to talk about? Can it be that our social appetites have become so carnivorous or cannibalized that we cannot satisfy ourselves with the mental regimen set before us in Phil. 4:8—"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things"? Are there not things that are lovely, things that are pure, etc., that we can talk about? From the account of the life of our Lord, it appears that he was by no means unsocial; but how noticeable in all his intercourse with the people, is the omission of personal reflection upon the lives or conduct of the absent. Even the inquiry about the lot of a brother is met with the reply, "What is that to thee? follow thou me." John 21:22. "To his own master he standeth or falleth." Rom. 14:4. "Judge not that ye be not judged." Matt. 7:1. Ah, the curse of this social dissecting room! "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." Gen. 49:6.

What can heal this social evil?—Studying the life of our Lord, and imitating his example. Heed the instructions given in the first article of "Testimony No. 33," especially the last three pages, and pray God for thorough conversion on this point.

—Keeping Christ's commandments keeps the eye clear and the temper sweet and the will submissive and the affections pure: in these lie the rich reward.—Cuyler.

## SOMETIME.

BY ELD. L. D. SENTER.  
(Topeka, Kan.)

SOMETIME I'll know why the flowers faded,  
Why winds of the autumn blew hard and chill.  
Sometime I'll know why life was shaded,  
And the voice of laughter grew sad and still.

Sometime I'll know why the hands I needed  
To help on my journey, grew cold and still.  
Sometime I'll know why the voice I heeded  
Can never again with gladness thrill.

Sometime I'll know why familiar faces  
Passed from our presence out of sight,  
Haunting still the familiar places  
Remembered yet by their presence bright.

Sometime I'll know why the thorns were given,  
And evil permitted to rule the world.  
Sometime I'll know why o'er the heavens  
The storms' dark banner has been unfurled.

Myriad things are dark to my reason,  
O'er many things I have thought in vain;  
But this I know—in the Lord's good season,  
Every purpose will be made plain.

I've been perplexed over life's great problem,  
And why the "Far-off" cannot be near;  
But sometime, when resting up in heaven,  
Every meaning will be made clear.

## THE 391 DAYS AND ONE HOUR OF REVELATION 9.

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

REV. 9:13-15: "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

These verses and those that follow to the close of the chapter, describe events to take place under the sixth trumpet; they relate to the Mohammedan power. We again have warriors on horses. Verse 17. But this time fire-arms were brought into requisition. Fire, smoke, and brimstone are represented as issuing out of the mouths of horses; and by these, men are killed. Verse 18. John saw at his right hand, in vision, men on horseback, rushing on the foe; and as they fired with their short guns, which were out of sight, being on the right side of the horses' heads, it seemed to him that the elements of destruction issued from the mouths of the horses; and he wrote it so, on the same principle on which we say that the sun rises and sets.

This time, political, national death, comes to the Eastern Empire. "The four angels which are bound in the great river Euphrates" (here a symbol of the Turkish Empire) are loosed, and "the third part of men" are slain, or "killed." Verses 15, 18. By the four angels being loosed to slay or kill, is meant the war-cry from the four head-quarters of the Turks at that time; namely, Aleppo, Iconium, Damascus, and Bagdad. By "the third part of men," is meant one of the three divisions of the Roman Empire. At the death of Constantine, A. D. 337, the Roman Empire was divided between his three sons, one of whom received that part of the empire that is now denominated the Eastern, or Greek Empire. (See also Rev. 8:9-12.) It is this part of the Roman Empire that was to be killed politically by the Turks.

The period under consideration begins at the close of the five months, or 150 days, during which the Mohammedans were to torment the Eastern Empire without killing it. Now, not only is it true that the death of the last independent Greek emperor occurred that year, and that the same year his brother replaced him by the permission of the Turkish sultan, but it is also true that immediately after these events, decided measures were taken by the Turks to make Constantinople the capital of their empire. Constantinople fell to the Turks as the fruit of their gigantic, persevering, and well-directed efforts in 1453—only four years after the termination of the 150 days.

As the 150 days are symbolical, so is the period that we are considering symbolical, denoting 391 years and fifteen days. One symbolic year is equivalent to 360 years; one symbolic month denotes thirty years; one symbolic day denotes one year; and one symbolic hour is equivalent to one twenty-fourth part of a year, to half a month, or fifteen days. All this added together amounts to 391 years and fifteen days. Thus: 360 years + 30 years + 1 year + 15 days = 391 years and 15 days. Add to the 27th day of July, 1449, when the 150 years during which the Mohammedans were to torment the Greeks without killing them, ended, 391 years and fifteen days, and you will have the 11th day of August, 1840. And that very day marked not only the ending of this interesting period, but also the close of Turkish independence, as appears from the following facts:—

In 1840, two prominent characters were figuring in the Mohammedan world,—the sultan of Constantinople, and Mehemet Ali of Egypt. Though pretending to be true to the doctrines of Mohammed, yet they had had serious difficulties together, which had resulted in open war. In the last battle between the armies of the sultan and Mehemet Ali, the sultan's army was nearly annihilated. Mehemet Ali encouraged by his success, became very exacting toward the sultan; insomuch that the sultan actually feared that he should lose his exalted position, not to say Constantinople. In 1840, England, Russia, Austria, and Prussia interposed, and the sultan, conscious of his weakness, accepted their intervention. Through their representatives they held a conference in London, stipulated conditions for a reconciliation between the sultan and his Egyptian rival, and their *ultimatum* was officially conveyed to each of these parties the 11th day of August, 1840.

And that very day Ottoman supremacy died, and the Turks forever lost their independence. Since that time, they have been in the hands of the great powers of Europe, and their power has been gradually waning away. Each effort they make to regain their strength, leaves them weaker, and we expect that in the final and forth-coming *mêlée* of the nations, they will lose Constantinople, and soon after it their general government and national existence. Rev. 16:12-16; Dan. 11:45.

For some of our authorities on facts, see "Thoughts on Daniel and the Revelation," and the pamphlet entitled, "The Seven Trumpets." Among the interesting things contained in the last-named work, is the following testimony from Mr. Goodwell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the *Missionary Herald* for April, 1841:—

The power of Islamism is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that when all Christendom combined together to check the progress of Mohammedan power, it waxed exceeding great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defense, down it comes, in spite of all their fostering care.

Now, waiving the political features of this question, we would ask, Was there no religious movement on foot in 1840, answering to the fulfillment of this and other prophecies? The answer forcing itself upon us with the weight of solid facts, is, There was. Such a movement is set forth in prophecy at the close of the sixth trumpet, marked by the termination of the period we have just examined, under the emblem of a mighty angel coming "down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire; and he had in his hand a little book open: and he set his right

foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth," and "lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10:1-7.

1. This religious movement is based on a message that comes from above, and not from beneath, like that of Mohammed.

2. It comes as a blessing to mankind. The angel, representing the human agents which God uses in carrying it forward, is clothed with a cloud, a fit emblem of spiritual blessings.

3. It comes with mercy: this is denoted by the rainbow that is upon the head of the angel. The rainbow was first given as a token of mercy. Gen. 9:8-17.

4. Like the sun, it brings with it light, glory, and vigor. The face of the angel participating in it, is, as it were, the sun.

5. It is inviting to those who are well-disposed, as is seen in the beautiful feet of the angel who bears the message that gives it life: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." Isa. 52:7.

6. It is world-wide; it is prosecuted on sea and on land.

7. Its genuineness is attested by a solemn oath; the angel (or the people carrying it forward) most solemnly appeals to the existence and authority of the Creator of all things, in support of his testimony.

8. Its burden is *time*. The angel swears that "time shall be no longer." By this is meant symbolic time; for time, in the common acceptance of that term, will never end. The angel derives his information from a little book which is now "open": which implies that it has been closed. This applies exactly to the book of Daniel, which was to be "closed up and sealed till the time of the end," which, as we have seen, began in 1798. Another proof that the book of Daniel is here intended, is seen in the fact that that book contains the 2300 days, which were to reach farther in the future than any other prophetic period of the Bible.

9. The message on which this movement is based, relates to the finishing up of the mystery of God as he has declared it unto his servants the prophets. This mystery is the gospel. Eph. 1:9; 3:3, 6; Gal. 1:11, 12; Eph. 6:19; Col. 4:3. The finishing up of the mystery of God, must, therefore, be the finishing up of the gospel, or of the work of taking out of all nations a people for God's name, and of fitting them up for the kingdom of God (Acts 15:14, etc.), as set forth in the gospel. This involves the closing up of the work of proclaiming the gospel, and of laboring for the salvation of perishing men. It also involves the closing up of Christ's work as a priest and intercessor. Isa. 59:16, etc.; Dan. 8:14; Rev. 15:8, etc.

10. Finally, the rest of this chapter shows that those who engage in this movement, experience a change from joy to sorrow. John eats the little book that is open in the hand of the angel. It is sweet to his taste, but bitterness follows. Here John identifies himself with those who are to proclaim a *time* message. The sweetness means the joy experienced in receiving this message; the bitterness means the sorrow that follows the reception of this message. The cause of this sorrow is seen in the fact that they "must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:8-11. It would appear from this that those who are to engage in this movement, are to be disappointed, in that it will take them longer to do their work than they had at first thought it would.



It would be impossible for human wisdom to present in so small a compass language giving a more complete description of the Advent movement from 1840 till toward the close of 1844. The message giving life to that movement, was of heavenly origin. That movement brought light and glory with it, because it was based on the sure word of prophecy, which is as a bright light shining in a dark place. 2 Pet. 1:19. Its burden was time—the ending of the 2300 days, and the hour of God's judgment. Dan. 8:14; Rev. 14:7. The message giving it life was preached to every nation, kindred, tongue, and people. Rev. 14:6. It moved the world, leading sinners to tremble, causing many to repent and give their hearts to God, and giving new spiritual life to those who loved Christ. And it was attended with the mighty power of the Holy Spirit.

True, those who proclaimed this message were disappointed; but this is not sufficient to warrant us in saying that God was not with them. The disciples were sadly disappointed when Jesus was crucified; for they had expected that he would immediately set up his kingdom. With this expectation they had recently—on the occasion of his triumphant entry into Jerusalem—shouted, "Hosannah to the Son of David: Blessed is he that cometh in the name of the Lord; Hosannah in the highest." Matt. 21:9. What a contrast between their feelings then, and their feelings when they saw Jesus hanging between two malefactors, bleeding, groaning, dying! Must we therefore conclude that the Lord had not been with them, and that the message they had borne was spurious?

Before dismissing this branch of the subject, let us give due weight to the following considerations:—

1. In the prophecy we have examined, the Lord places a true religious movement on time, etc., involving a disappointment in and near the year 1840. Every prediction of God's word must meet its accomplishment. There was but one religious movement on time, etc., involving a disappointment at the time specified, and that was what is usually known as the original Second Advent movement. Therefore the original Second Advent movement was the religious movement which the Lord, in the prophecy we have considered, places in and near the year 1840.

2. The message on which this religious movement is based, declares that "time shall be no longer." We have seen that by this expression is meant that symbolic time shall be no longer, or that the symbolic time or period which was to extend the farthest in the future, is ended. But this could not be said truthfully if those who proclaimed this message could know nothing about the commencement and the termination of the symbolic times, or periods. If they had a knowledge of the truth on this point, we can have it, too; for we may know what they taught, and have the same source they had from which to seek information.

#### THE BASIS OF GOVERNMENT.

BY EUGENE LELAND.  
(Millington, Mich.)

In the same speech before the Missouri Sabbath Convention, in which Mr. W. P. Gray, the secretary of the convention, said, "I for one do not believe that, as a political maxim, governments derive their just powers from the consent of the governed," he also said, "I see in this reform a providence teaching us the necessity of recognizing something else besides the will of the people as the basis of government."

We know not what Mr. Gray's keenness of perception has enabled him to discover as "the basis of government" in this so-called Sabbath reform, outside of "the will of the people;" but with our limited powers of discernment, we think we have been enabled to discover what this "something else besides the will of the people" is, and it will take no great power of description to get al-

most any one to see what the creature looks like.

We do not use this term out of any disrespect for these would-be reformers; for this thing is a creature, nothing more, only it has not yet been born, and when it is brought forth, it will be a creature of man's creation, a living image of the papacy in which the "will of the people as the basis of government" will be set aside by the will of the preachers.

But perhaps by this "something else" which Mr. Gray sees the necessity of recognizing as the basis of government, he would have us to understand that he means the will of God. Very well; but how are the people to know what the will of God is, so that they can legislate understandingly?—Why, forsooth, the preachers will tell them. To be sure, the people have minds of their own, and consciences, too; and they know that like every other religious duty, there is a difference of opinion in regard to the Sabbath question. But that makes no difference. These preachers have settled the question in their own minds, and now they propose to settle it in the mind of everybody else, thus making themselves will and conscience for the people. And so far as this Sabbath question is concerned, they propose to settle it for God as well as for the people; for where or when did God ever require any man to observe the day for the Sabbath which they propose to establish by legal enactments?

If there is no limit to governmental power, why not give ourselves up into the hands of the government, to be fed and swaddled like any other baby? Why not get directions in regard to every personal matter, and have done with it? How often should I change my apparel? What shall my wife wear? What attitude shall I assume when I pray? Shall I have my child baptized in infancy or wait till it is older? If a man has not sense enough to attend to such personal matters with the assistance of an occasional friendly suggestion from an interested friend, I do not know why he should not be permitted to peaceably enjoy himself. Religion is a personal, not a political or social matter; and though it is proper for the public to interest itself in personal matters to a certain extent, it is the height of imposition for any man or any association of men to dictate in regard to such things.

#### 1 CORINTHIANS 16:2.

BY J. P. HANSEN.  
(Providence, R. I.)

In view of the fact that this is a favorite text of our opponents, when pressed for a Scriptural command for Sunday-keeping, it might be well to notice the bearing it has upon other passages, and the circumstances connected with it.

According to the chronology of the New Testament, the apostle Paul, in writing to the Corinthian brethren (A. D. 59), gives a command for each one, upon the first day of the week to lay by in store, as God hath prospered him. What this should be, is not stated; but the object for which it was to be, is plainly stated in the first verse of this chapter; viz., a "collection for the saints;" and the third verse shows it was to be taken to Jerusalem. Paul says that he had given order to the churches of Galatia to the same effect; and from 2 Cor. 8:1-4, it appears that a similar command had been given to the churches of Macedonia, whose feeling concerning the subject was so deep that with much entreaty they prayed Paul and his co-laborers to receive the gift, and take upon themselves "the fellowship of the ministering to the saints."

This Second Epistle of Paul to the Corinthians was written one year later, and in it Paul says (chap. 9:1): "For as touching the ministering to the saints, it is superfluous for me to write to you." Why so superfluous?—Because he knew the forwardness (promptness) of their mind in obedience to that whereof they before had notice; or, as the margin has it, "*which hath been so much spoken of before.*" Verse 5.

Paul wrote this epistle from Macedonia, where

he was, or had been, gathering up the contributions of the churches; and as he knew the forwardness, or promptness, of the Corinthian brethren, he had boasted to those of Macedonia, "that Achaia [the Corinthians] was ready a year ago." But now lest his boasting should be in vain, and some of the Macedonian brethren should come with him to Achaia, and find them unprepared, and he be put to shame because of his confident boasting, he sent Titus and others (see chap. 8:16-18; 9:5) beforehand to make up their bounty, that the same might be ready when Paul should come. After arriving there, Paul writes his Epistle to the Romans, and in that says: "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." Rom. 15:25, 26.

Here we have the whole matter summed up, as to how the brethren had complied with his command concerning the collection; and the object of some, namely, to relieve the wants of the saints at Jerusalem. Their wants (or destitution) were, no doubt, caused by the great dearth foretold by the prophet Agabus at Antioch, recorded in Acts 11:28; and the sacred historian there adds that "then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did, and sent it to the elders by the hands of Barnabas and Saul."

I would ask the Sunday-keeping friends, How much of a command for Sunday rest do you find in all this? or how much passing of the contribution box in church was there about it?

#### WELL TO EMPLOY A DETECTIVE.

BY MRS. ADA D. WELLMAN.  
(Battle Creek, Mich.)

It is ever a source of satisfaction to those teaching the truth, to observe persons referring to the Bible to ascertain whether it sustains the theories advocated or not. From the time of Paul, who rejoiced to see the impartial Bereans poring over the sacred parchments in investigation of the claims to Messiahship made in behalf of an obscure and unknown personage,—from them till the present experience of those who proclaim the return of that same Being, and urge the obligations due him ere he comes, the disposition to acknowledge the word of God as a criterion, has been recognized as indicating desire to know and willingness to perform his will.

The confidence is commonly entertained by our ministers and colporters, that those diligent in comparing our positions with Scripture precepts, are most frequently those who will ultimately indorse the truth. And if we accept the habit of Bible research as indicative of willingness to obey its requirements, then the Saviour confirms our expectations; for he says (John 7:17), "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

A recent occurrence corroborates this principle. A lady residing in a city near which one of our camp-meetings was held, had started to the grounds, when she was rallied by an acquaintance, who warily warned her that if she "didn't keep away from there, they would make an Adventist of her." "Oh, no fear!" replied the lady. "I have my detective with me," signifying the Bible she carried. Determined to accept no religious tenet not inculcated by the Scriptures, and having previously aimed to conform her creed to that standard, she had no anticipation of a radical change of views; hence, "detective" in hand, she fearlessly proceeded to the meeting.

Result: Among the zealous members of the S. D. A. church of said city, is now the aforementioned lady.

—Love is the refreshing water; the law is the channel for it to flow in; and the spring is the bosom of God.—*McCosh.*

## Choice Selections.

### AN "UNSURPASSED" HYMN.

[In the *New Englander* of August, 1860, Dr. Bacon pronounces the following exquisite hymn "unsurpassed in the English or any other language," and adds, that "perhaps it is as near perfection as any uninspired language can be." It is usually ascribed to Hillhouse the poet, i. e., James A. Hillhouse; but according to Dr. Bacon, it was written by his younger brother, Augustus L. Hillhouse, who died near Paris, in March, 1859.]

Trembling before thine awful throne,  
O Lord! in dust my sins I own:  
Justice and mercy for my life  
Contend! O! smile and heal the strife.

The Saviour smiles! Upon my soul  
New tides of hope tumultuous roll—  
His voice proclaims my pardon found,  
Seraphic transport wings the sound.

Earth has a joy unknown in heaven—  
The new-born peace of sin forgiven!  
Tears of such pure and deep delight,  
Ye angels! never dimmed your sight.

Ye saw, of old, on chaos rise  
The beauteous pillars of the skies;  
Ye know where morn exulting springs,  
And evening folds her drooping wings.

Bright heralds of th' Eternal Will,  
Abroad his errands ye fulfill;  
Or, throned in floods of beamy day,  
Symphonious in his presence play.

Loud is the song—the heavenly plain  
Is shaken with the choral strain;  
And dying echoes, floating far,  
Draw music from each chiming star.

But I amid your choirs shall shine,  
And all your knowledge shall be mine:  
Ye on your harps must lean to hear  
A secret chord that mine will bear.

### LOYALTY TO THE TRUTH.

TRUTH has relation to life, and should control conduct. Moral truth is to govern moral conduct, to nourish the soul, mold character, make men good, righteous, godlike. The test of all moral truth is its influence on behavior and character. It is known by its fruit. Obedience to it always makes men better. To be of any benefit, it must be obeyed. Loyalty to the truth is obedience to it. He is not loyal to the truth, who seeks it with avidity, and, having found it, says: "This is truth; I believe it;" and then discards it in practice.

A great deal of sympathy and adulation has been bestowed upon "truth-seekers," who are represented as "martyrs to their thirst for truth," as burning the midnight oil in study, and wearing out their lives prematurely in their quest. Yet many of them ignore the duties which a knowledge of the truth imposes. "Truth for its own sake" is their motto. Truth in the abstract has marvelous attractions for them. They seek it in science, philosophy, political economy, and theology, to gratify an intellectual curiosity, or for the honors and emoluments of learning. They have little concern for the duty to which truth points. That they enjoy the seeking and finding, and have attained celebrity and pay by their studies, is enough. They prefer to discover and proclaim truth, and let others practice it. Thus we have theoretical philanthropists, who never lend a helping hand to the needy; political economists who care nothing about the application of their doctrines to industrial life; philosophers whose heads are in the clouds, oblivious to the struggle for existence; and preachers of holiness who neither exemplify it nor teach men how to apply it in the home, in trade, or in any of the relations of life. They seek and proclaim truth in the abstract, as theorists.

A better and more useful man is the duty-seeker, who makes duty paramount, who seeks and loves truth for the sake of the duty to which it guides him. He asks not, with Pilate, "What is truth?" "jeeringly," as Bacon avers, with no intent to be governed by the answer. Rather, he earnestly inquires with Paul, "Lord, what wilt thou have me to do?" He loves and seeks the truth as ardently as the theorist, and with a far higher and more adequate appreciation

of its value, because it guides him to that which is of more value than all else in the universe—doing and being right. He seeks it with a zeal born of love for his fellow-men, and a desire to benefit them by inducing them to do what it requires. As a preacher of truth, he knows that it is shorn of its strength, unless he enforces it by example. His hearers see that he is saved by its power, and are thus led to accept and obey, that they also may be saved. He proves his loyalty to the truth by obeying it; and while he is ever seeking for an increase of knowledge, he lives according to the light he has, determined to obey all that he shall receive, to follow the truth wherever it shall lead him. In so doing, he fulfills the divinely declared condition of greater knowledge of truth: "If any man will do his [God's] will, he shall know of the doctrine." He that obeys the truth he has, shall know more truth; for his obedience not only renders him worthy and capable of knowing more, but gives him such an experience concerning the practical value of truth as fills him with eager desire for more, and leads him to search for it as for that which is above all price. The true life receives that which is akin to it. "Every one that is of the truth heareth my voice," and "he that doeth truth cometh to the light."

Conversely, persistent disloyalty to the moral truth a man has, renders him incapable of receiving more light, and ultimately obliterates the little he has. His disobedience is a sin which has blinding power. It darkens his understanding, deadens his conscience, and dulls his moral perceptions, so that, when truth is presented, he does not know it; his eyes are holden, that he cannot perceive it. To his sin-blurred vision, the weaker appears the better reason; truth appears to be falsehood, and falsehood truth. He calls "evil good, and good evil," puts "darkness for light, and light for darkness." In his desire to justify his evil conduct, and escape the lashings of conscience, he seeks to pervert the truth he has, so that it will not condemn him. He changes "the truth of God into a lie," that will harmonize with his practice. And what truth he cannot thus pervert, he tries to forget. Most awful are the consequences of disloyalty to the truth. If persisted in, it will at length obliterate those plain and fundamental moral distinctions which God has implanted in every human mind. It produces hell in the soul, prepares man for "outer darkness" as his fit and eternal abode, and is a psychological demonstration that such a state is possible.

With what anxious, religious care, then, should we strive to be loyal to the truth, to cherish and obey every distinct intimation of duty, and pray with the poet,—

"What conscience dictates to be done,  
Or warns us not to do,  
That teach us more than hell to shun,  
And more than heaven pursue."  
—Rev. C. H. Zimmerman.

### REPUTATION.

REPUTATION is the outer garment of character. Reputation often conceals the character; yet, sooner or later, the character's form will show itself in or through the garment which it wears. An old English ballad tells of a magic garment brought to King Arthur's court, which could be worn only by a person of right and honorable life. From contact with any other wearer, the sensitive fabric shrunk away, refusing to do its office of covering the person. Not unprofitably might we fancy ourselves subjected to similar ordeals. What if the truth of our language could be tested, so that words insincerely written by us should vanish from the page; or if our voice, in its too much protesting, were to become inaudible? Would not the confusion of King Arthur's circle be repeated in the society of to-day? Such liability to public conviction would render many a person more heedful of thought and word than he now supposes himself to be; yet, even as things are, disclosures like these are constantly being

made. A kindly seeming note shows itself void of the spirit it professes, the assurance of the lips is denied by an inflection of the voice, and the tenor of the inner life is laid open to the keen observer by manifold signs. There is no lack of tests whereby our real character is revealed to others, though we may be all unconscious when or how the revelation is effected. And so it is that gradually our reputation is adapting its form to the character beneath it.—*S. S. Times*.

### HOW ABOUT THIS?

WHAT is our general course? Do we give people as good as they send? Do we scold back, argue back, talk back, strike back? Are we full of self-justification? Do we resist evil? When last did we turn the right cheek to the smiter's hand? Did we ever do (or dream of doing) such a thing? Do we let the man sue us until he is tired? Do we "rather take wrong"? Do we rather "suffer ourselves to be defrauded"? Do we "take joyfully the spoiling of our goods," looking for God to give us a lot of better things in a better home? Do we, in return, "do wrong, and defraud our brethren"? Do we go the second mile when compelled? Do we give when asked? Do we loan to the borrower? Do we love our enemies, bless them that curse us, do good to them that hate us, pray for them that spitefully use us and persecute us? Are we, like our Heavenly Father, impartial in our kindness to the good and to the evil, to the just and to the unjust? Do we send sunshine and refreshing showers into barren and dreary and unfruitful lives? Do we love the loveless and the unlovely? Do we lavish all our affection on those only who pay us back well in heart and home, and help in every possible way? Do we salute only those of our own set? Do we set up around us an aristocracy in the church? Do we sin against Christ by our respect of persons? Have we ever established an "upper tendom" in "holiness circles"? Do we do only the select parlor work? Do we cultivate only the cultured and rich, the noble and influential, the official and powerful? Are we zealous for "holiness" if "the powers that be" lend it the presence and position? but do we stand aloof if it is not in high favor among the high-toned?

If we are not clear in all these points, "what do we more than others"—more than "the publicans"—more than the unregenerate? If we have not in us holy tempers and dispositions, patience, and long-suffering; if we are not thus "made perfect in love," wherein are we "perfect," even as our Father which is in heaven is perfect? Stalwart holiness, patient holiness, enduring holiness, is that which is full of love, full of all right dispositions. "For scarcely for a righteous man [a strictly just man] will one die: yet peradventure for a good man [a kind and loving man] some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Ah! this readiness to die for "lovely people," for "kind people," even for "righteous people,"—how is it below that Christ-likeness, that commendable love of God in our blessed Lord, who died for "sinners"! Ah! this select spirit that hates hovels, and prefers palaces; that scorns alleys, and promenades avenues; that keeps out of dark, dreary, dingy cellars, and figures prominently in elegant churches; that seldom climbs up rickety stairs into starvation garrets, but rapturously deals out the latitudes of perfection amid graceful gorgeousness.—*Home Journal*.

—I never saw in any sermon of Christ's anything that looked like strain. There was a splendid ease about him. It came out of him because it was in him, and he could not help giving it. His meat and drink were to do the will of Him that sent him. He rested by doing; he obtained refreshment for his weariness by getting on with his work.—*Spurgeon*.

## The Mission Field.

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

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

### MISSION WORK IN NEW GUINEA.

AFTER remaining a sufficient time in Sydney, New South Wales, to recruit his strength, Mr. Chalmers went to Somerset, Queensland, the head-quarters of the New Guinea mission. At this point it was arranged that ten Polynesian teachers should accompany him to New Guinea, who, with the force already there, would make a company of three ministers and twenty-five Polynesian teachers.

This may seem at first thought to be a large force for a single island of the Pacific, so insignificant to the minds of some do those specks on the map appear. But when we consider that New Guinea is about 1,500 miles long, with an average breadth of 430 miles, the wonder is that so small a company would have sufficient influence to effect any lasting impression on so numerous a race of savages as must be found in so large an area of territory.

The island of New Guinea lies directly north of Australia, being separated from it by Torres Strait, which is only eighty miles in width. Mr. Chalmers landed at Boera, a station on the eastern peninsula of the island, near the last of October, 1877, about five months after leaving Raratonga. He next sailed into the famous harbor of Port Moresby, and from there to Tupuselei, Kerepuna, and other points still farther east.

By thus sailing along the coast, our missionary soon saw the nature of the country which for an indefinite time was to be his field of labor. He saw a flat, mangrove-covered coast, intersected by creeks and rivers laden with mud, which drained the vast swamp country of the interior. He also beheld a tropical forest scenery, varied by treeless plains, with isolated hills rising from them like lonely islands in the broad expanse of the ocean. His long experience in the tropics assured him at sight, that the climate must be unhealthy, especially during the transition between the long and irregular monsoons\* in the spring and fall. The country lies just south of the equator, and when the heat is not tempered by the rains which accompany the monsoons, the most robust constitution must soon give way.

But notwithstanding all this was known to Mr. Chalmers, he did not shrink from the task before him. His life was dedicated to the work of rescuing the heathen; and where they were to be found, and he had evidence his labors were needed, there he would remain as long as God willed it. Before him he saw a race of cannibals, who were positively hostile to all strangers, and without temples or objects of worship. Their traditions led them to the lowest practices in common, at every unusual event. Here was work enough, and of that nature, too, which would cause one to realize his own helplessness, if left to himself to work a change for the better.

To detail the work as performed by this intrepid missionary, would be but to repeat what has so often been told before. But with a courageous trust in Him whom he served, Mr. Chalmers entered upon the work before him. Many trials awaited him, some of a trifling nature, others more serious. At one point, the natives caused considerable discomfort from their thieving propensities. Everything they could possibly lay hands on, even to a camp-oven, was appropriated by them. This was not all; they at times sought to make trouble, for an excuse to murder the strangers. Especially was this the case on one particular occasion, when a native was killed in an attack on the missionary vessel which lay in the harbor.

This caused warlike demonstrations on the part of the natives. Armed men came from all parts in canoes, and some advised Mr. Chalmers to leave that night in order to save his life. But he refused to do so for two reasons. One was, that in that case they would lose the foot-hold already gained there; the other was, that such a course would imperil the lives of other missionaries in the island. He had come there, he said, to do the work of Christ, and he believed his Master would protect him. His counsel proved to be right. The next morning after an interview with some of the chiefs, they assured him he could go on with his work without molestation.

The natives, however, were very impudent, and seemed bent on bringing about an unfavorable issue with the missionaries. But under the counsel of Mr. Chalmers, the workers were for a time quite prudent, and careful not to expose themselves unnecessarily. In the midst of this anxiety, Mr. Chalmers was invited to attend a cannibal feast, to be held in a neighboring village. On the return of the natives from the feast, some of them appeared with pieces of human flesh hanging from their necks and arms.

These horrors were safely passed, and yet it was not known just what attitude the natives meant to sustain toward the missionaries. In this uncertain state of affairs, Mr. Chalmers was obliged to go to Cooktown for provisions. He was at first troubled to know whether to leave his wife at the station or take her with him. He feared to leave her; but when he proposed for her to accompany him, she refused, saying, "We came here for Christ's sake, and he will protect us." Noble words, from a noble woman! Here was a display of faith in the power of God, rarely seen. Such abiding confidence in God could not fail to be reciprocated in heaven. God's word had gone forth, and it must be fulfilled. He had said that those whose mind is stayed on him, he would keep in perfect peace. How could harm come to such an one? It would be impossible so long as the heavens maintain their place.

Mrs. Chalmers was ill when her husband left, but she bore up with heroic fortitude. The chief and other natives proved very kind, and brought her food daily. In their ministrations she not only had evidence of God's protecting care over her, but a proof also of his molding influence upon the hearts of the savages among whom her lot was cast. Listening to their conversation outside of her dwelling, she heard an old man say: "Tamaté [the native name given Mr. Chalmers] has shown his confidence in us by leaving his wife in our care, and he says by this that he means to return, as he promised. Let us be kind, and give her plenty of food."

After this she was a favorite with all the natives round about, and her influence became powerful. One day a great noise was heard from the village, and running down there from the mission house, Mrs. Chalmers saw two leading natives fighting in the fiercest frenzy. She ran between the combatants just as each had raised his spear to thrust the other. Seizing a spear in each hand, she bade them lower the weapons. Then turning to the people, she begged them cease their strife. Her courage and influence saved the lives of both the combatants, and perhaps of their friends, who would have renewed the affray. She remained with them until, out of respect to the woman whose courage they admired, those fierce savages sat down together and made peace.

At a place called Aroma, the missionaries had a very narrow escape from death. Having landed from the boat at one point, they were obliged to go some miles along the coast to find another point at which the boat might land to take them away again. The natives came upon them in large numbers, and tried in every way to force a quarrel. They jostled against the missionaries, but on they went. They tried to trip them up, but were unsuccessful. In calm silence Mr. Chalmers walked between his two

native guides, holding their hands to prevent them using their clubs in retaliation. Soon an old chief stepped forward, and cried out: "I want peace; what have the foreigners done that you desire to kill them?" Then all was confusion, and amid the internal strife of the natives, a friendly chief said to the missionaries: "Go quick!" Suiting the action to the word, they plunged into the water and swam to the boat, which had all the time been kept near the shore. Mr. Chalmers learned a few days after, that it was the custom of the natives of Aroma to kill all strangers landing on their part of the coast.

J. O. C.

### NEWS FROM THE WEST INDIES.

A LATE paper from Grenada contains an item of news to the effect that an old and respected citizen, a former local preacher in his community, has commenced the observance of the seventh day, and is organizing a "new sect." A private letter from the brother referred to, confirms the statement, that he, with some others, having received reading-matter from one of our missionary workers, had, from reading, become convinced that the seventh day is the day of the Sabbath, and has fully decided to keep all of God's commandments. He says, moreover, that the stand taken by him and others has aroused considerable interest to hear on the part of some, and a spirit of derision with others.

This is as might be expected. It would indeed be wonderful if Satan should suffer the path of a single seeker for light to be thornless. But opposition to the truth is that which waters the seed sown, and causes it to grow more vigorously. At this writing it is impossible to tell into what the infant work in Grenada will yet develop; but we believe with the proper nourishment and care, it may become a strong and healthy plant, and be reared to bear much good fruit.

The island of Grenada is the most southern of the group known as the Antilles, lying ninety miles southwest of Barbadoes, and about sixty miles from the coast of South America. It is twenty-four miles long, and its greatest breadth is twelve miles. The capital is St. George, with 5,000 population. Some parts of the island rise to an altitude of 3,000 feet. These hills, with their perpetually green sides, render the general aspect of the country a pleasing one. The average temperature is 82°, though in the hills it is cooler. The fact that the truth has taken root there as it has, shows that God has already gone out before his people. This will, doubtless, prove a fruitful field in which to propagate the truth, provided that the proper person undertakes the work.

J. O. C.

### AT SERVICE IN A RUSSIAN CHURCH.

During the past season, city mission work has been carried on at Geneva, the most important city of French Switzerland. The city is picturesquely situated at the lower end of the romantic Lake Lemman, and on either side of the out-flowing Rhone. To the east rise the majestic Alps of Savoy, with the beautiful Mont Blanc in the background; to the north and west lie the blue Juras, which often beam in the setting sun like a vast range of glowing coals. This city has become a popular resort for many nations; among others, the Russian residents are sufficiently numerous to maintain regular services.

On a recent visit in the interests of our work in that city, we took occasion to be present at a Russian service. Our train arriving at ten o'clock Sunday morning, we repaired at once to the church. Some time before reaching the building, we were able to distinguish it from all others, so different was it in architecture from anything we had seen in Europe or America. The structure is in the form of a cross, with a large dome in the center, and with several small ornamented towers, each of which is surmounted with a crescent, concave side up, above which rises a golden cross. The cross is placed above the crescent, it is said, to show that the cross,

\*The word "monsoon" is applied to certain winds of the Indian Ocean, which usually blow from the southwest from April to October, and from the northeast the rest of the year. In the transition of these opposite winds, there is a time of sultry calmness which is almost intolerable.



or the religion of the Russian, should triumph over the Turk. Much gold was used in ornamenting the dome and towers. The building is of fine stone, and is neatly constructed.

On entering, we found ourselves in a square room, capable of holding 100 persons. There were no seats, save a few chairs for visitors. The floor is composed of the finest tile, and the walls and pillars are richly frescoed in dark colors and gold. In the dome above the center of the room, and on the walls, were numerous paintings of the Virgin, the Saviour, and saints.

On the left of the entrance sat a long-bearded old gentleman, behind a table loaded with wax candles and tapers. As the worshippers entered, they purchased, for cash, a larger or smaller candle, which either they themselves, or the sexton took to an altar, by the side of which, and before a picture of the Saviour, a large candle was burning. There the candle was lighted, and placed on the altar. Immediately back of the pulpit were folding doors, behind which was the altar where the service was mostly performed. During the first part of the mass, these doors were closed, shutting off the priest and altar from view.

Four gentlemen led by a priest, constitute the choir. The priest opened the service by reading a selection in Old Slavonic. Following this reading came the mass. First, the priest behind the screen chanted a few sentences; then the choir responded. The singing was exceptionally fine. Such perfect, deep, and rich harmonies we had never heard in any service. All musical instruments are excluded from their churches.

On entering the church, the people immediately fell upon one knee, or both, according to the degree of their piety, bowed forward toward the altar, with their faces almost to the floor, devoutly made the sign of the cross during the act, and then passed to a convenient standing-place in some part of the room. There were about fifty worshippers and twenty visitors present. All through the service the former repeatedly made the sign of the cross, and frequently knelt down, bowing again and again, with the face nearly to the floor.

The service half finished, the folding doors opened, revealing the altar and the officiating priest, who kissed the locks of the doors as they opened. He was most gorgeously arrayed. His outer garment was blue, trimmed with a heavy gilt border; the inner, of white satin, glistening with gold. During the service, much incense was burned, which was of the same scent as that used by the Chinese in their temples. The whole lasted nearly two hours, and would have been very tedious but for the fine singing.

At the close, the priest appeared with a golden cross, offered a prayer over it, waved it toward the people, and then kissed it, after which the audience, passing before him, kissed it in turn, and went out. The service, though more simple, resembled the celebration of mass by the Roman Catholic Church; yet it was not less imposing. Once during the service, the clasped Bible was brought out and waved toward the people. This, doubtless, fitly represented the amount of God's word that they received from the church. The whole seemed like a meaningless round of forms, and far from intelligent worship of the Creator. We could but feel thankful for the light of truth, and felt more than ever a burden to see the light of present truth illuminating many darkened hearts among the millions of the Orient.

H. P. HOLSER.

—The whole missionary force of the world today, including native helpers, is something less than 40,000. If the number of heathen now to be reached are, as is reported, 1,200,000,000, it would give to every missionary a charge of 30,000 people, to say nothing of the hundreds of miles of territory each parish would cover. How true the words of Christ, "The harvest truly is great, but the laborers are few." Who will heed the injunction of the Saviour, to pray for laborers to be sent into the vineyard, and then do all in their power to have that prayer answered?

## Special Mention.

### THE RETURN OF STANLEY.

THE arrival of Henry M. Stanley, the famous explorer, at Bagamoyo, on the east coast of Africa, on Wednesday, marks the close of a most remarkable expedition. Undertaken for the rescue of Emin Pasha and his soldiers, in the face of impending toils, hardships, and dangers of every conceivable kind, Mr. Stanley's enterprise was of a truly noble character, and its successful achievement makes him a hero upon whom the entire civilized world will rightly delight to heap its honors. His undertaking was a sequel of Mr. Gladstone's policy of compelling Egypt to abandon the Soudan to barbarism. Gordon, while Governor-General of the Soudan, in 1876, appointed Edward Schnitzer, an Austrian, then known as Dr. Emin, governor of an Egyptian province on the Upper Nile, near the equator; and Schnitzer, under the title of Emin Pasha, was still governor of the province in January, 1886, when Gordon was slain at Khartoum, and so continued until rescued—somewhat against his will—by Stanley early in the present year. Emin being threatened with Gordon's fate, an association, under the presidency of Sir William Mackinnon, was organized in England in the winter of 1886, for his rescue, and Stanley, who was then in this country delivering a course of lectures, was intrusted by the relief association, and likewise by the king of Belgium and the khedive of Egypt, with the task of bringing Emin and his loyal troops from the interior of Africa to some point on the coast. Stanley selected the route *via* the Congo and its tributary, the Aruwhimi, as being, upon the whole, the best. Having procured at Zanzibar a suitable force of Africans, in February, 1887, he left that place for the mouth of the Congo, going by the way of the Cape of Good Hope. On June 28, with some 375 Africans, officered by three Englishmen, he left Yambuya, on the Aruwhimi, having the Albert Nyanza as his objective point. His advance was opposed by savages, by the difficulties of a vast and almost impenetrable tropical forest, by swamps, by incessant rains, by an enervating atmosphere, and by malaria, which produced wasting fevers. The gloom and depression of spirits caused by the months spent in traversing this forest are indescribable, but their effect, added to that of the difficulties just mentioned, may be inferred from the fact that when, on Nov. 12, Stanley reached the open country about Ibwire, his force was reduced by battles, sickness, famine, and desertions, to 174 men. After attaining this region of open sky and plenty, he had still many obstacles to overcome. On Dec. 14, he saw the Albert Nyanza, but the natives were hostile, and to navigate it he had to return 190 miles to Kiloungolonga, for the boats he had been compelled to leave there. He reached the lake again on April 26, 1888, and three days later had an interview with Emin Pasha at Kavallis, on the shore of the lake. Emin was undecided about returning to Europe. The Mahdists had not yet come, and the hope was entertained that they might never come. After remaining with Emin a month, Stanley became anxious about his rear-guard, which was to come on with supplies as soon as Tippoo Tib should furnish carriers. He accordingly returned to look it up. He found it at Bonalya, fifty miles from Yambuya, diminished from 257 to seventy-one men. It was under the command of Bonny, Major Barttelot having been killed. The return journey to the Albert Lake was made difficult by the attacks of the Arabs and Wambutti dwarfs, who inflicted great loss with their poisoned arrows. Meanwhile Emin's soldiers had rebelled, and had arrested him. This incident helped Emin to make up his mind to be rescued. After an attack made by the Mahdists on the rebels, Emin escaped from the latter, and met Stanley at Kavallis, and, after some further hesitation,

joined Stanley for the march homeward on April 10, 1889, with some 400 men. A month's sickness prevented Stanley's marching at once, but in May the advance began, and on Nov. 11, after further fighting and adventures and numerous geographical discoveries, he reached Mpwapa, in the German sphere, and on Dec. 4, was upon the coast at Bagamoyo, having in three years traveled 5,000 miles, and accomplished his object under the greatest possible difficulties and discouragements.—*Baltimore Sun*.

### WHAT BOYCOTTING MEANS.

WE hear much at the present time, of this peculiar practice, which has had its birth, or at least its great practical development, in our own generation; and yet how few know what it really is, or to what a wretched condition the abominable custom is designed to reduce its victim. A graphic description of what it is when carried out in the fullness of its infernal intent, is set forth in the following from *Murray's Magazine*. It is as wicked a blow at human freedom as men can strike. The article reads:—

In our business world boycotting is growing to be too common a practice. Our young people should learn early to detest it in all its bearings, nor can they have too thorough knowledge of a system that aims a fatal blow at human liberty. A realistic description of a boycotted family, the Mc Carthys, of Berraharing, is given by Isabella L. Bird, in *Murray's Magazine*:—

"Their servants and laborers were compelled to leave them under threats of personal violence. Five shots were fired through their windows, since which time, two and a half years ago, two policemen have slept in their house each night. Mc Carthy and his family could not attend church; one Christmas Day all the occupants of the gallery of the chapel rose and left it as soon as they entered, and he had to be escorted home by four policemen, to protect him from a mob—hooting, groaning, and throwing mud. The blacksmith will not shoe their horses, or the shoe-maker themselves. The carpenter will not repair their house. No neighboring shops will deal with them; and in Cork city, to which their necessities drove them, they can only buy the necessities of life by stealth, here a little and there a little, the shops from which they bought meal, etc., having declined to supply them, as they have been threatened with boycotting by their Cork customers. The butter merchants refuse to buy their butter. Their cattle have been boycotted in Macroom Fair, and the only way in which they can dispose of them is by driving them at dead of night to a given place, where they are met by an agent of the Cork Defense Union, and, by some mysterious methods of changing hands, are eventually shipped to England. They had to withdraw their children from school, because the other children refused to attend school along with them. Two emergency men, supplied by the Cork Defense Union, live in their house and act as laborers. A traveling forge, equipped and sent round among boycotted people by the same union, shoes their horses once a month. If a horse casts a shoe in the interval, there is no help for it. No one ever crosses the threshold. No one ever speaks to any one of them anywhere. They can never go to weddings, wakes, dances, or fairs.

"They are literally shunned as lepers. A son and two girls have grown up under this sentence, and their *gaucherie* and peculiarity of manner are most singular. 'My daughters can never get husbands,' the mother exclaimed. I took the eldest on my car to her uncle's farm of Ballyherick, where her father was, and this little jaunt made it a gala day. The uncle, Dennis Mc Carthy, is 'completely boycotted' for remaining on friendly terms with his brother. The particulars are the same. He, a very delicate man, and his wife are treated as lepers. His wife was stoned, and her clothes torn by the people when attending chapel some time ago. Just before my visit, some of his out-buildings, his stacks, and a cart had been destroyed by incendiaries, and the neighbors looked on. These people had no children, and could get no servants; they were both frail, and the woman said she wished daily she had been in her grave before the boycotting began."

### THE REVOLUTION IN BRAZIL.

THE peaceful change from the Empire to the United States of Brazil is one of the most remarkable events in history. The one fact that it has been accomplished not only without fighting, but without a disturbance of sufficient intensity to cost a single life, would give it this rank if there were nothing else to distinguish it. The great change from a monarchy to a republic came as quietly as the tropical airs along her coast turn in the morning from the land breeze to blowing from the sea.—*Cincinnati Commercial Gazette*.

## The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 24, 1889.

URIAH SMITH, - - - - - EDITOR.  
L. A. SMITH, - - - - - ASSISTANT EDITOR.  
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,  
L. R. CONRAD, W. A. COLCORD,  
EDITORIAL CONTRIBUTORS.

### THE PRESENT TRUTH.

A GREAT question is again beginning to move the world. It is another wave of the same old controversy which from time to time has brought great crises in the affairs of men, ever since, by the introduction of sin into our world, there was instituted the irrepressible conflict between truth and error, and right and wrong. It is another phase of the struggle, but with the same principle at stake; namely, shall God, or men, govern in this world? Shall God's law, or human will, be the rule of life? Shall God's word, or the traditions of men, sway the scepter over the consciences of the people?

In the days of the great Reformation the conflict was sharply drawn on these lines. For God and his truth stood the Reformers; for the arrogant usurpation of man-made creeds and customs—a usurpation inspired and fostered by the prince of darkness—stood the whole Romish Church, backed by the power of courts and kings.

The present movement is but another, and the closing, stage in the work of reform begun in the sixteenth century. On the side of God and his truth will now be found only a "remnant," a "little flock;" while for human authority and church traditions will stand, as usual, the Romish Church, backed by recalcitrant Protestants and earthly governments. So far as the visible forces are concerned, the odds seem to be as greatly as ever against truth; but God has always been a majority, and will be to the end.

The particular phase which the question is now assuming, is an issue respecting the fourth commandment. That is now to be made the test question: Shall God have the Sabbath that he wants, the day which he blessed, and set apart, and gave to man? or shall his authority be overruled, his day be crowded out, and another day, resting upon human authority only, be put in its place?

This involves the whole question between God's authority and that of man. The third message of Revelation 14 is warning the world in reference to this issue. God is sending forth a solemn proclamation to men to turn to him, and discarding the change which the man of sin has attempted in his law, show their loyalty to him by keeping his commandments and the faith of his Son; and Sunday-keeping is urging its claims to the front throughout Christendom, on both sides of the globe. Amid violent agitation, intense discussion, and the strongest array of forces on both sides that have ever entered the field, the question is coming to a settlement.

But some, as in similar crises in the past, will fail to comprehend the full significance of the movement, fail to see the magnitude of the issue involved, fail to realize the importance of taking a prompt and well-defined stand for themselves, and so pursue a halting, wavering, inconsistent course, and fail at last. Almost persuaded; but the claims of self and the world are a little stronger than the voice of conscience and the claims of truth, and so the noble stand for God goes untaken. "Anoint thine eyes with eye-salve, that thou mayest see," says the True Witness. Rev. 3:18.

### THE PASSOVER AND PENTECOST.

A CORRESPONDENT inquires why we do not keep the passover, how we know that Pentecost occurred fifty days after the resurrection of Christ, and why we do not keep that feast.

A general answer would be that these feasts being typical, when the antitypes were reached they were no longer to be regarded. Christ was the

antitype of the passover sacrifice. And so Paul says (1 Cor. 5:7), "Christ our passover is sacrificed for us." And thus we have the end of the passover for the Christian age.

Connected with the passover in the type, was the wave sheaf. Lev. 23:10, 11. This was to be waved on the morrow after the Sabbath, *not the weekly Sabbath*, as many Sunday advocates thoughtlessly assume, but the morrow after the *passover* Sabbath. Thus, the passover came on the 14th day of the month. The 15th was the first day of the passover week, and a sabbath. Lev. 23:7. On the morrow after this yearly, passover sabbath; that is, on the 16th day of the month, the sheaf of first-fruits was to be waved. This was called a sheaf of first-fruits, and was a sample of the harvest which was to follow. Verse 10. This waving of the sheaf was a type of the resurrection of Christ. Paul makes this plain in 1 Cor. 15:20, where he says: "But now Christ is risen from the dead, and become the first-fruits of them that slept."

Counting from the day of this waving of the sheaf, seven sabbaths, or seven weeks, were to be numbered (Lev. 23:15, 16), and on the morrow after the seventh sabbath, or week, the word sabbath here meaning "week," came the Pentecost. Now, inasmuch as the resurrection of Christ was the antitype of the wave sheaf, the Pentecost must meet its antitype, fifty days after the resurrection of Christ. And as Christ was raised from the dead on the first day of the week, so in that year, the Pentecost came on the first day of the week; but like all annual feasts, it came on different days of the week in different years.

As to the question why we should not observe it, it is sufficient to reply that whatever is shown to be a type, ceases when its antitype is reached; and the Pentecost, or feast of weeks, signifying the completion of the harvest, was plainly a type. But it may be said that the apostles speak of it in a way to show that they kept it. They do indeed, twice mention it, after Acts 2:1, but not in a way to imply any obligation connected with it. The passages are the following: Acts 2:1; 20:16; 1 Cor. 16:8. We can readily account for the mention of it in Acts 2:1, as in the scene depicted in that chapter, the pentecostal festival met its antitype. In Acts 20:16, we read: "For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost." The Jews, of course, still regarded the feast; and there would, doubtless, be at Jerusalem, at that time, people from all surrounding nations, as stated in Acts 2:9-11; and Paul might have wished to take advantage of that occasion, as he would naturally do, not to observe the feast, but to meet that large assemblage.

In 1 Cor. 16:8, Pentecost is again mentioned, as follows: "But I will tarry at Ephesus until Pentecost." The following verse gives the reason: "For a great door and effectual, is opened unto me, and there are many adversaries." So it was on account of some favorable opening that would present itself for the proclamation of the gospel on that occasion, that led him to tarry at Ephesus till that time.

There is another statement in Acts 18:21, that seems to be a little more direct as to the observance of some feast by the apostle, but we are not informed what feast it was. The passage reads: "But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem." Here some feast is mentioned which he was intending to keep, and it may have been the one he mentions in Acts 20:16. At any rate it is quite generally supposed that this was a Pentecost. But whatever it was, the key to Paul's action on this occasion, seems to be found in verse 18, which mentions the fact that he had shorn his head in Cenchrea, "for he had a vow." This statement is, by most commentators, referred to Paul; and it seems that the apostle did, on certain occasions, as

in Acts 21:26, comply with some ceremonial observance of the Jews, as a means probably of gaining access to them which he could obtain in no other way. His connection with the feast on this occasion is undoubtedly to be explained on this ground, in connection with his vow.

The allusions to the Sabbath in the teaching and lives of the apostles, are in a very different strain. Having in their writings and public labors established its immutability and perpetuity, they refer to it as a settled matter of moral obligation. But in reference to all the typical laws, on the other hand, having shown by plain statements and conclusive reasoning, that they had ceased to be of any virtue after the antitype had come, we know that all subsequent practical recognition of them on their part, was only a concession to the ceremonial blindness and prejudice of those who were still greatly influenced by the Jewish service. (See Romans 14.)

### SEARCHING FOR JEWELS.

FROM a private letter from Bro. Boyd, from South Africa, we take the liberty to give the following extract. He writes from the midst of the great Diamond Fields, and says:—

The "precious stones" for which we are seeking, are not so plentiful as the diamonds. The country here is very sparsely settled, and it is hard getting among the people. They are also very much under the influence of the ministers; indeed, they hold almost the same relation to their members that the priest does to his. It is very difficult for a person to get employment here if he keeps the Sabbath. Notwithstanding all this, there are some just as precious stones here as have been dug out of the human mines in any part of the world, or in any age of its history. With the help of the Lord we will try to faithfully labor for these. Some are being gathered out as time moves along. Bro. Tarr has spent the last six months here doing colporteur work. Several have recently commenced keeping the Sabbath, and have accepted attendant truths. We expect that some four or five will be baptized in the near future. I will then "report."

### A TYPICAL REFORMER.

THE people of God have always been reformers. In all ages of the world, even to remotest times, it has been their work to hold aloft the standard of divine truth against the world's flood of error and spiritual darkness. That work is going forward to-day, and is drawing more and more sharply the line of distinction between the world's two great classes, in proportion as we are brought nearer to the climax of the great conflict between spiritual truth and error. This work must continue to progress until a distinct separation is made, as indicated by the language of Mal. 3:18: "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

It is of the first importance that those engaged in such a work should fully understand its nature and what is essential to its success. The conception of finite man naturally falls below the true measure of the moral grandeur and solemnity with which these great movements are by nature invested. He must understand what is required of him as ambassador in such a work. He must bear in mind that truth proclaimed in the abstract has not that power to attract and impress the human mind which it has when proclaimed in the actions of individual life. He must not forget that the success of a work which calls the attention of men to the claims of the divine law, requires on his part a course of action in harmony with that law,—that he must be himself, in a measure, an example of the practical results of the doctrines which he would preach to others.

The pages of sacred and secular history present before us the lives of eminent reformers of the past. Among these there is one which is of peculiar interest to those engaged in the great reform work of our time, which is embraced in the third angel's message. This work has for its object the preparation of a people for the second appearing of Christ. Before his first appearance there was also a great reform work, in the preaching of John the



Baptist. The Bible narrative of his work is short, but is full of instruction for those who are now placed in a position which is, in a great degree, similar to his. Among those characteristics which most forcibly strike the reader, may be noticed,—

1. His simplicity of speech. This great reformer realized that his message was an important one, and made use of no ambiguous phrases in its presentation. His words were direct and pointed. "Repent ye; for the kingdom of heaven is at hand." The weighty truths of his speech, rather than its rhetoric, attracted and impressed the multitudes who came to hear him.

2. His uncompromising attitude toward all forms of moral evil. His greeting to the Pharisees and sadducees was, "O generation of vipers, who hath warned you to flee from the wrath to come? . . . And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I: . . . he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

3. His appearance and mode of life. The record says, "The same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." Surely no one who came to his preaching could doubt that in him they beheld one who was separate from the world, and whose manner of life was not out of harmony with his claim to the great and sacred office of forerunner of the coming Messiah. We can hardly conceive that his message would have had the power that it did, had this been otherwise.

The work of John the Baptist was stamped with the approval of Heaven. The Saviour testified of of him that "he was a burning and a shining light." The principles which controlled his life and shaped his speech, must be applicable with equal if not greater force to the life and teachings of those who are sent forth, as he was, to prepare the way of the Lord. His work was to prepare the way for Christ's first appearing. Their latter work is to prepare the world for his more awful and momentous second appearing, when he comes "without sin unto salvation." The very words which were the foundation of John's message, stand before us to-day on the eve of their startling and literal fulfillment. Now it is that the ax is to be laid unto the root of the trees, to hew down every tree that bringeth not forth good fruit. Now it is that the language of John applies: "Whose fan is in his hand, and he will thoroughly purge his floor; and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." With events of such moment impending, how important that the people of God should now be burning and shining lights in the midst of the dense moral darkness round about them!

L. A. S.

#### "CUT OFF" FROM THE PEOPLE.

SOME have supposed this Old Testament expression to be used in the sense of excommunicate, or to denote a state of separation from the body of God's people similar to that implied by certain New Testament expressions, such as "let him be Anathema, and "with such an one no not to eat." That the term has a stronger significance, however, we think is evident from an examination of several texts, which we will briefly notice.

The expression first occurs in Gen. 17:14, where it is threatened as a punishment for neglect of the rite of circumcision. Commenting upon this text, Dr. Bush says: "Though the idea of excommunication, of being no longer considered as one of the peculiar people, would naturally suggest itself as couched under the phrase, yet the original term is very strong, and legitimately implies capital punishment, or the excision of the offender by death from that community to which he belonged, and of

which he has proved himself an unworthy member." This idea is supported by the narrative of Exodus 4. Moses was on his way from Arabia to Egypt, accompanied by his wife and son. At a certain place in his journey it is stated (verse 24) that the Lord met him and "sought to kill him." Moses had neglected the instructions given to Abraham in the text above noticed, and only the prompt performance of the rite averted the danger which threatened his son's life.

It has been thought by some that it was Moses whom the Lord "sought to kill" on this occasion; but the context does not support this idea, nor is it sustained by other versions of the text. One Arabic version renders it, "he rushed upon his son." The expression is defined in other texts, however, by language which seems to be unequivocal. Notice Ex. 31:14: "Ye shall keep the Sabbath therefore, for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people." Also Lev. 20:2, 3: "Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Moloch; he shall surely be put to death: the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people," etc.

Other texts might be introduced, but the foregoing suffice to show that capital punishment, and not mere separation, is implied by the term under consideration. And this punishment was meted out to those who disregarded the rites and ceremonies pertaining to the Jewish service, as well as to direct violators of the moral law.

L. A. S.

#### HOPE AS AN "ANCHOR OF THE SOUL."

ST. PAUL's comparison of the one Christian hope to an anchor, in Heb. 6:19,—"which hope we have as an anchor of the soul,"—is one of the most happy and forceful illustrations given in all his writings; and this is saying much, for they abound in them. An anchor is a very important implement in navigation. What would a vessel do without an anchor when near shore?—She would drift hither and thither, and be sure to go to destruction. Every passing wind would toss her about. Every ebb and flood tide would move her from her moorings. She would be the sport of every current, the victim of every gale, the cause of ruin to all shippers, the destruction of those who might intrust their lives to her keeping. But with a strong anchor, well secured to the ship by proper ropes or chains, and firmly imbedded in good anchorage ground, the vessel may ride in safety. The winds may blow, the currents ebb and flow, the gale may drive the rain in gusts and torrents, or the snow in blinding fury, and the ship rides in safety. She will be, indeed, tossed about, and things for the present be most uncomfortable for a season, and even great danger to life and cargo may threaten; but the good anchor holds her fast, and when the storm subsides all is well.

We are sailing on the ocean of time, making the voyage of life. Ah! what a voyage it is. How full of dangers, quicksands, hidden reefs, rocks concealed beneath the dark waters! Wrecks are all about us. Deceptive currents of influence, storms of passion, are liable to burst forth and destroy, or dead calms of indifference deaden sensibility and impede all progress. Head-winds of difficulty force us to beat about, often causing us to lose rather than make headway. Dangerous undercurrents, often imperceptible to our keenest inspection, cause us to lose our bearings, and drift far to leeward; and, alas! sometimes being unskillful, we lose our reckoning altogether, and are in sad danger of shipwreck. Enemies present false shore-lights, to cause us to direct our course upon hidden and dangerous reefs. Foes are all about us. Yes, as the poet has it,—

"Life is a sea—how fair its face,  
How smooth its dimpling waters pace,  
Its conopy how pure!  
Yet rocks below, and tempests sleep,  
Concealed beneath the glassy deep,  
Nor leave an hour secure."

The worldly man has no anchorage. He floats about on a sea of uncertainties. He feels no confidence in the future. All is drear, dark, and forbidding beyond the grave. No ray of light cheers the vision; no clear expectation, no reliance on anything. The sceptic Hobbes says: "I am taking a leap in the dark." Mr. Ingersoll, standing by his brother's grave, in mournful, pathetic accents presents a sorrowful wail of uncertainty, yea, of despair, of ever viewing the lost loved one again. The heart's longings are never to be satisfied. Think of it—the awful conception of standing on the brink of a precipice, and springing off into space! What could be more terrible? Think of standing by the grave as the earth clods fall upon the coffin enclosing all that is left of our loved ones, and not a ray of hope of ever beholding them, yea, of our ever living ourselves to behold anything! Is not this the "blackness of darkness" indeed? Yet these are the descriptions of very talented sceptics, of their own hopes of the future and the eternal. Surely they are without "hope, and without God in the world." They have no anchor, but drift about in the sea of uncertainty.

But what about the Christian's hope? Let the great apostle speak: "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made a high-priest forever after the order of Melchisedec."—Heb. 6:17-20.

How marked the contrast between the unbeliever's uncertainty and the sureness of the believer's hope! Think of the solid buttresses of support which God has been pleased to give the believer, to sustain him in the dark hour of trial. God is "abundantly willing;" i. e., perfectly willing, most glad indeed of the opportunity, to assure our hearts beyond all cavil concerning the future. He does not desire us to be beating about on an undulating sea of alternate hope, fear, and despair. He wishes us to be settled, to be at rest, trusting in his love with full confidence in his integrity, his desire to do us good, his ability to work for and save us. He stops at nothing to make the matter certain beyond all question. He makes a solemn promise; yea, he confirms that promise by a most solemn oath. Just think of it, dear reader,—the wonderful interest God takes in our being established, the great God, the everlasting Creator! He who never sleeps, never wearies! He who has made all worlds, and upholds the universe, not only makes us a promise, but confirms the same by an oath, in order to give us every assurance possible of his desire to afford us certainty of the future. He swears by himself, the highest in the universe, that he will bless all the truly obedient who have faith in him.

This promise and oath the apostle declares present "two immutable things, in which it was impossible for God to lie." Immutable means "not susceptible of change; unchangeable, invariable, unalterable." Could anything be more certain than these terms imply?—No; it is absolutely impossible to establish anything more firmly. Why does God do this?—To afford you and me "strong consolation," if we have fled to Christ for refuge. Feeling all things in the world are insecure, fickle, changeable, unsatisfying, we "flee" away from them, and lay hold on this certain hope. This hope is held out before us, and we grasp it as a drowning man would grasp the rope thrown from

the ship. We cling to it as with a death grip. It is the only real hope in the world. What then?—It becomes an "anchor to the soul," "sure and steadfast." Before we were moved about with every varying breeze, every billow of feeling. Now we rest. The anchor holds.

To be sure, we are here in the sea of human life, surrounded everywhere by unrest, feverish, unquiet, moving impulses. Worldly hopes present themselves. Sometimes the swells heave and toss us about, jostle us against others, rubbing us roughly, and bruising our finer sensibilities. At times, in the lull of a calm, we hardly sense the connection with that anchor for the time being, and then we are in real danger. Yet, as the storm rises, we feel for the rope of faith, and thank God it holds, and we are anchored fast to the "Forerunner," who has gone on to heaven before us, and is safely housed "within the veil." He is safe from all danger, temptation, and opposition. Once he was here, and met all we can meet, and a thousand-fold more. But he has run on before us, and says to us, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: . . . I go to prepare a place for you. And . . . I will come again and receive you unto myself; that where I am, there ye may be also."

He has, among other things, been preparing these homes for us for 1800 years past. He is the greatest home-builder that ever existed. And he is watching over every one of us, sending us help whenever we call for it. He says, "Ask, and ye shall receive." He that sees the sparrows fall, and knows every hair in our heads, watches over us for good. Our hopes center in him. He died to save us. He lives again, and ever "maketh intercession for us." Yes, he is "within the veil." How precious the thought! There he pleads for us, sees our weaknesses, counts our tears, feels for us every pulsation of sorrow, and tests and tries our faith! He works for us. We know he is our dearest friend, one that "sticketh closer than a brother," and all power in heaven and on earth is in his hand. As long as we use the rope of faith and trust, and are obedient, we are anchored to him beyond the power of any storm to move us.

Cling, dear reader, to this rope, this mighty cable of faith, and never let go! Feel your own weakness, but never, no never, distrust his almighty power, his eternal, never-dying love. Then you are safe. Oh, what a precious contrast is this to the dark uncertainty of the unbeliever's hope! His hope, indeed, is but a spider's web; ours is a mighty hawser, constructed by Omnipotence. Let us prize the Christian's hope as the one cherished treasure of this mortal life.

G. I. B.

#### THE "GENERAL CONFERENCE BULLETIN."

As there has been a steady demand for the *General Conference Bulletin* for 1889, a small edition has been printed, and bound in heavy manilla paper covers. Orders can now be filled. Price by mail, post-paid, thirty cents.

The volume contains the seventeen numbers of the daily *Bulletin*. The last number was published after the Conference was over, and contains a report of the work of the General Conference Committee and the different Boards appointed by the Conference and International Tract Society.

The volume also contains a complete report of the doings of the Conference, International Tract and Missionary Society, International Sabbath-school Association, Health and Temperance Association, Publishing Association, Educational Society, General Conference Association, and other societies that held their meetings in connection with the General Conference. By taking the different items of business, and tracing them through the different stages of their development till final action was taken, one that was not present can get a good idea of the drift of the discussions.

The following will be found published in full: The opening address of the President; an address by Eld. U. Smith, on the "History and Future Work of Seventh-day Adventists;" an address by Prof. W. W. Prescott, on "The Education of Laborers for Home and Foreign Missions;" an address by Eld. E. J. Waggoner, on "Why we Oppose Religious Legislation;" an address by Eld.

J. O. Corliss, on "Missionary Work in the Pacific Islands;" an address by Eld. J. H. Durland, on "Mission Work in Europe;" an address by Bro. C. Eldridge, on "The Past, Present, and Future of the Canvassing work;" and a paper read by Bro. P. W. B. Wessels, on "The South African Mission Field."

These addresses combined, fill forty-two pages of the *Bulletin*, and are of themselves worth more than the cost of the whole volume of the *Bulletin*. It also contains full reports from different mission fields. Send orders to Dan. T. Jones, Battle Creek, Mich., or to the secretary of your State Tract Society.

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

#### IS IT CHURCH AND STATE?

SPEAKING in Washington, D. C., Sunday, Dec. 8, Mrs. Bateham, the Superintendent of the Sabbath Observance Department of the Woman's Christian Temperance Union, said:—

Last Congress we had 10,000,000 names to our petition; now we have many more. There are several strong organizations besides ours, and a popular sentiment in favor of this law is already created. We have passed the midnight line, and morning will soon dawn. We failed to get our bill, but to-morrow morning Mr. Blair will present a new bill. We are not discouraged. I am here to work in the interest of this bill, and it must succeed or our country is lost, and you will all be lost forever. If you do not keep away from saloons and keep the Sabbath, you will never go to heaven.

We presume not. But there are several other things which, if people do not do, they will never go to heaven, and for which as yet there has been no bill presented to Congress. To repent, be baptized, and believe on the Lord Jesus Christ are some of the essentials to salvation. In Mark 16: 16, we have the positive declaration that "he that believeth not shall be damned." Now, why not have Mr. Blair present a bill for some of these things, if the object in presenting the Sunday bill is to get people to "go to heaven"? Of this bill Mrs. Bateham says, "It must succeed or our country is lost, and you will all be lost forever." We never supposed so much hung upon the passage of a bill by Congress,—the eternal destinies of 60,000,000 people. Surely legislation is a matter that may well be looked after if this be true. But cannot people stay away from the saloon and keep the Sabbath without a Sunday law? We think it has been done.

But to present this matter upon the ground that it is to make people religious, and to legislate them into heaven, would look altogether too much like religious legislation. Of this Mrs. Bateham appears to be conscious, so she added:—

We don't want any union of Church and State. We don't ask any law to enforce the Christian feature of the Sabbath, but the civil rest must be enforced.

But this takes the pith out of all she had said before. The Sunday bill must pass or all will be lost forever. But will all be saved if they disregard the "Christian feature" of the day, and observe simply the "civil rest"? If not, but the object of the bill is to save them, then, though it pass, and become a law, it will fail to accomplish its object even for those who strictly obey it. To enforce the Christian feature of the day, by which is meant its religious observance, Mrs. Bateham virtually admits would be a union of Church and State. But this is just what must be enforced, if the law accomplishes the design of its promoters; for Mrs. B. continued:—

We want the religious observance, and God wants it. He says so in "Remember the Sabbath to keep it holy."

Now, can any one doubt that the object of these people in this proposed legislation is a religious object, and that the observance of Sunday they are after is its religious observance? Then what is the legislation looking toward these objects but religious legislation? and what is that, according to Mrs. Bateham's own tacit admission, but a union of Church and State? They do not want a union of Church and State, and yet they want legislation that will accomplish everything that a union of Church and State would accomplish. We would suggest that the only way they can extricate themselves from this dilemma, is to let religious legislation alone. Sunday legislation is religious legislation, and only such, all the denials and sophistical arguments to the contrary notwithstanding. And the inner and ultimate intent of such legislation is religious, however much its promoters may talk of "civil" observance and the "physical" needs of the laboring man. Through the Sunday institution the Church

is grasping for power. The pathetic plea for the poor laboring man may be made to create "popular sentiment," and the claim that it is only the "civil rest" that is intended set up to allay the fears of others; yet it is power they crave,—an insatiable greed for power. The two horns of Church and State peer up perceptibly through all this clamoring on the part of the Church for a Sunday law. Though the fair hand of Eve present the forbidden fruit, to every thinking man in the country we would say, "Be not deceived."

W. A. C.

#### A GREAT TRUTH ABLY ADVOCATED.

THE following from the *Nashville* (Tenn.) *Banner* of Dec. 7, is a summary of a sermon delivered on the evening preceding, in the First Cumberland Presbyterian Church of that city, by the Rev. D. C. Williams. It is rare indeed, in these days, that the pastor of a large and popular church—one, the influence of whose words is wide-spread—chooses to discourse upon such a theme as that which formed the basis of Mr. Williams's words, and still rarer that it is presented before such an audience in a manner so fully in harmony with the teaching of the Scriptures. Such a sermon is worthy of reproduction and the widest circulation:—

The evangelist's text was chosen from those first words found in the fourteenth chapter of St. John: "Let not your heart be troubled; ye believe in God, believe also in me," and the succeeding words.

"I do not know," said Mr. Williams, "whether I am in the popular line or not, on this subject of the second coming of Christ. But I make it a rule to preach on his second coming to all those who are converted in my meetings." He then went on to say that his brethren were generally afraid for him to discuss the subject, because of the veil of mystery that has generally been thrown over it. "But," he said, "the doctrine of the second coming of Christ is a matter of such comfort to me, that I must preach it to my friends." He continued by saying that he doubted if any soul could enjoy the fullness of the gospel without acceptance of this glorious doctrine. He quoted text after text to show the value set upon it by the inspired writers. "No doctrine," he declared, "save one, has given me so much joy as that of the pre-millennial coming of Christ. He further said that while he set no time for the second appearance of the Saviour, he confidently believed that should he live to the age of seventy, he would see Christ in person. To this end he prays daily, and has united himself with every band of Christians he has met who are praying for this coming.

Mr. Williams said he was surprised that the public was so universally ignorant of this doctrine. He asserted that no doctrine is more emphatically set forth in the Scripture, and none can have more influence upon the lives of people. As an illustration of its importance, he said that St. Paul mentions the subject of baptism eight times in one of his epistles, while in the same space he mentions the personal coming of Christ fifty times; that in the whole New Testament one verse of every twenty-five mentions the subject, and it is taught in 260 of the 318 chapters.

With a number of rapidly quoted texts of Scripture, the evangelist declared that death and the second coming of Christ are very different. Death is the enemy of God and man; and Christ, in his second coming, will vanquish death, to the great happiness of Christians. He said he had a grudge against funerals, because at funerals we are usually taught that death and the second coming are the same. He painted the horrors the second coming of Christ would bring to those who were not prepared for that coming. He then portrayed the glories of that coming to those who were prepared.

In his peroration he begged his hearers not to longer think of this second coming as an event lying far away in the dim and mysterious future, but as an event that may, and probably will, occur in this present age—in the life of some of those present. In a burst of fervor he praised God that Christ himself will come again and take his followers to that home he has gone to prepare for them.

Upon the question, "How will the Lord come?" the evangelist said he thanked God that Christ will come in his personality. He read freely from the accounts of the closing scenes in the earthly life of Christ, to prove his position. Especially did he emphasize the force of Acts 1:11.

Mr. Williams said he believed the Bible teaches that we are now in "the last days," and that the world will grow worse and worse till Christ's coming. "Under the present administration," he said, "the world could never be converted if it went on for a million of years." He compared the present with the Bible account of the "latter days," and from this argued that these are the "latter days," and that Christ will come in person before many years.

In closing he pleaded with Christians to study prayerfully this doctrine, and gather from it the comfort that it affords. Of the joys that will come with Christ, he spoke so confidently that most of the audience was deeply affected.

## 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.

### "EVEN SO, COME, LORD JESUS."

COME for creation's sake,  
This world so beautiful and grand,  
So good when from its Maker's hand,  
Now marred and scarred through all the land,  
Still waits Thy word to quick obey,  
And greet the light of perfect day.  
Come, take its fall, its curse away:  
Come for creation's sake.

Rom. 8: 19-23.

Come for Thy loved ones' sake.  
Sad tears still blind each watchful eye,  
We droop, we mourn, we fall, we die;  
How long? O Lord, how long? we cry.  
Come, wipe from every eye the tear,  
And still in every heart all fear,  
And make the future glad and clear:  
Come for Thy loved ones' sake.

Rom. 8: 17; John 17: 24.

O, come for thine own sake.  
'T was here thou counted all but dross,  
And here for us thou suffered loss;  
On Calvary's mount there stood thy cross.  
O come, and turn that loss to gain,  
That cross to crown, and banish pain,  
As King of kings always to reign:  
O, come for thine own sake.

Matt. 28: 18; Rev. 5: 12.

Come for thy Father's sake.  
He gave the world to thee, his Son;  
Through thee the world to him be won,  
And then on earth his will be done.  
Come, Lord, unto thy faithful few,  
O come, and prove the promise true;  
Come soon, and make the "all things new":  
Come for thy Father's sake.

1 Cor. 15: 24-28.

—L. D. Harrington.

### SOUTH AFRICA.

Soon after Eld. Haskell and Bro. and sister Druillard came, it was decided that I should go to the "Eastern Province" to labor. But Bro. Tarr, whose home is in that part, and who was to join me there in labor, was having so much interest in the Diamond Fields, that it was thought best not to leave it till some one could take his place. It was therefore suggested that I should spend a few weeks in the suburbs of Capetown, following up the interest created in the tent-meetings last summer. This I did, renting a house between Claremont and Wynberg (two places where I held tent-meetings), of easy access to each. We had three services at our house each week, besides Sabbath-school, and three at Wynberg.

During our brief stay, I baptized the man and his wife who so kindly let us have the hall in which to close our series of tent-meetings at Wynberg last summer. His daughter, too, was baptized, and is now at the mission studying for the Bible work. Two men, whose families have been with us for some time, have taken steps to obey the truth. One of them, foreman in a drapery shop, kept the last Sabbath we were with them. He has had a long struggle over this decision, and will probably lose his position. The other man, foreman in a bakery, has given notice to his employer that he cannot continue work on the seventh day. The very day he gave this notice, another firm offered him £25 (nearly \$125) per month, which he could not accept, of course, as they would not hear to his being absent from business on the seventh day. This man's daughter was baptized the Sunday before we left.

It takes some courage and faith and a love for God and his truth, for men to accept the message here under these circumstances; but the Lord will not forsake those who trust him and serve him at a sacrifice. These men are intelligent, and have counted the cost, and are determined to risk everything for Christ's sake. The former was formerly a deacon of a Baptist church in Port Elizabeth, and the latter a local preacher of the Baptist Church in Capetown and suburbs.

Another family attended nearly every meeting, and are pretty well convinced of the truth, but have not yet taken their stand. They are from Scotland, and seem to be earnest Christians, desiring to learn the right way. I think I never saw people more interested in the study of the Bible than those who attended our readings at Claremont during our two-months' stay.

To show their appreciation of the truth, and of the efforts that were put forth in their behalf, I here insert the following letter, which was read in a meeting at our house a few evenings before our departure. It was a special meeting, appointed by the friends, for a special purpose:—

DEAR MR. AND MRS. HANKINS: It is with regret that we are met here this evening, perhaps for the last time during this life; therefore we cannot allow such an opportunity to pass us without conveying to you our warmest thanks for the very deep interest you both have taken in our spiritual welfare; and we trust that you both may hear the Master's "Well done, good and faithful servants." This we are compelled to believe is your most anxious desire, and I am sure it is the earnest desire and prayer of each one of us that such may be the reward of you both. We all regret that you are apparently called away from us so soon, as it is only now that we are beginning to see eye to eye; and we would that your stay among us could be prolonged even yet, believing it would be for our eternal good thus to continue being built up in our spiritual welfare. However, we must keep in mind that there are many others who will accept the truth of God's word as presented by you, if they have the opportunity; and we are fully persuaded that you both have devoted your lives to the service of our Lord and Master in spreading what we believe to be the last warning message to this sinful world; and if your time has come to leave us, we can only assure you that our prayers and best wishes will accompany you in your future labors; and our hope is that you may find a more plentiful harvest in your new sphere.

We have now a very pleasing duty to perform, although a sad one, and that is, to present you with this purse and its contents, as a small token of our united esteem and gratitude. In doing this we have one other regret, and that is, that we could not have made it double the amount; but we are quite sure that this will be taken, not at its actual cash value, but as an expression of our esteem and friendship for both of you.

The purse referred to contained \$27.95. The meeting was one not soon to be forgotten. Our hearts were made to rejoice in listening to the earnest expressions of love for the truth, and gratitude that their hearts had been open to receive it. Nearly every man present had been an inveterate user of tobacco, but I am glad to say that they have gained the victory over this evil habit.

They have an interesting Sabbath-school of twenty-four members, and have arranged to continue Sabbath meetings. Bro. Haskell will meet with them occasionally while he remains in Capetown, which they all much appreciate. I am thankful for a truth which, attended by the blessing of God, binds hearts together in every part of the world.

I do not know that we have any warmer friends in America than we have among the English and Dutch brethren and sisters of like precious faith in South Africa. Acquaintances and friendships are not so soon formed here as in the States, but when formed they are not easily broken.

Monday evening, Oct. 28, we took the train for Grahamstown, in what is known as the "Eastern Province." We stopped off a few hours at Wellington, to say good-by to Father Wessels's family.

The country after we left Wellington, till we reached Alicedale Junction, about seventy-five miles from Grahamstown, presents an appearance very similar to what is known as the Great American Desert. It is a barren waste of country, covered with sand, gravel, and rocks. We crossed several long river bridges, but the channels were without water, which, I understand, is true most of the time. We were scarcely out of sight of mountains until we neared our destination. The villages on the route were few and far between, and were inhabited principally by the employers of the road. Occasionally a farm house broke the monotony, and in the flocks of sheep and goats feeding upon the sage brush, consisted their principal means of support. A few acres of ground which were watered by irrigation, produced beautiful grass and vegetables, showing the possibilities of this country with plentiful rains or with a system of irrigation.

A severe drought has just visited this province and other parts farther in the interior, which has resulted in the death of thousands of goats, sheep, and ostriches. Grain and vegetables, too, are very high in consequence. Recent rains, however, have relieved the situation in many places.

As we neared Grahamstown on Thursday morning, we were agreeably surprised to see the ground beautifully carpeted with grass, and everything appearing more like our own loved country. Bro. Tarr met us at the station, and we went direct to the house he had rented for us. This city has a

population of about 10,000, and is laid out much after the style of our American cities. It is called the "City of Saints." The leading denominations are represented, and several neat and commodious church edifices give the place the appearance of piety at least.

The kafirs are not allowed to live in the city, but have what is called a "colony," just outside the city limits. The colony is in plain view from our back veranda, and seems to be laid out in city style. Their houses are bee-hive in appearance, and are built of brush woven together, and plastered with mud upon the outside.

A good many books have been sold in this city, and Bro. Tarr has done some missionary work, so that we are not entirely unknown. Just how we shall introduce the truth, we have not yet decided. We find by experience that the methods employed at home are not always successful here. Bro. Tarr reports a good interest in his father's neighborhood, a place called Clumber, about twenty-five miles out. Several there, he thinks, are about ready to embrace the truth. A recent letter from his oldest brother to his mother, states his agitation over the Sabbath question, and that if it can be shown that the papacy changed the Sabbath, then he will be an S. D. Adventist. He lives in Cathcart, a long distance from here, and is an influential man in his neighborhood. Bro. Tarr has just gone to spend a fortnight with him, which will, I trust, result in leading him fully to accept the truth.

We are just fairly settled in our new home, and hope to labor as the providence of God may direct. If we can but have the assurance that God is leading, it makes labor easy and the burdens comparatively light. We still crave an interest in the prayers of God's people.

Our address is Hill St., Grahamstown, South Africa. And please remember the postage is fifteen cents for every half ounce.

Nov. 4.

IRA J. HANKINS.

### MINNESOTA.

TRACY.—I have been in this vicinity about two weeks. Have held nineteen meetings. Seven adults have signified their intention of keeping all the commandments of God. This is an entirely new field, and calls are coming in from several places for meetings. We hope to be remembered in the prayers of God's people, that we may have heavenly wisdom to work for God.

Dec. 16.

W. B. HILL.

### ILLINOIS.

ROCKFORD AND RUSH.—Rockford is a thriving manufacturing city of about 30,000 people. I have labored here four weeks "publicly and from house to house," as the way has opened. Our people use a hall on the third floor, which is occupied by others most of the time, so that most of the labor must be performed by personal effort. There is much need of labor in the church, especially among the youth; and the attendance of interested people at our public services has constantly increased. I have preached nineteen times, given twenty-one Bible-readings, sold seven dollars' worth of books, obtained four subscriptions for *Good Health* and three for the *REVIEW*, made about 100 visits, and have distributed our literature quite extensively. Seven have united with the church,—two by letter, three by baptism, and two by vote. Some of these have but recently become true commandment-keepers; and although they have met with worldly loss, they greatly rejoice in the truth. Our hearts are filled with devout thanksgiving for these precious trophies of divine grace. Some, for whom our hearts are burdened, are investigating with interest. My anxious prayer is, that they may accept the whole truth with gladness of heart, regardless of every earthly consideration.

Dec. 6-8, I spent with the unorganized company at Rush. I have seldom preached to more appreciative hearers. They have had little ministerial labor, and are much in need of help. The preaching was calculated to impress the importance of higher ideals of consecration and holy living, and the need of forsaking every sin and selfish indulgence. If we expect the Lord to bestow his power upon us, or even to accept us at all, we must make a complete surrender of self, dethrone every idol, and cleanse ourselves from all filthiness of the flesh and spirit.

The quickening, comforting influence of the Lord's Spirit was present in our meetings. One



aged brother, but recently converted, bore public testimony for the first time, and some formed good resolutions to obey more perfectly the principles of Christian temperance. I obtained two subscriptions for the REVIEW and two for *Good Health*. There are calls for meetings this winter at various points in this promising field. The harvest is suffering for the sickle, both here and at Rockford.

My spirit has rejoiced in God my Saviour in my first labors in this State. I have never felt a greater yearning to bring precious souls to Christ; and my one absorbing purpose is to devote every energy of soul and body to the promotion of his cause, and to the salvation of those for whom he died.

Dec. 15.

W. C. WALES.

## LOUISIANA.

GALVEZ, HOPE VILLA, NEW ORLEANS.—Since my last report, I have had the privilege of holding the quarterly services with the Hope Villa and Galvez churches. The ordinance meetings were precious seasons, the first of the kind these new members ever enjoyed. All realized the truth of the Saviour's words, "If ye know these things, happy are ye if ye do them." Seven new members were received into the Galvez church, six of whom I baptized at the quarterly meeting. We still hope for others soon.

I have also spent some time in New Orleans of late, holding a few public meetings, and laboring from house to house; also attended a funeral of one of our members. I was present at the State convention of the Sunday-law advocates. Last May when Dr. Crafts was here lecturing, he announced that he expected to return in the fall or winter, to hold a convention. It had been announced in the New Orleans papers for a month or more, and a special paid advertisement had been in two of the daily papers for several days; and yet, after all this effort, the attendance was very small. I attended every meeting, Nov. 28, 29, in one of the finest halls in the city, and was surprised to see only an audience of from twenty-five to seventy. I did not count more than seventy-five at any time, and many of these were from other parts of the State.

This being a State convention, and having been so well advertised, and yet, having so small an attendance, seemed to be quite a discouragement to Dr. Crafts and other workers in that cause. They formed an organization to be known as "The Sunday Rest League of Louisiana." The selection of a name called out some discussion. Dr. Crafts thought it would not do very well to use the word "Sabbath" in the name of the organization in this part of the country. It seems very evident that they have but one object in view, but are willing to use any name that will best suit their purpose, and to a certain extent, blind the people's minds as to their real design. Several vice-presidents were elected, among whom was a Catholic priest of New Orleans.

It is very certain that the Sunday movement does not yet meet a very hearty response in this part of the field, but time will tell what the outcome will be. It is a good time to get the truth upon this subject before the people, before the other party gets a stronger foot-hold. May the Lord help in the work.

B. F. PURDHAM.

Dec. 18.

## MISSISSIPPI AND ALABAMA.

SINCE our camp-meeting and council at Nashville, we have been busy visiting the companies of Sabbath-keepers and scattered brethren in these two States, and trying to increase their numbers. Oct. 19, 20, we visited Shannon, Miss., where we had held a few meetings just before going to the camp-meeting. The family that had accepted the Sabbath we found rejoicing in the light they had received. At the time of our holding meetings at this place, the people acted largely in accordance with the advice of their ministers, and remained away from our meetings. Oct. 21-31, we spent at Hookston, Lauderdale Co., Miss. We held ten meetings. One family has accepted the Sabbath here as the result of former labors. There are now two families here to act as light-bearers for the truth. The meetings were a source of encouragement to them. Nov. 1-4, we were at Vosburgh, Miss. The few brethren here were glad of another opportunity to hear the message.

Nov. 5, we went to Washington County, Ala., where we remained two weeks. A few years ago a church was organized here, but the members moved away or apostatized till there were but two families of Sabbath-keepers left. They have

a neat little church building for this country. Our meetings were well attended. Ten signed the covenant. They greatly need more instruction in the truth. Nov. 20, we went to Choctaw County, Alabama. The brethren here are showing a commendable zeal in building them a new frame house of worship, larger and better than their old one. We remained here ten days, holding meetings as often as the brethren could attend. Two were baptized and united with the church. The Sabbath-school received its share of attention. Officers were elected for both church and Sabbath-school.

Dec. 6-8, we visited Iuka, Miss., where we held meetings last summer. We were glad to find most of those who had made a start, still firm. We held four meetings. One more signed the covenant. We feel to thank God that a few hearts are made glad with the truth, and can but feel sorry that there is no minister left here to look after the interest of the cause. We have closed our labors in this field, and are now on our way to Kansas. Our permanent address hereafter will be Ottawa, Kan.

OSCAR AND RUIE HILL.

Dec. 11.

## NEW YORK AND WISCONSIN.

MY closing labors in New York were put forth in Delaware Co., at Delhi and Bloomville, in finishing up the tent work; and in visiting the churches at Newburg and Lancaster, and assisting Eld. Place in a discussion at Colden, where he had been holding a tent-meeting, assisted by Bro. H. L. Bristol.

We closed our tent-meetings at Delhi, Sept. 22. The rain and cold weather had prevented the people from attending, and hence the interest there was very small, and not fruitful so far as any embracing the truth was concerned. I then spent a few days at Bloomville, where our tent was pitched the first time this season. I held a few meetings, and visited the friends of the cause as far as my time would permit. I found the people still very friendly, and those who had taken hold of the truth seemed firm and of good courage. I next went to Newburg, and attended the quarterly meeting there, Oct. 1-6. The church was much encouraged and strengthened by the visit.

I then went direct to Buffalo and Colden, to assist Bro. Place. The discussion was on the immortality question, and was a signal victory for the truth. Bro. Place had the sympathy of the great majority of the people from the first, and the cause was strengthened as a result of the debate.

I spent Sabbath and Sunday, Oct. 12, 13, with the Lancaster church. The Lord blessed us in our meetings there, and the brethren and sisters seemed encouraged and profited. Thus I close my labors, for the present at least, in my native State. While it causes sadness to part with those with whom and for whom I have labored so many years, I am very thankful to God that it is with pleasant recollections of kind friends and Christian associations that bind our hearts together in Christian love and fellowship.

After attending the General Conference, I came to Wisconsin to labor in harmony with the recommendation of the Conference made at its last session. I went directly to Plainfield, to attend the State meeting held there Nov. 12-18.

I was cordially welcomed by the Wisconsin brethren, and I endeavored to become acquainted with them and the work in the State as much as possible, and assisted some in preaching and giving instruction. After the meeting, I spent a few days with Eld. Breed, the president of the Conference, in consultation and laying plans for the work during the winter, during which time we visited the church at Hundred Mile Grove, and counseled with Bro. Paton, one of the members of the Conference committee.

I then started for the northern part of the State to assist in the dedicatory services at Lucas and Chetek, spending Sabbath and Sunday, Nov. 30 and Dec. 1, at Baraboo. Dec. 2, 3, I was at Elroy; Dec. 4-10, at Maiden Rock. In each of these places I labored in the interests of the church, tract society, Sabbath-school, and health and temperance work, but especially for the spiritual interests of the brethren and sisters. These efforts were greatly blessed of the Lord, and met a hearty response from the friends in these churches. My stay at Elroy was so brief that I was not able to accomplish as much there as at Baraboo and Maiden Rock, but some good, I believe, will result.

My permanent P. O. address is 1029 Jenifer St., Madison, Wis.

M. H. BROWN.

Dec. 12.

## PENNSYLVANIA TRACT SOCIETY PROCEEDINGS.

A SPECIAL session of the Pennsylvania Tract and Missionary Society was called in connection with the State meeting at Blockville, N. Y., Nov. 27 to Dec. 2, 1889.

FIRST MEETING, Nov. 29, AT 10:30 A. M.—President in the chair. After singing "Go Labor On," prayer was offered by Eld. W. C. White. The Chairman stated that there were several reasons why this special session was called at this time. Some plans recommended by the International Society at its last session, should have some consideration here, and many of those present were hindered by the flood from attending the last annual meeting in Williamsport, so they did not receive the benefit of the discussion of plans there. He also presented his resignation as President of the Society, this being made advisable by his removal from the State in the near future. He suggested the appointment of two committees,—one to present, in the form of resolutions, plans for future work, and the other to make a recommendation in regard to supplying the vacancy caused by his resignation. A summary was read, showing that in the last thirteen weeks, \$8,058.66 worth of orders had been taken by the canvassers in this State, or an average of \$619.89 worth per week. The sales for the year ending June 30, 1889, were \$13,783.25. If the work continues even at the rate it has been going for the last thirteen weeks, the present year will show more than two and one-half times the value of books sold by our agents last year; but with an increase such as we have reason to expect, it will reach a much larger amount than this.

A brief review of the growth of the work in other departments was given. On motion, the Chair was authorized to appoint the committees suggested, and they were subsequently announced as follows: On Nominations, C. O. Holden, J. M. Kutz, I. N. Williams; on Resolutions, W. C. White, E. W. Snyder, E. J. Hibbard.

Adjourned to call of Chair.

SECOND MEETING, DEC. 2, AT 2 P. M.—The Chairman stated that a good list of questions had been placed in the question-box, and arranged in order, and apportioned to different ones to answer. These questions, thirteen in number, were thoroughly discussed, and many good points drawn from them. The Committee on Nominations reported as follows:—

We would recommend, That the resignation of L. C. Chadwick as President of the Society be accepted, to take effect Jan. 1, 1890.

That E. J. Hibbard, acting Vice-President of the Society, fill the office of President until the next annual meeting.

On motion, the report was unanimously adopted. The Committee on Resolutions presented the following report:—

Resolved, That the rapid progress of the National Reform movement, and the untiring energy of the Sunday-law advocates, call for a most earnest protest on our part, and a systematic and earnest effort to place in the hands of every family in Pennsylvania, such reading-matter as will point out the evils and dangers of consenting to religious legislation.

Resolved, That we approve of the plans for this work presented in the November extra of the *Home Missionary*, and urge the members of each branch society to adopt these plans, and put them into immediate operation.

Resolved, That State senators, legislators, congressmen, judges, and leading lawyers be furnished the *Sentinel* regularly, by the State Society, at the discretion of the officers of the Society.

Resolved, That we request the State Conference to select two or more discreet men to work as colporters in those parts of our State where there are no branch societies to do the work, and that we furnish them with an ample supply of tracts for gratuitous distribution.

Resolved, That we recommend the members of each branch of this Society to hold a weekly meeting for mutual encouragement and instruction, and for the study of the several lines of work in which the Society is engaged, in the following order: 1. Foreign missions; 2. Religious liberty; 3. Home missionary work; 4. Health and temperance.

Resolved, That we recommend each branch society to elect quarterly one of its members as president, and select, as far as possible, some one especially interested in the special topic, to act as teacher in each of the four lines of lessons.

Whereas, The *Home Missionary* for 1890 is to be a sixteen-page monthly, and its price only twenty-five cents a year; and is to embrace a canvassers' department, containing instruction and reports; also departments devoted to foreign missions, Religious Liberty, home missionary work, and health and temperance, each department to contain a lesson on its distinctive topic; therefore,—

Resolved, That we recommend every family of our people to subscribe for it, and diligently study each of its departments.

Whereas, Each church elder and librarian should keep these papers for reference; therefore,—

Resolved, That the State Society furnish them free to church elders and tract society librarians.

Resolved, That we approve of the appointment of Bro. W. F. Schwartz as State Agent's Assistant, to devote his time to increasing the circulation of our health and temperance literature, in harmony with the plans recommended by the International Society.

These resolutions were freely discussed by Elds. Olsen, D. A. Robinson, White, A. T. Robinson, Raymond, Miles, and Shrock, and others, and were unanimously adopted. As the Secretary had taken stenographic notes of the discussion of resolutions and questions, as well as of other proceedings of the meetings, a request was made for these to be written out and summarized, and put into the form of a circular letter, so that copies could be sent to all the workers in the State, many of whom were not

present at the meeting. D. A. Robinson asked why the circulation of this report should be confined to our own State, and W. C. White advised that a copy of it be sent to the officers of each State society, and to any others who might request it. This will be done. The President made a few remarks, expressing his gratitude to God for the prosperity that had attended the work of the Society during the five years he had been connected with it, and urging upon all to give their hearty support and sympathy to those who shall have the official responsibility of the work in the future.

On motion, the meeting adjourned *sine die*.

L. C. CHADWICK, Pres.

AMELIA COOK, Sec.

#### THE PENNSYLVANIA SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

A SPECIAL session of the Pennsylvania Sabbath-school Association was called at Blockville, N. Y., in connection with the State meeting. Two meetings were held, one at 9:30 A. M., Nov. 28, and the other at 6 P. M., Nov. 30, 1889. The President, L. C. Chadwick, occupied the chair, and in the absence of the Secretary, Amelia Cook was chosen Secretary *pro tem*. The Chairman stated the reasons why this special session was called, and then read the resignation of Mary E. Simkin as Secretary of the Association, which was made necessary on account of her attending Battle Creek College for two years or more, and thus being unable to do justice to her work as Secretary. He also presented his own resignation as President, made necessary by his removing from the State so soon, and suggested the appointment of a Committee on Nominations to consider the filling of these vacancies, and report at the second meeting. The Committee was announced as follows: K. C. Russell, J. M. Kutz, D. A. Ball. A brief review of the growth of the Association was given, which showed that the membership is now the largest it has ever been. The Committee on Nominations reported at the second meeting, as follows:—

We recommend, That the resignations of the President and Secretary of the Association be accepted, to take effect at the close of the session, and that Eld. J. S. Shrock be chosen President, and Mary Schwartz Secretary, for the remainder of the year.

On motion, the report was adopted, and the persons named were elected. Some time was spent in reports from different ones, of the necessity of more and better literature for our children; and Eld. W. C. White gave an instructive talk on the topic, "The Children for Jesus." Although short, the session was a profitable one.

L. C. CHADWICK, Pres.

AMELIA COOK, Sec. *pro tem*.

#### A SHORT CANVASS FOR "GREAT CONTROVERSY."

I LEFT Battle Creek one week after the close of our good General Conference, and came to Montrose, Colo., where I began to canvass for "Great Controversy, Vol. IV." This is a prosperous little town of some 1,500 inhabitants, situated on the line of the Denver and Rio Grande R. R., in the picturesque Uncompahgre Valley. I found a very intelligent, kindly-disposed class of people here, and the Lord gave good success in selling the pages of truth. After working at this place about one week, I visited Dallas, Delta, and Grand Junction. Delta is the old home of Eld. G. O. States, and there are a few Sabbath-keepers here. The first day in Delta, I took twenty-seven orders for "Vol. IV.," and the next day, sixteen for "Vol. IV." and one for the Swedish "Life of Christ." The next place canvassed was Grand Junction. There was a series of tent-meetings held at this place in the summer of 1887, by Elds. G. O. States and C. P. Haskell. There is a little company here keeping the commandments. The first day I was successful in taking twenty-four orders, twenty-three being for "Vol. IV." and one for the French "Life of Christ." The next day being Friday, I quit at an early hour, but was granted success to the extent of sixteen orders for "Vol. IV."

In just three weeks' actual work, I have taken some 315 orders for "Vol. IV.," and the last few days' canvass, the orders were to be filled in only about ten days from the time they were taken.

I am now busy at work delivering, and have splendid success. I feel of good courage in the Lord. I have had many evidences of his tender love and care, and have seen many of his providences in opening the way before me. I feel it a great privilege to place this precious book in the hands of the people, and long to see many more of our canvassers take hold of it.

Dec. 15.

WALTER HARPER.

—There is always an angel of help at hand to strengthen the trusting heart under its heaviest burdens.

## Special Notices.

### NOTICE TO MAINE.

ALL letters to the Maine T. and M. Society should be addressed to Minnie Russell, *West Palmyra, Somerset Co., Maine*. All express matter and post-office orders at Pittsfield, Maine. Let each district secretary and all doing business with the Maine T. and M. Society remember this.

J. B. GOODRICH, Pres.

### NOTICE TO PENNSYLVANIA.

As my connection with the work in Pennsylvania is to cease Jan. 1, 1890, I wish to request all who have been engaged in business correspondence with me, to direct such communications to either Miss Amelia Cook or E. J. Hibbard, Box 2716, Williamsport, Pa. Sister Cook has been appointed as Conference treasurer for the remainder of the year; and as she is also tract society secretary and treasurer, all money for Conference or tract society purposes, can be sent to her. Bro. Hibbard is to take my place as president of the tract society, and as a member of the Conference committee; Mary Schwartz is to act as secretary of the Sabbath-school association. All mail or money for any of the branches of our work in this State, can be directed to Box 2716, and will reach its proper place. Personal correspondence can be addressed to me to Williamsport till Jan. 10, and after that, either to Williamsport, Pa., or Battle Creek, Mich.

L. C. CHADWICK.

### GENERAL MEETING FOR NEW YORK.

A GENERAL meeting for the State will be held at Williamstown, Oswego Co., beginning Wednesday afternoon, at 2 P. M., Jan. 8, and continuing until Tuesday night, Jan. 14. As there are many important matters to discuss and decide, it is necessary that all our ministers be present, and as many of our tract society officers as can come consistently. The State agent will be present to give instruction in the canvassing work. A class will be formed, as there are several who desire instruction at that time and place. A cordial invitation is extended by the members of the Williamstown church to members of surrounding churches, to attend the meeting. Let all come prepared with bedding, and let those who live near, bring both bedding and provisions.

We hope to see a general rally. The work is brightening all over the State. The canvassing work is steadily growing, and we want to lay plans to secure a more rapid growth, which shall be of a healthy nature. We expect to be favored with the labors of Eld. A. T. Robinson.

Williamstown is a station on the Rome, Watertown, and Ogdensburg Railroad, twenty-eight miles north of Rome. The committee will be at all passenger trains to meet those who come to attend the meeting.

S. H. LANE.

## The Sabbath-School.

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

### LETTER TO THE HEBREWS.

LESSON 14.—HEBREWS 7: 27 to 8: 2.  
(Sabbath, Jan. 4, 1890.)

Questions, with Scripture Texts and Notes.

1. Why were there many priests of the order of Aaron?
2. Why is there but one of the order of Melchisedec?
3. How often did those priests offer up sacrifice?  
"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: 27.
4. For whom did they offer sacrifice? *Id.*; see Lev. 9: 7.
5. How often did the High-priest of the new covenant offer sacrifice? Heb. 7: 27.
6. What sacrifice did he offer? *Id.*
7. Did he make any offering for himself? *Id.*
8. Why did he not offer for himself, as the other priests did? *Id.*, and verse 26.
9. What kind of high-priests were made by the law of Moses?  
"For the law maketh men high-priests which have infirmity;

but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." Verse 28.

10. What is meant by their having infirmity?  
*Ans.*—They were frail, imperfect, not enduring.

11. What kind of priest was made by the oath? Verse 28.

12. What was the oath to which the apostle refers?  
"The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedec." Ps. 110: 4.

13. What were the main points of difference between the two orders of priesthood? (See note.)

14. How does Paul sum up his argument?

"Now of the things which we have spoken this is the sum: We have such an high-priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8: 1.

15. What does he mean by "such an high-priest"?  
*Ans.*—Such as has been described in chapter 7.

16. Where is our High-priest? Chap. 8: 1.

17. Of what is he a minister?

"A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Verse 2.

18. In what scripture do we first learn of the sanctuary?—Ex. 25: 1-8.

19. Who was to make the sanctuary? *Id.*

20. What was the object of the sanctuary?

"And let them make me a sanctuary; that I may dwell among them." Verse 8.

21. How many apartments, or rooms, had the sanctuary?

"And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony; and the vail shall divide unto you between the holy place and the most holy." Chap. 26: 33.

22. What were these rooms called? *Id.*

23. What was put in the first, or holy place? Chap. 26: 35; 40: 22-27.

24. What was in the second, or most holy?

"And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony; and the vail shall divide unto you between the holy place and the most holy. And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place." Chap. 26: 33, 34.

"And the priests brought in the ark of the covenant of the Lord into his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim." 1 Kings 8: 6.

25. According to what was it built?

"According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." "And look that thou make them after their pattern, which was showed thee in the mount." Ex. 25: 9, 40.

### NOTES.

Hebrews 7 is a most interesting chapter. The subject of the Melchisedec priesthood was introduced in chap. 5: 6; but the depth of the subject, and the reflection that the brethren to whom he was writing had not properly improved their opportunities, and were not well prepared to appreciate the weighty truths of which he had to speak, led the writer to make a digression, in which he first described their condition, and then gave them a most solemn admonition, pointing out their great danger. He next gave them encouragement, setting before them the example of Abraham, and the faithfulness and righteousness of God in keeping his promises. By a happy and natural process, he turned the subject of our hope, which rests on the promises made to Abraham, in the direction of the priesthood of Christ after the order of Melchisedec, from which he had been diverted, which is the great object of this letter.

Without indulging in any curious speculations, or dealing in any inferences, we find at least ten prominent points of difference between the two orders of priesthood. We will enumerate them, as follows:—

1. Christ's priesthood is kingly; it is on the throne of his Father in heaven. Aaron had no kingship.
2. In his priesthood no genealogy was reckoned. In Aaron's line no one could act unless his genealogy was clear and undisputed.
3. He was born of the tribe of Judah, though that fact was in nowise material to his priesthood. The other priests were of the tribe of Levi, and this was a necessity.
4. He can save completely, or to the uttermost. Their priesthood and service made nothing perfect.
5. His priesthood is in heaven. Theirs was earthly.
6. His priesthood is perpetual, not transferable. Theirs was temporary; their death caused a succession.
7. He is ever without sin. They had infirmity, and were sinners, even as others.
8. He offered but one sacrifice. They offered many, daily, year by year continually.
9. He offered no sacrifice for himself. They had to offer for themselves.

10. He was constituted priest by an oath of God. Their priesthood was arranged through a mortal man.

It would be difficult to add anything to the evidences of the dignity and efficiency of our High-priest. It was pertinent that the Lord should inquire what more could have been done to his vineyard—his people—that he has not done. Isa. 5:1-7. What fruit shall we render to him for such wondrous provision for our salvation?

At this point the apostle sums up and applies the argument, and then passes from the difference of the priests to the difference of the covenants under which they served, including the difference of the offerings. This line of argument he continues until he comes to the close of all priestly work, and the coming again of the Son of God unto the full salvation of them that look for him.

## News of the Week.

FOR WEEK ENDING DECEMBER 21.

### DOMESTIC.

—Many fatal cases of diphtheria are reported at Davenport, Iowa.

—The American Historical Association will hold its sixth annual meeting in Washington, D. C., Dec. 28-31.

—Alaska is moving for a territorial form of government, which is a step in the direction of becoming a State.

—All the saloons at Keokuk, Iowa, were closed Friday morning. Indictments against forty-two violators of the prohibitory law were found by the grand jury.

—Coal operators in the Monongahela Valley are conceding the demands of the miners, and a general resumption of work is looked for by the first of January.

—Carl Carlson, John Sullivan, and Andrew Adamski were blown to pieces on Monday night, by the premature explosion of a blast in the Osceola mine at Calumet, Mich.

—The cut of the Michigan lumber-mills for the season is estimated at 128,000,000 feet. The lath cut is over 33,000,000, which is greatly in excess of last season's output.

—Russian influenza, which has been prevailing in the principal cities of Europe, has appeared in New York, and is rapidly spreading to other cities west of the metropolis.

—Jacob C. Zabriskie, of St. Louis, who has been a helpless paralytic since 1882, has suddenly recovered the use of his limbs. No cause is known for the change in his condition.

—Leading colored men in convention, Tuesday night, at Richmond, Va., petitioned Congress to pass a general election law that would guarantee them a better right of suffrage than they now enjoy.

—Oliver Johnson, the veteran editor and Abolitionist, died at his home in Brooklyn, N. Y., Dec. 10. He was born in 1809. He was one of the twelve men who started the Anti-slavery Society.

—A pay-car on the Ohio, Indiana, and Western was precipitated into a ditch near Covington, Ind., Monday morning, and General Superintendent Wilson and Trainmaster Cummins were instantly killed.

—Prohibitionists of North Dakota, Tuesday, failed to carry their bill providing for the enforcement of the liquor law before July 1, by the necessary two-thirds vote. The bill passed both Houses Wednesday by a large majority.

—The jury in the Cronin case returned its verdict Monday afternoon, sentencing Burke, Coughlin, and O'Sullivan to the penitentiary for life, Kunze for three years, and acquitting Beggs. Counsel for defense promptly entered a motion for a new trial.

—At a mass-meeting of citizens of Olathe, Kan., Dec. 11, it was stated that 250 families in that country were in destitute circumstances, many of whom would soon die from want of food and clothing, unless they received aid. A resolution to send it was adopted.

—A call has been issued by the "Anti-partisan W. C. T. U." for a meeting for organization at Cleveland, Ohio, Jan. 22. With the call is an address to the public, setting forth the alleged defects of the existing National W. C. T. U., and offering reasons for the formation of a new association.

—Part of the memorial services over the late Jefferson Davis, held at Columbia, S. C., Dec. 11, consisted in firing a cannon which had been used to fire a salute at the time that State seceded from the Union. It had been fished out of the river for the occasion, where it had lain since Sherman entered with his troops in 1864. The piece exploded, badly wounding two men, one of whom will probably lose his sight.

—New York is seriously inconvenienced by the official assault upon the wires of the electric light companies. There are 900 miles of electric light wires in the city.

Of these, fifty-two miles were cut down in five days. The Westinghouse people, controlling the Brush and United States companies, are to abandon their high-tension system, substituting a low-tension therefor. It will take two weeks or more to furnish the requisite new lamps.

—The Tilden school-house, Detroit, was the scene of a terrible tragedy Thursday evening, which has put a sudden stop to many Christmas festivities, and cast a gloom over the entire city. While sixteen young girls were rehearsing for a Christmas exhibition, one of them came too near a lighted candle, and her inflammable costume caught fire, which was speedily communicated to the others in the fright and confusion which resulted. Three were burned to death, and twelve others were more or less injured, five or six so seriously as to make their recovery doubtful.

### FOREIGN.

—General Boulanger has signed a contract to deliver thirty lectures in America.

—Dom Pedro, ex-Emperor of Brazil, declares he has no intention of abdicating.

—Malietoa has been proclaimed king in Samoa, and has been formally so recognized by the consuls.

—It is reported that the czar refuses to recognize the Brazilian Republic, and has broken off relations with the Brazilian Minister at St. Petersburg.

—A committee of five—four Frenchmen and one Belgian—has been appointed by the French Government to inspect and report on the condition of the Panama Canal.

—The Salvation Army has been expelled from Switzerland for its continued defiance of the laws, and Holland is said to be contemplating the enactment of a similar measure.

—Fires set by Indians in the Canadian Northwest, are said to have caused the destruction since 1882, of \$100,000,000 worth of lumber, and the loss to the government on timber dues of \$3,000,000.

## Appointments.

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

QUARTERLY meeting for the East Otto, N. Y., church will be held at Ellicottsville, Jan. 4, 5, 1890.

D. A. BALL.

THE following-named quarterly meetings in New York, Jan. 4, 5, 1890, will be attended by ministers as follows: Buck's Bridge, F. M. Wilcox; Syracuse, A. E. Place; Roosevelt, S. H. Lane.

S. H. LANE.

THE next quarterly meeting of the Syracuse church will be held Dec. 28, 29. Eld. A. E. Place will be present. There will be a preaching service Friday evening, the 27th. We hope there will be a good attendance.

C. GILBERT, Elder.

THE T. and M. meeting for Dist. No. 4, Maine, will be held at South Woodstock the second Sabbath and first-day in January. Let all that can possibly do so attend, that our meeting may prove a success. Let us all bear in mind to come prepared to donate to the cause, and thus help by our means as well as our presence.

HENRY DAVIS, Director.

THE Lord permitting, I intend to hold quarterly meetings at the following places in Pennsylvania:—

Edenboro, Erie Co., Jan. 4, 5

Conneautville, Crawford Co., " 11, 12

Mill Village, Erie Co.,

We hope to see a good attendance on the part of the members of these churches.

L. A. WING.

### GENERAL MEETINGS FOR MINNESOTA.

THE general meeting for Dist. No. 4 will be held at Hutchinson, beginning Thursday evening, Jan. 2, 1890, and continuing over first-day.

The meeting for Dist. No. 3 will be held at Brookville, Jan. 10-12, beginning the evening of the 9th.

Let all the brethren and sisters in reach of these meetings make arrangements at once to attend. Bro. R. C. Porter will be present, and will speak on the subject of Religious Liberty. Bring your friends, and come prepared to take care of yourselves as far as you can.

We hope to see the church and tract society officers present at these meetings.

ALLEN MOON.

### LABOR BUREAU.

G. E. RISLEY, Augusta, Mich., wants a good man (single) for fruit farm and basket work. Good wages to right person.

MRS. ANNA NASH, of Barrett, Grant Co., Minn., would like to obtain the services of a good, steady boy fifteen or sixteen years of age, or older, to whom she will furnish a good home and suitable compensation for his labor. She could also furnish a home for a girl large or small.

### ADDRESS.

THE post-office address of Eld. D. A. Ball is Salamanca, N. Y.

## Obituary Notices.

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

CREAGER.—Died Sept. 10, 1889, Blanchie Sefton Creager, daughter of Bro. T. B. and sister C. Creager, aged 8 years, 8 months, and 3 days. Little Blanchie was much beloved by the family, and it was very hard to give her up. But we say, Thy will, O Lord, be done. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" Funeral services by the writer, from 1 Thess. 4:13.

D. H. OBERHOLTZER.

HAMMOND.—Sister Emaline Hammond died of consumption, at Rolla, Mo., at 12 o'clock p. m., Nov. 3, 1889, aged about twenty-three years. Her health was feeble for the past two years. She was baptized by Eld. J. G. Wood, and received into the Seventh-day Adventist church at Rolla, Mo., May 19, 1889. She lived a consistent life. She was patient, and bore her sickness with Christian fortitude. Her death was peaceful. A sister has fallen asleep for a little while, whom we hope to meet at the first resurrection, to part no more.

MRS. MARY BEDDOE.

DE CAMP.—Died in Bunker Hill, of cancerous affection of the bowels, Nov. 26, 1889, Jacob De Camp, in the forty-eighth year of his age. He suffered much during the last year, but with more than ordinary patience. Bro. De Camp was one of the original members of this church, and held the office of deacon at the time of his death. He embraced the truth under the labors of Elds. Frisbie and Van Horn, and for nearly twenty-six years followed the even tenor of his way; and the church records state that "he died as he lived—faithful." He leaves a wife, five children, and other relatives to mourn, while the church and Sabbath-school will long miss his cheerful presence. Appropriate and comforting remarks were made to a large audience, by Eld. Mills, pastor of the Baptist church of Leslie.

J. E. TITUS.

TAIT.—Died of consumption of the intestines, at Springfield, Ill., Aug. 23, 1889, Bro. James W. Tait, father of Bro. A. O. Tait, aged 60 years, 3 months, and 10 days. Bro. Tait was born in Virginia May 13, 1829. While a mere lad he came to Ohio with his parents, and in early manhood united with the Methodist Church. In 1864 he came to Illinois, where he remained until his death. He embraced the present truth at the tent-meeting held in Onarga, Ill., by Brn. Andrews and Colcord, in the summer of 1876. He loved the truth, and endeavored to walk in its light until his death. He was a great sufferer for over a year before his death, which truly brought rest and sleep to him, and that not without hope, of which he spoke confidently during the last days of his illness. Funeral sermon by the writer.

GEO. B. STARR.

BRIGHAM.—Died at the residence of her son, Dr. Brigham, in Chicago, Oct. 13, 1889, of tuberculosis, after a long illness, Helen C. Remington Brigham. Sister Brigham was born in Mannsville, N. Y., May 6, 1830, and lived to be nearly sixty years of age. She was converted when a girl of fifteen or sixteen years, and about twenty years ago embraced the doctrine of the Sabbath and second advent, under the ministry of Elds. Rhodes, White, Cornell, and Loughborough. She knew from experience many of the sorrows of this life, and during her last years was a constant sufferer physically. Her trust in Christ, and her hopes of the future, together with her great anxiety for her children, were her constant themes of conversation. Her children showed her marked and faithful attention. At her request, her remains were taken by her two sons, to her old home in New York. Funeral discourse at Chicago by the writer.

GEO. B. STARR.

KILL.—Died at Fish Creek, Wis., Sunday, Dec. 1, 1889, of consumption, sister Ida Kill, aged 85 years and 29 days. She had been in failing health a number of years, but she took a cold, which terminated in her death. She was confined to her bed about four weeks. She was a great sufferer, but bore her sufferings with great patience and fortitude, and trust in Christ, saying that He doeth all things well. She had no desire to live, but was willing to wait for death till the Lord's own good time, hoping that in the resurrection morning she would meet the people of God, and dwell with them on the earth made new. She leaves a husband and four small children, a father, and many friends to mourn their loss. By request of the family, Bro. S. Norton conducted the funeral services, in the absence of a minister of our faith. We hope in joy to meet our dear sister again.

Mrs. R. N.

(Signs of the Times, please copy.)

DORTCH.—Died at Springfield, Tenn., Oct. 9, 1889, of heart disease, sister Middia Dortch, wife of Wm. Dortch, aged sixty years. On the morning of Oct. 9, sister Dortch was, to all appearances, in good health. She did her housework in the forenoon, and in the afternoon went to her daughter's on an errand. She returned home, and sat down to rest, after which she rose to do something more, when she fell dead. Sister Dortch was born in East Tennessee, and in early life her parents moved to West Tennessee. At the age of twenty she became religious, and joined the Methodist Church, where she lived an active member for thirty years; but in attending a meeting some ten years ago, conducted by G. K. Owen, she became convinced of the truthfulness of the third angel's message, and joined the little band of Sabbath-keepers at this place, where she remained until the day of her death. Sister Dortch will be much missed in the neighborhood where she lived, as her feet were ever ready to minister to the wants of the sick and those that were in distress. She leaves an aged husband and a large family of children and grandchildren to mourn their loss. Words of comfort were spoken by the writer, from 1 Cor. 15:22-26.

J. MOON.



**McCLARY.**—Died in Bolton, P. Q., Oct. 9, 1889, Mrs. Abigail McClary, in the seventy-sixth year of her age. Sister McClary was one of the first to embrace the Sabbath fourteen years ago, when Eld. A. C. Bourdeau began to labor in this part of Canada. She lived to see all of her four sons and also her oldest daughter united with her in the truth. Her amiable disposition and her exemplary Christian life, won for her the high esteem of all who knew her. During her last sickness she was a great sufferer, and was confined to her bed for more than a year; yet she bore her sufferings without a murmur, and gave evidence of an unflinching trust in her Saviour, that she would have a part in his soon coming kingdom, where sorrow, pain, and death would be felt and feared no more. The funeral services were held in the Methodist church. Eld. M. E. Kellogg gave a comforting discourse to a large and sympathizing audience. R. S. OWEN.

**WOODRUFF.**—Died of apoplexy, in New Orleans, La., Dec. 1, 1889, Clarissa A. Woodruff, aged 82 years and 22 days. Sister Woodruff was born in Pennsylvania, but had been a resident of New Orleans for the last forty years. Early in life she united with the Presbyterian Church, but as she became older, she saw what she believed to be an advance step, and united with the Baptist Church. She remained with that denomination many years, living up to the best light she had. She was a lover of the Bible, and carefully searched its pages for the truth. A few months ago she learned of the third angel's message, and began to investigate it. As soon as she saw the claims of the truth, she embraced it with all her heart. The Bible, which she had always loved, seemed like a new book to her, and she took new interest in studying it. She soon became well informed upon the points of present truth. Some weeks before her death, she so far lost her eye-sight that she could no longer read, which was a sad affliction for her. She said the greatest regret she had was, that she could not read more of the precious truth. Others read for her, which gave her much comfort. She often said that it seemed that God had preserved her life that she might see the truth; and that her last days were the best because of the light she had received. It seemed that she, like Simeon, was "waiting for the consolation of Israel," and was ready to "depart in peace." She seemed to die without a moment's consciousness of suffering. Thus another one of our number has fallen in death; but we look forward to the near future, when we hope to meet her in immortal bloom. Funeral services conducted by the writer. Text, 1 Cor. 15:22, 23. B. F. PURDHAM.

## BIBLE READINGS FOR THE HOME CIRCLE

COMPRISES ONE HUNDRED AND SIXTY-TWO READINGS FOR PUBLIC AND PRIVATE STUDY, AND ANSWERS NEARLY THREE THOUSAND QUESTIONS ON RELIGIOUS TOPICS, PRACTICAL, HISTORICAL, AND PROPHETICAL

The readings are contributed by more than a score of Bible students, and give brief, pointed answers to the questions, quoting directly from the Scriptures, from history, and the writings of eminent commentators of modern times.

THE BOOK IS DESIGNED FOR ALL CLASSES OF SOCIETY. It embraces readings on the subjects of Conversion, Sanctification, Temperance, How to Make Home Happy, Social Purity, Justification by Faith, Faith Healing, Promises for the Children, the Atonement, the Judgment, History of Satan, the Law of God, the Second Coming of Christ, the Millennium, Home of the Saved, and numerous Readings on the prophecies of both the Old and New Testaments, accompanied by many choice hymns and poetical selections, and concluding with the impressive pictorial allegory, "The Game of Life," in three parts. The work is—

PROFUSELY AND BEAUTIFULLY ILLUSTRATED, and contains 600 octavo pages, printed from new type, on a superior quality of tinted paper, embellished with 57 full-page engravings, and 170 ornamental headings, many of which were designed and engraved, at great expense, especially for the book, together with 8 full-page scriptural and prophetic diagrams, 3 colored plates, and other attractive features, and will be sold by subscription.

### THE BINDINGS ARE ELEGANT AND SUBSTANTIAL.

Olive cloth, embossed in red and brown, marbled edges, \$2.00; Blue cloth, silk finish, embossed in gold and brown, gilt edges, \$2.50; Library, full sheep, marbled edges, \$3.00; Half morocco, gold side and back, extra marbled edges, \$3.50; Full turkey morocco, gold side and back, gilt edges, superior finish, \$4.25. Cheap edition, 400 pages, solid type, no illustrations or colored plates, no poetry, thin paper, bound in brown cloth, plain edges, \$1.00.

AGENTS WANTED IN EVERY TOWN AND COUNTY IN THE UNITED STATES.

Sample copies will be sent by mail, in territory not occupied by an agent.

Address, REVIEW AND HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

## 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.

Address, REVIEW & HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

## PARABLE OF THE TEN VIRGINS.

A NEW TRACT, BY URIAH SMITH,

Designed to give a better understanding of this parable, showing its past and present application, and defining the "shut door." 24 pp Price, 8 cents.

Address, REVIEW & HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

## VIEWS OF NATIONAL REFORM.

PACKAGE NO. 1, THIN PAPER EDITION, 112 PAGES, SIZE 6½ x 3½, 10 CENTS.

This package contains thirteen tracts treating upon the various phases of the National Reform movement, as follows:—

NO.	PAGES.
1. Evils of Religious Legislation,	4
2. Religious Liberty,	8
3. National Reform and the Rights of Conscience,	8
4. The American Papacy,	8
5. Bold and Base Avowal,	8
6. National Reform Is Church and State,	8
7. Purity of National Religion,	4
8. The Salem Witchcraft,	8
9. What Think Ye of Christ?	4
10. National Reformed Constitution and the American Hierarchy,	16
11. The Republic of Israel,	16
12. National Reformed Presbyterianism,	16
13. The National Reform Movement an Absurdity,	8

The same matter printed on a better quality of paper, 184 pages, 5½ x 3½ inches, 15 cents.

Address, REVIEW AND HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

## THE MARVEL OF NATIONS,

BY U. SMITH, AUTHOR OF "SMITH'S DIAGRAM OF PARLIAMENTARY RULES."

This work embraces the past, present, and future of the United States from a historical, political, and religious standpoint, comparing the past with the present condition of education, science, and religion, and calling special attention to the work of the National Reform Association, and the proposed Amendment to the Constitution of the United States. It needs no other indorsement than a careful reading.

298 pages, 40 illustrations, 15th edition. Muslin, \$1.00; gilt edges, \$1.25.

Address, REVIEW AND HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

## THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

Devoted to the defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious. It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

Single copy, per year, post-paid, \$1.00.

In clubs of ten or more copies, per year, each, 75c.

To foreign countries, single subscription, post-paid, 5s.

Address, AMERICAN SENTINEL, 43 Bond St., N. Y. City.

## TRACTS IN THE HOLLAND LANGUAGE.

THE PRESENT TRUTH. Shows the character of the last days, and why certain truths should be made especially prominent. .04

THE SECOND ADVENT. A careful consideration of this important subject, as revealed in the Scriptures. .04

THE SUFFERINGS OF CHRIST. Explains the nature of the atonement, and shows the amazing love of God to man. .04

THE DESTINY OF THE WICKED. Treating the awful subject of future retribution entirely from a Bible standpoint. .04

THE SABBATH OF THE BIBLE. Contains Eld. Cottrell's excellent Bible reading on the New Testament Sabbath; the little tract "Candid Admissions from Learned Men;" and a reading proving the existence of the law previous to Sinai. .08

WINE AND THE BIBLE. This question of Bible wines is discussed at length from a scientific and scriptural standpoint, by J. H. Kellogg, M. D. .03

WHO CHANGED THE SABBATH? Answers this question very directly, and tells how it was done by the papal power. .03

THE MILLENNIUM. A convincing argument, proving that the world will never be converted. .03

SEVEN REASONS FOR SUNDAY OBSERVANCE EXAMINED. And shown from Scripture not to be valid reasons. .02

THE LAW AND THE GOSPEL. Shows the complete harmony of the two, and that the gospel does not supersede the law. .02

THE TWO LAWS. Presents the great difference between the Ten Commandments and the ceremonial law of the Hebrews. .02

THE SANCTUARY OF THE BIBLE. Proves that the sanctuary of Dan, 8:14 is in heaven, not on earth. .02

THE SABBATH MADE FOR MAN. An excellent sermon on the Sabbath question. .02

THE STATE OF THE DEAD. Shows the condition of man in the intermediate state, as taught in the Scriptures. .01

WHICH DAY DO YOU KEEP? AND WHY? Pithy facts concerning the Sabbath and first-day. .01

IS MAN AN IMMORTAL BEING? Most pertinently answered by forty texts of Scripture. .01

ALCOHOLIC POISON. A pithy temperance tract of four pages. ½c.

THE CURSE OF OUR NATION. Gives startling figures and facts in reference to the liquor traffic. ½c.

\* For any of the foregoing, address,

REVIEW & HERALD, BATTLE CREEK, MICH.

## SUNDAY-KEEPING NOT A BIBLE DOCTRINE.

EXCUSES ANSWERED.

A new 8 page tract, by J. R. Long, asks and answers some of the most common queries that arise in the minds of those who "want to do right," but do not wish to observe the Sabbath of the fourth commandment. Price, 1 cent.

Address, REVIEW & HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

## ABIDING SABBATH AND LORD'S DAY.

BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pages, 20 cents.

Address, REVIEW & HERALD,

Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

## THE INTERMEDIATE STATE.

AN EIGHT-PAGE TRACT,

Containing Bible arguments in proof that the doctrine of eternal torment is groundless, and showing the condition of both the righteous and the wicked after death. Price, 1 cent.

Address, REVIEW & HERALD,

Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

## HISTORY OF THE WALDENSES.

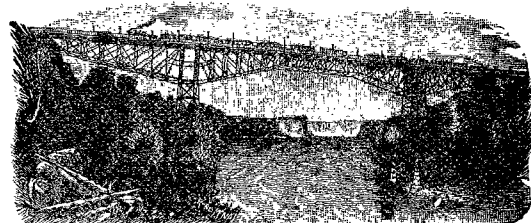
BY J. A. WYLLIE.

A plain and well-written narrative concerning this remarkable people, from their earliest history to the present time. The faith, persecutions, martyrdom, and wholesale massacres of the Waldenses; their schools, missions, and itinerant work; their mountain fastnesses; the fierce wars waged against them; their exile, and re-establishment in the valley,—are all set forth with historical accuracy. A book which should have a wide circulation. Muslin, 90 cents. 212 pages, on tinted paper, illustrated.

Address, REVIEW & HERALD,

Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

## Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

EAST.	Mail.	Day Express.	N. Y. Express.	At. & P. Express.	Night Express.	Kal. Accom'n.	Local Pass'gr.
STATIONS.							
Chicago.....	am 7.55	am 10.35	pm 3.10	pm 10.10	pm 9.25	pm 4.50	
Michigan City.....	10.05	12.25	4.52	am 12.23	11.33	6.58	
Niles.....	11.25	pm 1.30	5.45	1.50	am 12.55	8.17	pm 3.45
Kalamazoo.....	pm 12.55	2.45	6.58	8.55	2.27	pm 10.00	5.29
Battle Creek.....	1.40	3.23	7.33	4.25	3.15	7.10	6.14
Jackson.....	3.30	4.47	8.52	6.15	4.45	9.35	7.55
Ann Arbor.....	4.52	5.45	9.41	7.50	6.00	10.49	
Detroit.....	6.35	6.50	10.45	9.20	7.30	11.50	
Buffalo.....	8.30	am 4.25	am 7.15	pm 5.55	9.05	pm 8.05	
Rochester.....		6.50	9.15	8.00		11.45	
Syracuse.....		8.10	11.35	10.15		am 2.15	
New York.....		pm 4.50	pm 8.50	am 7.20		11.15	
Boston.....		10.00	10.50	9.55		pm 2.50	
WEST.	Mail.	Day Express.	Chicago Express.	Pacific Express.	Evening Express.	Kal. Accom'n.	Local Pass'gr.
STATIONS.							
Port Huron.....	am 8.30	pm 3.00	pm 7.00				
New York.....	10.30	6.00	10.00				
Syracuse.....	pm 7.40	am 2.10	am 8.00				
Rochester.....	9.55	4.20	10.45				
Buffalo.....	8.30	am 12.15	6.35	pm 1.30			
Detroit.....	am 9.10	8.00	pm 1.20	am 12.15	pm 8.00	pm 3.50	
Ann Arbor.....	10.25	9.15	2.20	11.35	9.15	5.11	
Jackson.....	pm 12.05	10.05	3.20	am 12.54	10.55	7.10	am 6.25
Battle Creek.....	1.45	11.35	4.30	2.15	am 12.27	8.52	7.55
Kalamazoo.....	2.50	pm 12.13	5.07	3.07	1.20	am 9.45	8.40
Niles.....	4.20	1.30	6.22	4.32	3.05	am 11.00	10.15
Michigan City.....	5.42	2.57	7.20	5.43	4.32	9.00	
Chicago.....	7.55	4.55	9.00	7.45	7.00	11.20	

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

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

## CHICAGO & GRAND TRUNK R. R.

Time Table, in effect Nov. 17, 1889.

GOING WEST.						STATIONS.		GOING EAST.					
Chi. Pass.	B. O. Land Exp.	Pacific Exp.	Pacific Exp.	Day Exp.				Mail.	Land Exp.	At. & P. Exp.	Night Exp.	P. H. Exp.	
am	pm			pm	am	Dep.	Arr.	pm	am	pm	am	pm	
6.55	4.10	12.45	8.55	7.45	7.15	.....	Port Huron	10.20	1.05	7.35	10.00	10.50	
7.25	5.40		10.20	9.08	8.31	.....	Lapeer	8.40	11.48	5.17	8.31	9.17	
8.05	6.20	2.25	10.50	9.45	9.03	.....	Flint	7.55	11.17	5.40	7.45	8.31	
8.45	7.15	2.55	11.20	10.30	9.35	.....	Durand	6.45	10.48	5.09	6.55	7.40	
10.00	8.25	3.45	12.37	11.35	10.30	.....	Leansing	9.35	9.57	7.00	6.00	6.00	
10.37	9.03	4.15	1.09	12.08	11.00	.....	Charlotte	4.97	9.27	8.25	5.31	5.31	
11.30	10.00	4.55	1.55	12.55	11.45	.....	BATTLE CREEK	3.55	8.40	2.30	4.45	5.15	
am	am		2.50	1.48	12.45	.....	Vicksburg	8.01	1.48	4.05	am	am	
				1.58		.....	Schoolcraft	8.09		1.33			
	6.19	3.45	2.45	1.42		.....	Cassopolis	2.15	7.16	1.42	9.15		
	6.50	4.25	3.25	2.25		.....	South Bend	1.25	6.40	12.00	2.15		
			3.55	2.55		.....	Haskell						
	8.10	6.25	5.10	4.00		.....	Va-paraiso	11.50	5.20	10.60	7.15		
	10.10	8.10	7.30	6.25		.....	Chicago	9.05	3.15	8.15	11.00		
						pm Arr.		Dep.	am	pm			

Where no time is given, train does not stop.

Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

Pacific Limited, Day, and Atlantic Expresses, daily.

Sunday Passenger, Sunday only.

W. E. DAVIS, Gen. Pass. and Ticket Agt.

## HOLIDAY EXCURSIONS.

OUR readers should remember that the Chicago and Grand Trunk Railway will sell Holiday excursion tickets at a rate of two cents per mile each way for the round trip. Tickets will be on sale from all stations on the C. & G. T. Dec. 24 and 25 and Dec. 31 and Jan. 1, good to return up to and including Jan. 6, 1890.

To Toronto, Buffalo, Niagara Falls, and all points West thereof, tickets will be on sale at the above rates, same limits, at rate of one fare and a third for the round trip.

For tickets and full particulars apply to A. S. Parker, Agent C. & G. T. R'y., Battle Creek, Mich.

# The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 24, 1889.

## CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in italics.]

### Poetry.

Anticipation, E. J. JOHNSON.....	801
Sometime, ELD. L. D. SANTER.....	803
An "Unsurpassed" Hymn, <i>Sec.</i> .....	805
"Even so, Come, Lord Jesus," L. D. Harrington.....	811

### Our Contributors.

The Work of preparing for the New Year, Mrs. E. G. WHITE.....	801
The Dissecting Room, ELD. F. D. STARR.....	802
The 391 Days and one Hour of Revelation 9, ELD. D. T. BOURDEAU.....	803
The Basis of Government, EUGENE LELAND.....	804
1 Corinthians 16: 2, J. P. HANSEN.....	804
Well to Employ a Detective, Mrs. ADA D. WELLMAN.....	804

### Choice Selections.

Loyalty to the Truth, Rev. C. H. Zimmerman.....	805
Reputation, S. S. Times.....	805
How About This? Home Journal.....	805

### The Mission Field.

The Mission Work in New Guinea, J. O. C.....	806
News from the West Indies, J. O. C.....	806
At Service in a Russian Church, H. P. HOLSER.....	806

### Special Mention.

The Return of Stanley, Baltimore Sun.....	807
What Boycotting Means, Murray's Magazine.....	807
The Revolution in Brazil, Cincinnati Commercial Gazette.....	807

### Editorial.

The Present Truth.....	808
The Passover and Pentecost.....	808
Searching for Jewels.....	808
A Typical Reformer, L. A. S.....	808
"Cut off" from the People, L. A. S.....	809
Hope as an "Anchor of the Soul," G. I. B.....	809
The General Conference Bulletin, O. A. OLSEN, Pres. Gen'l Conf.....	810
Is It Church and State? W. A. C.....	810
A Great Truth Ably Advocated, Nashville Banner.....	810

### Progress of the Cause.

Reports from South Africa—Minnesota—Illinois—Louisiana—Mississippi and Alabama—New York and Wisconsin.....	811-12
Pennsylvania Tract Society Proceedings, AMELIA COOK, Sec. 812	
The Pennsylvania Sabbath-school Association Proceedings, AMELIA COOK, Sec. pro tem.....	813
A Short Canvass for "Great Controversy," WALTER HARPER.....	813

### Special Notices.

The Sabbath-school.....	813
News.....	814
Appointments.....	814
Obituaries.....	814
Editorial Notes.....	816

With this number we extend the cordial greetings of the season to all our friends, readers, contributors, and co-workers everywhere. "Not many years their round shall run," till all who have been faithful in the service of the Master here shall exchange New Year's greetings in his glorious and eternal kingdom.

This number of the REVIEW closes volume sixty-six. The paper will be omitted next week. Number one of volume sixty-seven will be dated Jan. 7, 1890. We hope for a renewal of all subscriptions which expire with this volume, and for the addition of many new subscribers to our list for the coming year.

The famous Plymouth Church, once presided over by Henry Ward Beecher, is evidently on the road to dissolution, having lost 729 members during the past year. The reason appears to be that when Beecher died he left no successor who either wielded his eloquence or understood his gospel.

A letter from Bro. Callicott, defendant in the recently mentioned trial at Dyersburg, Tenn., for Sunday labor, informs us that he has been again indicted on the same charge by the grand jury of Obion County, the circuit court of which meets next March, thus by virtue of the decision of the judge in the previous case, making him defendant in two separate trials, in two counties, in the same month.

The National Reform Association has just concluded two meetings at Pittsburg to protest against Roman Catholic interference with public schools. We take occasion to say that it is not Roman Catholic interference with the public schools, but National Reform interference, which most needs to be guarded against. If the Roman Catholics were as bigoted as the latter, we should doubtless hear of meetings being held by them for this purpose.

Senator Blair now has three measures pending in Congress—a Sunday-rest bill, an educational

bill, and an educational amendment to the Constitution. The second of these measures is the one he is now especially pushing, and it has already been reported favorably by the Senate Committee on Education and Labor. This bill appropriates \$77,000,000 of public money, during a period of eight years, for the purpose of aiding "in the establishment and temporary support of common schools." When this measure is passed, he will bring forward his educational amendment, and when that is passed the Government will have appropriated the sum of \$77,000,000 to have religion taught in the public schools.

The article entitled "Loyalty to the Truth," p. 805, should be read with profit by many Seventh-day Adventists.

**CORRECTION.**—In the article referring to the new Blair bill and Constitutional amendment, in last week's issue, it was stated that the latter measure was identical in wording with the one introduced last May. This is incorrect. The first measure proposed to educate the youth in "virtue, morality, and the principles of the Christian religion," while the latter proposes to educate them "in virtue and morality, and in knowledge of the fundamental and non-sectarian principles of Christianity,"—phrases which, in the minds of the framers of the measure, probably differ materially in their meaning.

## THE MEETINGS IN BATTLE CREEK.

We are happy to be able to say that the week of prayer will not be without its fruits in Battle Creek. The following arrangements were adopted, to give all an ample opportunity to engage in the work of seeking the Lord. District meetings, at the usual places, were held each morning at six o'clock; a general social meeting each afternoon at 2:30, at the Tabernacle; daily meetings at the College, Sanitarium, and Publishing House, with preaching every evening at the Tabernacle.

The social meetings have been full of interest, the preaching free and impressive, the sermons clear and powerful. Many have come to see more clearly their privileges in the gospel, the pardoning love, and the closer walk with God which it is theirs to enjoy. The influence of the season of prayer of last year is still seen; for some are able to testify that every week since then has been with them a week of prayer, and they are now prepared to gain greater strength from this.

Sister White spoke at the Tabernacle on Wednesday evening, and after the discourse a company of more than sixty came forward for prayers; and for these souls the Spirit of the Lord prompted most earnest and fervent supplications. It was good to be there. Petitions so indited will surely be answered. Such evidences of the Lord's presence and love are truly encouraging. Sister White spoke again Sabbath forenoon, with words calculated to stir the heart of every hearer. In the afternoon a general social meeting was held, in which 143 testimonies were borne in one hour.

Three days more of the week of prayer remain at this writing, and while the meetings have been so satisfactory thus far, we hope for still greater things before the week shall close.

## WANTED—A SUNDAY LAW.

A WRITER from San Francisco, Cal., the Rev. Anselm B. Brown, in the New York *Christian Intelligencer* of Dec. 11, 1889, says:—

From careful observation and study of the churches, I believe the Sabbath [Sunday] is observed here by the resident Americans as faithfully as it is observed in other States by the same class of people.

California has no Sunday law, but such a law where it exists, is not generally enforced. Christian people would like to have one, and mean to secure it and enforce it—but, although without it, the Sabbath is by no means obliterated as a day of rest. Tourists from the East, among whom are many professing Christians, are not as careful as they should be in observing it.

These two paragraphs, which we have quoted

just as they appear in the article, elicit a few reflections. In the first place the writer admits that Sunday is as well observed in California as in other States, although this is the only State in the Union which has not a Sunday law. If this proves anything, it proves that Sunday laws are worthless so far as tending to increase the observance of the day is concerned. In the second place, he admits that where Sunday laws exist, they are not generally enforced. Then he states that the Christian people would like to have one. If he means the Christian people of California would like to have a California Sunday law, we would ask what in the name of reason they could want one for when the State Sunday laws are not generally enforced. Do they want another dead-letter Sunday law? Or does he mean that if the Christian people of California had a Sunday law, they would do better than the Christian people of other States, and see that it was enforced? Or yet again, does he mean that the Christian people in general want a Sunday law such as they do not now have, one of their own, which they may enforce? Is this it? Lastly, Mr. Brown observes that many professing Christians are not as careful as they should be in observing Sunday. Can it be for this reason that the Christian people would like a Sunday law, a law to compel themselves to keep the day? Surely, if Sunday-keepers are in such a strait that they need a Sunday law to compel Sunday-keepers to keep Sunday, they must need one very badly. However these things may be, the idea is prominent that they desire to "enforce" something. They wish to compel somebody to do something. Coercion is the dominant impulse prompting these "Christian people" to clamor for "law." But such are the sure signs of a loss of vital godliness and the spirit of Christ, and are precursors of scenes of trouble and persecution. They are the voice of the dragon, and not the meekness of the lamb. Let every one forecast the result of granting to such people what they desire, and beware, beware!

W. A. C.

## NOTICE!

To my correspondents who have lately asked me questions on prophecy, I would say: Your kind, Christian letters are appreciated, and will be answered as soon as other duties having the precedence will permit.

D. T. BOURDEAU.

## S. S. LESSONS IN FOREIGN LANGUAGES.

THE REVIEW AND HERALD Office has just issued for the International S. S. Association, lesson pamphlets for the first quarter of 1890, in German, French, Danish, and Swedish. Price, five cents per copy in either language.

## INDIANA STATE MEETING.

THE State meeting for the Conference and tract society for the first quarter of the coming year, will be held at Waldron, Ind., Jan. 16-22, 1890. It has, for some time, been the desire of the brethren in the southeast part of the State, to have one of these important meetings held in their section, and they will gladly welcome all who may come. We trust our laborers will be present as far as possible. It would be well for those who can do so conveniently, to bring some bedding. We expect to obtain reduced fare on the railroads. We trust Eld. Olsen will be with us. Let all come who can.

IND. CONF. COM.

## MODERN SPIRITUALISM.

ITS NATURE, TENDENCY, DEVELOPMENT, AND DESTINY.

In this work, this remarkable and growing system of belief is logically treated in the light of Scripture, showing what may be expected of its influence upon the theological world.

THE WONDERFUL GROWTH OF SPIRITUALISM

At the present time renders this pamphlet of great interest and value. 184 pp., 12mo., paper covers. Price 20 cts.

Address REVIEW & HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.