

The Advent Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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CHRIST IS ALL.

WHAT though this earthly house of clay
Sink into ruin and decay,
Though health and vigor pass away,
Christ is my life.

What though fond dreams of youth are fled,
The light that shone upon my head
Extinguished and forever dead,
Christ is my light.

What though bright hopes now withered lie,
Like autumn leaves, all sere and dry,
Or meteors vanished from the sky,
Christ is my hope.

What though rude billows round me roll,
His voice the tempest can control;
They ruffle not my tranquil soul—
Christ is my peace.

What though dear friends I once caressed,
Within the silent grave now rest,
The valley's clouds above them pressed,
Christ ever lives.

What though perplexing paths appear,
God's word, a lamp, makes all things clear;
Forward I pass, nor evil fear—
Christ is my way.

What though the darkness deeper grows,
I feel more active to oppose
The truth; in this I find repose:
Christ shall appear.

—British Evangelist.

Our Contributors.

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

CHRIST REVEALED THE FATHER.

BY MRS. E. G. WHITE.

"AND the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Christ came to the world to reveal the character of the Father, and to redeem the fallen race. The world's Redeemer was equal with God. His authority was as the authority of God. He declared that he had no existence separate from the Father. The authority by which he spoke, and wrought miracles, was expressly his own, yet he assures us that he and the Father are one. John bore witness of Christ, and pointed all men to him as the promised Messiah. When he beheld Jesus before him, he declared, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me." "And of his fullness have we all received, and

grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

As legislator, Jesus exercised the authority of God; his commands and decisions were supported by the Sovereignty of the eternal throne. The glory of the Father was revealed in the Son; Christ made manifest the character of the Father. He was so perfectly connected with God, so completely embraced in his encircling light, that he who had seen the Son, had seen the Father. His voice was as the voice of God. Mark Christ's prayer before his crucifixion: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Again he says, "I am in the Father, and the Father in me." "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." "He that hath seen me hath seen the Father." John 17:5, 17:10

Christ was misjudged by the Jews, because he did not dwell constantly on the law as written in the tables of stone. He invited men to learn of him, for he was a living representation of the law of God. He was the only one in human garb that could stand among a nation of witnesses, and, looking round upon them, say, "Which of you convinceth me of sin?" He knew that no man could point out any defect in his character or conduct. What power his spotless purity gave to his instructions, what force to his reproofs, what authority to his commands! Truth never languished on his lips, never lost any of its sacredness, because it was illustrated in the divine character of its Advocate. How simple, how clear and definite, were his utterances! Jesus declared his mission before Pilate, saying, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John 18:37.

When Jesus spoke, it was not with hesitating uncertainty, with repetition of words and familiar figures. The truth came from his lips clothed in new and interesting representations that gave it the freshness of a new revelation. His voice was never pitched to an unnatural key, and his words came with an earnestness and assurance appropriate to their importance and the momentous consequences involved in their reception or rejection. When his doctrines were opposed, he defended them with so great zeal and certainty as to impress his hearers that he would die, if need be, to sustain the authority of his teachings.

Jesus was the light of the world. He came forth from God with a message of hope and salvation to the fallen sons of Adam. If men would but receive him as their personal Saviour, he promised to restore to them the image of God, and to redeem all that had been lost through sin. He presented to men the truth, without one thread of interwoven error. When he taught, his words came with authority; for he spoke with positive knowledge of the truth.

The teaching of men is wholly different from the teaching of Christ. There is a constant tendency on the part of man, to present his own theories and opinions as matter worthy of atten-

tion, even when they have no foundation in truth. Men are very tenacious for their erroneous ideas and idle opinions. They will hold firmly to the traditions of men, and defend them as vigorously as if they were the veritable truth. Jesus declared that every one that was of the truth would hear his voice.

How much more power would attend the preaching of the word to-day, if men dwelt less upon the theories and arguments of men, and far more upon the lessons of Christ, and upon practical godliness. He who had stood in the counsel of God, who had dwelt in his presence, was well acquainted with the origin and elements of truth, and understood its relation and importance to man. He presented to the world the plan of salvation, and unfolded truth of the highest order, even the words of eternal life.

Patriarchs, prophets, and apostles spoke as they were moved upon by the Holy Ghost, and they plainly stated that they spoke not by their own power, nor in their own name. They desired that no credit might be ascribed to them, that no one might regard them as the originators of anything whereof they might glory. They were jealous for the honor of God, to whom all praise belongs. They declared that their ability and the messages they brought, were given them as delegates of the power of God. God was their authority and sufficiency. Jesus had imparted a knowledge of God to patriarchs, prophets, and apostles. The revelations of the Old Testament were emphatically the unfoldings of the gospel, the unveiling of the purpose and will of the infinite Father. Through the holy men of old, Christ labored for the salvation of fallen humanity. And when he came to the world it was with the same message of redemption from sin, and restoration to the favor of God.

Christ is the Author of all truth. Every brilliant conception, every thought of wisdom, every capacity and talent of men, is the gift of Christ. He borrowed no new ideas from humanity; for he originated all. But when he came to earth, he found the bright gems of truth which he had intrusted to man, all buried up in superstition and tradition. Truths of most vital importance were placed in the frame-work of error, to serve the purpose of the arch-deceiver. The opinions of men, the most popular sentiments of the people, were glossed over with the appearance of truth, and were presented as the genuine gems of heaven, worthy attention and reverence. But Christ swept away erroneous theories of every grade. No one save the world's Redeemer had power to present the truth in its primitive purity, divested of the error that Satan had accumulated to hide its heavenly beauty.

Some of the truths that Christ spoke were familiar to the people. They had heard them from the lips of priests and rulers, and from men of thought; but for all that, they were distinctively the thoughts of Christ. He had given them to men in trust, to be communicated to the world. On every occasion he proclaimed the particular truth he thought appropriate for the needs of his hearers, whether the ideas had been expressed before or not.

The work of Christ was to take the truth of which the people were in want, and separate it from error, and present it free from the supersti-

tions of the world, that the people might accept it on its own intrinsic and eternal merit. He dispersed the mists of doubt, that the truth might be revealed, and shed distinct rays of light into the darkness of men's hearts. He placed the truth in clear contrast with error, that it might appear as truth before the people. But how few appreciate the value of the work that Christ was doing! How few in our day have a just conception of the preciousness of the lessons which he gave to his disciples.

He proved himself to be the way, the truth, the life. He sought to attract the minds of men from the passing pleasures of this life to the unseen and eternal realities. Views of heavenly things do not incapacitate men and women for the duties of this life, but rather render them more efficient and faithful. Although the grand realities of the eternal world seem to charm the mind, engross the attention, and enrapture the whole being, yet with spiritual enlightenment there comes a calm, heaven-born diligence, that enables the Christian to take pleasure in the performance of the commonplace duties of life. Our daily cares and responsibilities are tests by which it is manifested whether or not we will be found faithful in little things, that we may be intrusted with greater responsibilities. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." He who has faithfully employed his talents for his Master, will hear from his lips the words of approbation, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." *Matt. 25:21*

Satan has worked continually to eclipse the glories of the future world, and to attract the whole attention to the things of this life. He has striven so to arrange matters that our thought, our anxiety, our labor might be so fully employed in temporal things, that we should not see or realize the value of eternal realities. The world and its cares have too large a place, while Jesus and heavenly things have altogether too small a share in our thoughts and affections. We should conscientiously discharge all the duties of every-day life, but it is also essential that we should cultivate above everything else, holy affection for our Lord Jesus Christ. The greatest hinderance to our spiritual growth is a neglect to exercise the faith that works by love and purifies the soul. There is much blind unbelief in the promises that have been left on record for our comfort and support. We need a more intelligent knowledge of the Bible, that we may understand what is the revealed will of God.

The objects of time and sense engross the mind so fully that we scarcely look heavenward. The spiritual and eternal are so obscured by common, earthly things that we do not appreciate their worth and importance. We do not improve our opportunity to study the word of God as we should. The contemplation of the love of God, manifested in the gift of his Son for the salvation of fallen men, will stir the heart and arouse the powers of the soul as nothing else will. The work of redemption is a marvelous work, it is a mystery in the universe of God. But how indifferent are the objects of such matchless grace! The apostle says, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." If our senses had not been blunted by sin, and by contemplation of the dark pictures that Satan is constantly presenting before us, a fervent and continuous flow of gratitude would go out from our hearts toward Him who daily loads us with benefits of which we are wholly undeserving. The everlasting song of the redeemed will be praise to Him who hath loved us, and washed us from our sins in his own blood; and if we ever sing that song before the throne of God, we must learn it here. If we meditate upon the love of God, all our habits will indicate that we are preserved in a well-balanced, healthful condition, and our spiritual powers will increase as we

exercise them in faith and prayer, and active service for God. We need that living faith that works and by works is made perfect.

"IN THE FLESH."

BY ELD. E. R. JONES.
(San Francisco, Cal.)

THE great apostle to the Gentiles boldly and positively declares, "So then they that are in the flesh cannot please God." Rom. 8:8. Can it be that by the expression "in the flesh," he means the physical structure, the mortal condition of man, thereby precluding the whole human race from doing anything to secure divine approbation? This cannot be his meaning; for in speaking of Enoch, this same writer says that he "was not found, because God had translated him: for before his translation he had this testimony, *that he pleased God.*" Heb. 11:5. Enoch walked the earth a mortal man, and still he could and did please the Lord. And of Christ, who took on him the flesh-and-blood condition, and was here as a man, the Father said: "This is my beloved Son, *in whom I am well pleased.*" Matt. 17:5. These cases are conclusive in showing the possibility of all securing the favor of God.

By the expression in question, beyond all doubt is meant a moral or spiritual condition of the mortal. The verse we have quoted is but a conclusion from the seven that precede it, in which is clearly set forth that by "the flesh" is brought to view the carnal nature entailed on all of Adam's posterity by the fall. It is set forth as "the law of sin which is in my members" (Rom. 7:23); as indwelling sin (verses 17, 20); as "sin in the flesh" (Rom. 8:3); and as "the law of sin and death." Verse 2. "By one man's disobedience many were made sinners." Rom. 5:19. None will deny but that this refers to the inherited depravity, the sinful nature and tendency in which, through his disobedience, every single soul of Adam's race is born. "As is the earthy, such are they also that are earthy." 1 Cor. 15:48.

This condition is the very essence of opposition to God and insubordination to his law (Rom. 8:7), and persistently struggles against every impression and effort of his Holy Spirit, and brings its unhappy possessor into unwilling and helpless captivity. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. 5:17; Rom. 7:23.

O wretched and miserable condition this! And a sad feature of it is the lack of knowledge, or criminal indifference concerning it. Silently and subtly, like leaven or the forces of nature, it works in every part of our body to produce the acts of open violation of the law of God. "For when we were *in the flesh*, the passions [margin] of sins, which were by the law [law of sin which is in my members, Rom. 7:23], did work in our members to bring forth fruit unto death." Rom. 7:5. None need be ignorant in the case, and let none be passive. As blossoms are fruit in embryo, and blossoms, as well as fruit developed, disclose the existence of the tree, so the evil passions rising up in the soul, or working in our members, reveal to us the unpleasant yet necessary knowledge that we are still in the flesh and not in the Spirit (Rom. 8:9); that still old things are not entirely passed away, and all things become new; that still there is wanting that birth of the Spirit which makes a man a new creature in Christ. Among the numerous works of the flesh, Paul mentions hatred, emulation (rivalry), wrath, and envyings. These, with others he names in the same scripture (Gal. 5:19-21), may be the silent, and, to human eyes, invisible emotions of the soul; and be the surroundings what they may, to him who experiences them should come the words of Christ in stirring, startling force, "*Ye must be born again.*" John 3:7.

THE RESURRECTION.

BY ELD. R. S. WEBBER.
(Battle Creek, Mich.)

MANY people deny the doctrine of the resurrection of the body. They claim it to be impossible for God to raise the identical body. The objections they urge may be summed up under four heads:—

1. That the body is in a constant state of change from birth to death; so that when it is claimed that the body shall be raised, it cannot be known *what body* is meant, as the individual, if he be an aged person, has had several entire bodies during life-time.

2. That the body becomes totally decomposed after death, mingling with other elements, forming various and numberless new combinations; that parts of it pass away into impalpable gases, and these again uniting with other substances, again suffer decomposition, and so on till the identity of the body is utterly destroyed, so that the identical body never can be raised again.

3. That the resurrection of the identical body implies the resurrection of every identical particle of matter of which the body is composed, neither more nor less; but,—

4. That this is impossible in the nature of the case, as one body at death becomes parts of other bodies at their death, etc.

(1.) Now, I undertake to say that *not one* of these four propositions can be sustained. To begin, then, with the first: There is no doubt but that some parts of the human body are in a state of change; but it is not so evident that *all* the parts are. No man on earth knows it or can know it. But if the whole body does thus change, it does not affect the argument, for the Bible doctrine is that the body that dies is the one that shall be raised. So if we have had a thousand bodies during life-time, the case is not altered. If we should send a criminal to the penitentiary for twenty-one years, and after seven years he should demand a release, saying he was not the man that committed the crime, would we release him? And again, which man should we release at the end of the twenty-one years, the man that we put in or the one that is there when the time expires? The man that is living when Christ comes is the one that will be changed; the man that died is the one that will be made alive.

(2.) The second proposition assumes that by reason of the total decomposition and dispersion of a dead body, it is not possible that the same identical body can ever be raised again. But why not? Cannot the chemist take a piece of gold coin into his laboratory, file it to powder, dissolve it with acids, alloy it with other metals, grind it again to powder, throw it into the fire, and yet bring out the same fine gold? And cannot he shape it again by the same die, and be perfectly sure that it is the very same gold? And is the God of all power and wisdom, whose vast laboratory is the *universe*, less skillful than the creatures he has made? And cannot he who is intimately present to every particle of matter, who knows every particle by name, and whose power has brought every particle into being, collect together again the scattered fragments of the human frame, although mingled with the elements, and driven to the four winds of heaven? May we not reply to those who make this objection to the resurrection of the body, "Ye do err, not knowing the Scriptures, nor the power of God?"

(3.) Unless it can be proved that the very same matter which was possessed by one human body at death, was also possessed by another human body at death, no argument can be drawn from this third proposition unfavorable to the doctrine of the resurrection of the body. We do not contend that just the same amount of gross matter, no more nor less, which was deposited in the grave is essential to the resurrection; but we do believe that that which constitutes the essential identity or sameness of the body will be raised

again, not indeed in gross matter, but refined and gloriously purified.

(4.) In case the decomposed body goes to the support of vegetation, and this vegetation goes to the nourishment of other human beings, it may be remarked that but a small part of the earth actually becomes part of vegetation at all. Trees have been planted, and have grown to several pounds' weight, while the earth to which their roots had access, has diminished but a few ounces. This shows that atmosphere and water contribute largely to the growth of vegetation. Now, suppose a human being to have eaten grain that grew on soil that had been enriched by the decomposition of a human body; allow that he has consumed *one hundred pounds* of such grain, not more than one part in twenty-five of this grain ever becomes actually a part of the human body; that is, not more than four pounds. But not more than one part in twenty of the grain is converted earth; that is, not more than one-fifth of a pound. But probably not more than one part in one thousand to which the roots of the grain had access was human dust, which, by the previous calculation, would give to the second human body but one five-thousandth part of a single pound, that is, the one three-hundred-and-twelfth part of an ounce of matter which had ever been possessed by another human being; and even this small part might go to grosser parts of the system not at all necessary to the resurrection body.

And again, but a small part of the vegetation concerned in the growth of grain ever becomes grain itself. How easy for God, who has adapted means to ends with infinite skill through all nature, to have planned it so that the small part of the human dust would go to make up the roots and stalk and not the grain! He can do it if it pleases him.

But how about cannibalism? Simply this: If the God of infinite wisdom has set himself to accomplish the resurrection, can he perform it? To say he cannot is an impeachment of his wisdom. He may so order in his providence that no human being at death shall possess a single particle of another human body, even allowing cannibalism to be very extensively practiced. Is it not as easy that a law shall be stamped upon the matter composing the human body, by which it cannot become amalgamated with another human body, as that a similar law should exist in regard to *oil* and water, or iron and clay? and cannot He who could cause five loaves and two fishes to nourish a multitude, raise the dead? Can anything thwart the plan of the Almighty God? Can it be that God cannot do what he has promised that he will do? (See John 5:28, 29; Isa. 26:19; 1 Thess. 4:16.) If the identical body that died and went down to the grave never can rise again, how can it say, "O death, where is thy sting? O grave, where is thy victory?"

The king of terrors with his foot upon the very ground that covered his victim, might answer, "Here is my sting;" while the grave, without even opening her mouth, might mutter in deep sepulchral tones, "And here is my victory." But no; the very treasure held by death and the grave will be taken from them. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

—A quaint writer of the seventeenth century, Richard Grove, compares man to a book. His birth is the title-page; his baptism, the preface; his youth, the table of contents; his life, the body of the volume; his blunders, the errata, and his repentance, the correction of them. Men, like books, are large and small, quartos, folios, and tiny volumes. Some are fairer bound than others, and some that lack in show make up in durability of binding and in the value of their contents. Some are pious and some profane; some are full of wisdom, some full of folly; but each must have a final page with the closing word *finis*, like the record of each of the patriarchs—"And he died!"

THE WORD OF THE LORD.

BY THE EDITOR.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11.

As snow and rain rise not again to heaven,
But yield their treasures to earth's thirsty soil,
Till bud and flower and bounteous fruit are given
To him who sows and reaps in faithful toil—

So, saith the Lord, my holy word shall be,
That goeth forth in plenitude of power;
Not void shall it again return to me,
But gather from all lands a precious dower.

The sad shall hear it and in heart rejoice;
The heavy-laden listen and find rest;
And burdened souls by this thrice welcome voice,
Shall change their load of guilt for pardon blest.

It soothes the sufferer on his couch of pain,
Makes bright and warm the dull, cold days of care;
Translates the poor man from his low domain,
To this divine estate—of heaven an heir.

The quickened conscience hears the vital word,
And, lo! a new, strange life the bosom thrills;
The world's deceitful voice no longer heard,
The heart turns upward to the heavenly hills.

Silent as dew and sunshine on the earth,
Not fire nor sword its power divine can stay.
In lowly paths it finds its choicest worth,
And ripens souls for God's eternal day.

And so at last from every land they come,
In shining columns crowned with joy and song;
In chants of praise to God no voice is dumb,
Nor silent harp in all the ransomed throng.

O ye to whom 'tis given to bear to men
The precious word of life from Christ the Lord,
Cease not nor weary in your toil; for then
Heaven shall unfold your infinite reward.

THE EVANGELIZATION OF THE WORLD.

BY HALBERT M. J. RICHARDS.
(Adair, Iowa.)

THE main question suggested by this subject is, "Will the gospel become everywhere triumphant, and at last bring the *world* to the feet of Jesus?" That it will be so, I have heard declared from pulpits of different denominations of late. For proof, such passages of Scripture as the following are brought forward: "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus *every* knee should bow, . . . and that *every* tongue should confess that Jesus Christ is Lord;" "Righteousness shall reign from the river unto the ends of the earth;" "All shall know me ["the Lord"], from the least to the greatest;" "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

That such a time is coming, no one, in the face of such plain testimony, can deny; but will this everlasting righteousness be brought in, as these most sanguine teachers inform us, by preaching the gospel until all men shall have received it? The answer must be a most emphatic No! That probation closes at the second coming of Christ, is most clearly taught in the word of God. In Rev. 14:14, we have brought to view the second coming of our blessed Saviour, in these words: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Verses 15 and 16 declare, "The time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Now, what is the harvest? and how is the earth reaped? We are told in Matt. 13:39, 41, 42, "The harvest is the end of the world; and the reapers are the angels." "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." The same work is brought to view in Matt. 25:31, 32, 46; "When the Son of man shall come in his

glory, and all the holy angels with him, . . . before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." "And these [the wicked] shall go away into everlasting punishment: but the righteous into life eternal."

When is it, then, that we find all cases decided for "everlasting punishment" (*death*, see Rom. 6:23; Rev. 20:14) or eternal life? *Ans.*—At the second coming of Christ. Can there be *probation* after all cases are decided for eternity?—Certainly not! This truth is further plainly stated in Rev. 22:11, 12, where we find the decree goes forth just before the coming of the Lord, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

In the texts already quoted in support of the evangelization theory, we find no proof that the earth will be full of righteousness before the Lord comes. They simply state that such a time *will be*. But there is another passage which is sometimes brought forward with surprising confidence; namely, the words of Christ to his disciples in Matt. 24:14: "And this gospel of the kingdom shall be preached in *all the world* for a witness unto *all nations*: and then shall the end come." On this passage Chrysostom says: "Attend with care to what is read. He saith *not* when it hath been *believed by all men*, but when it hath been *preached* to all. For this cause he also said, for a witness to all nations, to show that he doth *not wait* for men to believe, and then for him to come; since that phrase, 'for a witness,' hath this meaning—for *accusation*, for *reproof*, for *condemnation* of those that have not believed." It is a well-known fact that the glad tidings of a risen Saviour have now been preached in all the world; but if Christ here refers to the glad tidings of his soon coming and everlasting kingdom, that soul-stirring message is now going to the world; it has already encircled the earth with its glad, yet solemn news, and is so increasing in power and glory, that the time cannot be far distant when it shall have been preached in all the world; "and then," says the Saviour, "shall the end come."

The disciples having come to Christ with the question, "What shall be the sign of thy coming, and of the end of the world?" were told of certain signs that should be given; and he said further, "When ye shall see all these things come to pass, know that it is nigh, even at the doors." (For fulfillment of the signs, see Exposition of Matthew 24). "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

"When the signs of the end," says the skeptic, "are fulfilled, they will be so plain that none can doubt." But if the signs are fulfilled in such a manner as to compel all to believe in the coming of Christ, how can it be *as it was in the days of Noah*? God has never revealed his truth to man in a manner to *compel* him to believe. Those who have wished to doubt, have always found a wide field in which to doubt, and a broad road to perdition; while those who have wished to believe, have always found the everlasting Rock on which to ground their faith.

God's word says: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3:4. There never was a time when there were so many scoffers as there are to-day, even among those who profess to be God's people. Isa. 58:1, 2; Joel 2:1. These are themselves a sign that we have reached the

last days of this world's sad history, and an evidence also that there will be a message of warning, telling the people of the earth that the Lord is coming; otherwise what would they have to scoff at? Speaking of the world, Paul says, "Evil men and seducers shall wax worse and worse." Referring to the last days, he gives a list of some eighteen heinous sins that will exist, and all these, we are told, are to be found not only in the world, but among those "having a *form of godliness*, but denying the power,"—the professed church of God!

Again, Inspiration declares, "For, behold, the darkness shall cover the earth, and gross darkness the people." Isa. 60:2. How true this is! Well might Christ, 1800 years ago, as he stood upon the heights of his wisdom and foreknowledge, gazing out over the sea of time to the latter days, exclaim, "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8. There is, indeed, a so-called scientific enlightenment, and abundance of *theology*; but these, alas! are only a cloak wherewith to hide the disfigured form. We hear worldly teachers saying, "Peace, peace." But the divine teacher says: "When they shall say, Peace and safety; then sudden destruction cometh upon them," etc. 1 Thess. 5:3. Are we to hearken to this cry? Shall we not rather adhere to the true Protestant principle, and take the *word of God* as our guide in all things, being confident in the fact that though the whole world be against us, yet the "Lord of hosts" is an overwhelming majority? And he says by the mouth of the prophet Joel, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong." Chap. 3:9, 10; compare Matt. 13:39. This is the cry of the nations to-day, although held back from conflict and carnage by some invisible power.

Politicians of England say, "Our paramount duty is to prepare for war." Russia, France, Germany, China, and the United States say and act the same. In the last thirty years, the armies of Europe have more than doubled, and now number more than 5,000,000 men armed for battle. Messrs. Krupp, of Essen, in the year 1860, employed some 1,764 men at their works, in the manufacture of weapons of war. The number in 1870 was 7,084. A short time ago it had risen to over 20,000, yet it seemed impossible to supply the demands upon them from every direction. Even look at our own country of boasted peace. See her new steel-clad cruisers, her terrible dynamite guns and preparations for coast defense. "Europe to-day is one vast arsenal, which is rapidly filling with implements of destruction. The nations are arming for the great battle of Armageddon, and the political press and leaders are urging them on to that purpose; for they see the conflict which must inevitably come."

The Duke of Argyll, speaking in the English House of Lords, said: "I see no signs of the millennium. Europe is ringing with the tramp of armed men. Men of science are devoting all their time to the invention of some new weapon of destruction. I see no 'dawning' of the day when nations shall beat their swords into plowshares and their spears into pruning-hooks." John Bright says he believes "Europe is marching toward some great catastrophe." Weighty words! but we need not depend on these only. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." 2 Pet. 1:19. What does it say?—At that time "there shall be a time of trouble, such as never was since there was a nation even to that same time." Dan. 12:1. Jesus, in allusion to the same crisis, says, "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. "And," says Christ, "when these things *begin* to come to pass, then look up, and lift up your heads; for your re-

demption *draweth nigh*." Verse 28. And is not "evil" going forth "from nation to nation"? Jer. 25:32. Do we not see the war-cloud looming above the political horizon, ready to burst forth in all its pent-up fury? Surely it will soon be said, "The nations were angry, and thy wrath is come." Rev. 11:18.

In that great day of God Almighty, when he hath a controversy with the nations, and pours out his unmingled wrath, who shall be able to stand but those whose names are written in the Lamb's book of life? "And at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1. Precious promise!

Although at Christ's coming it be "as it was in the days of Noah," may we be among that faithful number who, keeping "the commandments of God," shall "endure unto the end," be saved, and receive the "crown of righteousness, which the Lord, the righteous Judge, shall give" us "at that day: and not to" us "only, but unto all them also that love his appearing." Having entered in through the gates into the city, "from this height of ineffable bliss, away through the ever-revolving cycles of eternity, there open up before us boundless vistas of everlasting life and eternal glory."

"THEY SAY."

BY ELD. F. PEABODY.

(West Valley, N. Y.)

WHAT do they say?—A great many things. We know they do, and many that are not worth saying or hearing. It would be much better if they said less. What they say, makes a great deal of trouble in this world. It is a kind of wholesale way of putting things. It is a cheap market in which to trade. The commodities cost but little, but sell at a good profit. The market is always well stocked. We can get all we want, and use it liberally. No one can blame us, for "they say" it. No one is responsible, for "they say" means a great many, nearly everybody, in fact, ourselves included. So many in the company makes the burden light for all. What they say is unreliable, yet it is often depended upon. It seldom tells the whole truth, but is usually lumbered up with error. It is seldom the product of sober, candid thought. This must come afterward. Almost everybody is posted in regard to what "they say." Sometimes it needs to pass through a shrinking process, while at other times half is not told.

The Saviour once asked his disciples, "Whom do men say that I, the Son of man, am?" Peter, at least, was well informed of the "they say's" of his day. He answered, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." This was a leading question. The Saviour no doubt knew what men were saying about him, but he wished to test his disciples: "But whom say ye that I am?" Had they formed a conclusion from hearsay? Would they be governed by what men thought? Peter, answering for them, said: "Thou art the Christ, the Son of the living God." Men said Christ was more than a common man. That idea was quite popular, but to acknowledge him as the Son of God, the Messiah that was to come, was quite another thing. Christ was pleased with the answer given. He told Peter that he did not get his knowledge from what men were saying about him, but that his "Father which is in heaven" had revealed it to him.

The Pharisees had become so blinded by believing and repeating what "they say," that when Jesus asked them, "What think ye of Christ? whose Son is he?" they said: "The Son of David." The questions that followed, made their folly so manifest that they were put to silence.

The difference between them and the disciples is seen in the source from which they obtained their information. The disciples had daily in-

tercourse with Christ. They knew his character. They did not come to their conclusion from hearsay. Some reported him to be a prophet, but those who knew him best said he was more.

Here is a lesson for us. When our ears become burdened by hearing what "they say" about Christ in our time, O for courage to let the testing question come up,— "What sayest thou?"—and receive a candid answer.

There never was a time when there were more rumors concerning Christ than now. The very air, as it were, is burdened with them. There is but little agreement among his own professed friends. What he has been, what he now is, and what he will be to us are as little known now as at any time since the Christian era. Many honest souls become confused by these conflicting rumors. The Bible, the only source of truth concerning Christ, is sadly neglected. The great mass get their religious training from what others say, rather than from facts found in the Bible. With many, the history of what Christ has done, is all covered by the New Testament; concerning what he is now doing for us, they have no well defined ideas; and what he is to do, they do not clearly know. We will notice some of these points in the future.

FOOT-PRINTS.

BY MARIETTE CARPENTER.
(Carlton Center, Mich.)

SHOULD the eye of a traveler in a lonely wood, or on a dreary desert, rest upon the foot-print of some fellow traveler who had passed that way before him, he would be cheered, and hope would be revived in his heart; he would be inspired with fresh courage to press on.

We are travelers in an enemy's land. Often, and especially in these last days, we are tempted to grow weary at the roughness of the way; but just then we catch a glimpse of a foot-print of One who has traveled the same road, and immediately we feel strengthened. Yes, our Saviour, the Son of God, has passed by this way, and left his foot-prints all along for us to follow. In the hour of poverty and want, we falter and feel that we can go no farther. But, lo! the foot-prints of Him who, though rich, yet for our sakes became poor, and while he sojourned among men had not where to lay his head. We become glad and joyful as we remember this dear Saviour's promise, "I go to prepare a place for you; . . . I will come again, and receive you unto myself;" and we press on rejoicing that we can follow in the way he trod. Ofttimes we feel a heavy cross upon us; we grow weak, and are ready to faint and cry out, "I cannot bear it!" But again we catch sight of the foot-print of the sinless One on the way to Calvary, bearing the heaviest cross ever borne on earth.

Dear brother, sister, in this precious truth, let us search more closely for the foot-prints of Jesus, the Son of God. We will find them along the dusty highway, at the bedside of the sick and dying, in the abode of poverty, in the garden of Gethsemane, on the mount of transfiguration, in the valley of humility, along the quiet path of self-denial,—wherever we can do good, there we shall find the foot-prints of Jesus.

When evil spoken of, there, too, you will see his radiant foot-prints; for who is more evil spoken of than he? When reviled, he reviled not again. Christ, our elder Brother, has passed over the same road, and walking in his foot-prints we cannot go astray.

But look not for his foot-prints in halls of mirth or places of amusement so sought after by many of his professed followers; look not for them in church fairs and festivals, theatricals, and gaming-places; you will not find them there.

Christ walked in the way of his Father's commandments, and kept his law; and as we strive to do the same, we need not fear that we are walking in *an old Jewish by-path*, as some tell us, but in the very foot-prints of the Master. Soon he is coming to take us to himself. Let us still seek to follow his steps more closely.

Choice Selections.

"THE ONE TALENT."

In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.

Mine to hoard or mine to use,
Mine to keep or mine to lose;
May I not do what I choose?

Ah! the gift was only lent,
With the Giver's known intent
That it should be wisely spent.

And I know He will demand
Every farthing at my hand,
When I in His presence stand.

What will be my grief and shame
When I hear my humble name,
And cannot repay His claim!

Some will double what they hold;
Others, add to it tenfold,
And pay back in shining gold.

Lord, O teach me what to do!
Make me faithful, make me true,
And the sacred trust renew.

Help me, ere too late it be,
Something now to do for thee!
Thou who hast done all for me!

A LIGHT TO WALK BY.

I HAVE been reading a story in which it is said of a young man that to be with him was like having "a light to walk by," so good and gentle was he in all his ways.

There are many such people in real life. I knew a man who was very profane even in his common conversation, and yet in the presence of a lady who had been kind to him he never uttered an oath. She never reproved him, but Christ was in her face and voice and gentle ways, and the man was always reverent in her presence.

The daughter of a good man once said that living with her father was like being brought up in a cathedral. She had learned the lesson of reverence.

The very presence of a true Christian will sometimes carry help and inspiration into the lives of others.

An eminent minister kept Henry Martyn's picture before him in his study. He said it stimulated him to be earnest in winning souls to Christ.

We are exhorted to "put on the armor of light"; or, as it is said to have been rendered in some ancient manuscript, to put on "the deeds of light"—Christians who commune with God should reflect his glory. . . .

The great object of Christians letting their light shine should be that others may be led thereby to glorify God. God shines into their hearts to give the knowledge of his glory in the face of Jesus Christ, that they may use that knowledge for the enlightenment of others.

What a great privilege it is to Christians that others may walk by their light! It is written to the praise of some of the early disciples, that in the midst of an evil people they shone "as lights in the world." The figure is that of the heavenly bodies giving out light. What higher tribute could be paid to the character of Christians in the present day than to say of them, Ye shine as lights for others to walk by?

Christians are to shine as the sun and the stars shine, giving out light that others may walk by. So may they help others along the road; so may they keep others from stumbling.

The keeper of a light-house once said: "We never think of ourselves here. We think only of keeping our lights burning brightly that those in danger may be saved."

Christians should be light-givers. Letting their light shine is like "holding forth the word of life;" light-giving is life-saving.

A colored man who was brought to Christ through a word spoken to him by a student, said to him years afterward: "I will meet you in

heaven, and I will tell everybody how I got there. *Jesus saved me*, but it was you who taught me how to pray to him."

A distinguished minister says: "The chief work of the Church is to save sinners and to use the saints in the saving of them."

Hear the voice of the Master saying, "Ye are the light of the world." — *Lea, in N. Y. Observer.*

PUSH ON.

You have been hindered in your work. Something has gone wrong. Somebody has done wrong. You have been injured, grieved, wounded, and have felt discouraged, and so you have halted and ceased to push forward and do the work to which the Lord had appointed you. You cannot forget the unkindness and unpleasantness you have felt. You brood over it.

Do you not see that this is *just what the adversary wants*? The great object he has in view is to keep you from doing the work which the Lord has set you to do. He cares nothing about your feelings or your rights, but he wants to *hinder the work*, and the longer you halt and hesitate and complain, the better he is suited.

Now, there is just one thing to do in such a case, and that is to *push on*. Do not halt or hesitate. See to it that you are in the path of duty, doing what the Lord would have you do, and then go forward and let Satan clear the track. If you are running according to the Lord's timetable, you certainly have the right of way, and Satan cannot hinder you unless he can frighten you. Your business is simply to *go forward*, — to *push on*. You cannot wait for the Devil or his servants to make things right. They never will do it.

You have been defeated. Your plans have failed. Gather your strength and make new plans. Determine that Satan shall make nothing out of the delay, but that you will push on and do more work than if you had not been hindered. Push on. Life is fleeting! Time is short! Death, judgment, eternity,—all are hastening. In a little while your working-days will be ended. How sad it will be to find at last that you have been deceived and deluded by Satan, and have neglected your proper work and failed to fulfill the ministry which you had received of the Lord!

Of course you have been wronged. Who has not? You have, no doubt, been abused, slandered, lied about. Were you not forewarned of this? You did not think it would come in this way? Of course not; and Satan knew you did not think it, and that is the reason why it *did* come in precisely this way. But never mind. While you hesitate, the Devil is busy; while you are mourning, he is exulting; and while you are lamenting over the wounds and bruises you have received, he is planning for another attack just as malicious, just as devilish as this. Now, the thing for you to do is to gird up your loins and push on. Make haste and do the Master's will, and all the power of Satan will fail to disturb or overthrow you. Push on, the Master soon will come; and when he comes he will straighten all things, even the crooked serpent himself. You will be here when your enemies are gone; you will hold the field when the fight is over; and God shall bruise Satan under your feet shortly. Forward, march! Push on.—*The Common People.*

THE USE OF CREEDS.

It is common in these days to hear a great deal said against the use of creeds. But some of you have seen during the last fifty years, and we all see about us to-day, how swift the descent to religious indifference and to open infidelity is, where positive statements of Christian doctrine are neglected.

Such creeds are a safeguard against error. Having learned them in early childhood, and knowing that they contain the substance of the gospel, we are not deceived by new forms of

error constantly springing up around us. Theories claiming to be the gospel, but really opposed to it, do not mislead our minds. As good business men have their familiar tests by which they detect adulterations and counterfeits, so we have in a Christian creed, thoroughly learned and faithfully applied, a ready test by which we may distinguish all false gospels from the true. We know what human doctrines to accept and what ones to reject. We can tell the movements in society about us which are opposed to Christ, and those which are a development of his kingdom.

It is needful to our self-respect that we hold some positive religious belief. Indecision makes a man weak, suspicious, untrustworthy. We do not know to-day where we shall find him to-morrow. There is no class of persons whom we more avoid than what are called uncertain persons. No one ever feels quite sure of them; and seeing that they are distrusted by others, they cannot wholly trust themselves. Our use of that colloquial phrase, "on the fence," shows how we forfeit all title to respect by being without clear and pronounced beliefs.

A Christian creed, embodying the essential truths of the gospel, is all-important for purposes of instruction. Go into communities where such creeds are unknown, and you find but little clear and definite knowledge of religious truth. What you do find is fragmentary, superficial, inconsistent with itself. This loose and vague way of dealing with Christian doctrine affects all departments of thought. There is sure to be intellectual degeneracy where the careful training of the young on religious subjects is neglected. It stimulates the mind to hold a positive faith; to stand pledged to something which we feel bound to defend, which obliges us to search the Scriptures, for the universal acceptance of which we toil and pray.

But for the germ of all these creeds we must come back to the words of Peter, and to the spirit of loving trust which filled his heart when he said: "Thou art the Christ, the Son of the living God." That belief in the blessed Son of God which leads you to consecrate yourself to his service, is the confession of faith which he asks at your hands. Without this, any others which you may bring are of no avail. But having this, and following the impulses of the Spirit in your hearts, you will be led from faith to virtue, and from virtue to knowledge, and from knowledge to charity; and all the fruits of godliness shall be in you and abound in your lives.—*Rev. J. M. Manning, D. D.*

A WONDERFUL WORK.

WHAT wondrous words the Spirit of God writes on hearts once so hard, so cold, so depraved! Five words are written there which elevate and transform the whole character:—

HUMILITY.—A deep consciousness of sin, a sense of unworthiness, a willingness to stoop lower and lower. "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table."

TRUST.—

A guilty, poor, and helpless worm,
On Thy kind arms I fall;
Be Thou my strength, my righteousness,
My Jesus, and my all.

LOVE.—"We love Him, because He first loved us."

Jesus, my Lord, I thee adore,
O make me love thee more and more.

HOLINESS.—"Every man that hath this hope in him purifieth himself, even as He is pure." "Purifying their hearts by faith."

CHRIST.—"To me to live is Christ, and to die is gain."

Jesus, the name I love so well,
The name I love to hear:
No saint on earth its worth can tell,
No heart conceive how dear.

—*Everard.*

The Mission Field.

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

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

INLAND MISSIONS IN NEW GUINEA.

Mrs. CHALMERS did not accompany her husband in his journey to Aroma (as related in our last paper) on account of her poor health; for the climate of that country had already begun to tell on her constitution. Mr. Chalmers felt her absence much, especially at one time while suffering three weeks from the prevalent fever of the country, brought on by traveling through the low, swampy land abounding in that region. But though he missed his wife's ministering hand on this journey, it was little compared to what he was soon to endure in that respect.

Mrs. Chalmers's health continued to decline, and when the "John Williams" arrived in November of that year, she was placed on board to be taken to Sydney, with the hope that the change of climate would improve her health. But the hope proved only a delusion. She was kindly cared for by her friends at Sydney, but her constitution was so shattered by the repeated attacks of fever she had suffered, that she only grew weaker with time, until she died from sheer exhaustion.

Although she realized, in some measure, her critical condition, she steadily refused to have her husband called from his work to attend her. When her friends did finally send for Mr. Chalmers, it was too late for him to reach her. On his way to Sydney a newspaper fell into his hands, in which he saw an account of his wife's death, which had taken place the 20th of February, 1879. He was not able to reach Sydney until the 24th of the following month. He then learned of the peace and happiness of mind which constantly attended the last hours of his faithful and beloved companion. The prospects of the New Guinea mission were the theme of her last moments, and she passed away with the prayer on her lips: "More light."

After a two-months' stay in Sydney, Mr. Chalmers returned to New Guinea, to pursue his work alone; and yet not alone, for the great Superintendent of missions was with him. Port Moresby now became his head-quarters. From this point he made journeys inland, in order to reach the natives of those parts with the gospel, as well as those along the coast for whom he had more especially labored before. He endured untold privations in order to carry forward his plans. These inland journeys demanded that all the goods and provisions of the party must be carried on their backs. Had they horses or natives to do this part, they might endure the foot journey very well. But for Europeans, who are poorly adapted at best, to stand the heat of a tropical climate, to think of carrying their own goods on such a journey, was thought very rash by some. Yet Mr. Chalmers was not to be daunted by the opinions of others. In simple faith, he moved out in search of new conquests for the Master.

He was not disappointed. In about one year from that time, Jan. 5, 1881, he baptized the first three New Guinea converts. This gave him fresh courage to go forward in new deeds of daring in the name of Christ. Some of the natives had become incensed at his having drawn a few of their number from their savage customs, and made preparations to visit Motu, where Mr. Chalmers was, in order to put him to death. As soon as he heard of their contemplated raid, he resolved to visit them at their own place. So in company with a few of his trusted followers, he went among them, which so surprised them that they were willing to make peace with him on any terms. He then held several meetings with them, telling them of the love of Christ in their behalf, and exhorting them to peace, after which he returned to Port Moresby.

At one place, called Maipua, Mr. Chalmers found the people having temples and a system

of worship. He made one of these temples his stopping-place while in the town. In the courts of the temple were skulls of men, women, and children, crocodiles and wild boars. Some were carved and colored. The human skulls represented enemies whom the inhabitants had killed and eaten. From the outside of this heathen charnel-house, the intrepid missionary spoke to his cannibal hearers about Jesus and his love. They listened attentively, and asked questions freely.

After retiring for the night, he heard his late auditors discussing the merits of the Saviour whom he had presented. When Arna, the native teacher who accompanied Mr. Chalmers to the place, had lain down for the night, the savages called him up, and plied him with questions until the sun was up. When Mr. Chalmers arose in the morning, he found his faithful attendant hoarse from constant talking all night, but he said he could not then stop, for he had just come to that place in his discourse where he must tell them all about the death of the Saviour. When Arna had finished, they all with one accord shouted: "No more fighting, Tamaté, no more man-eating; we have heard good news, and shall now try to have peace."

We cannot follow Mr. Chalmers through all his labors in that far-off land. We have reviewed enough of his work to learn that his was a life devoted, in the fullest sense, to his Master's service. In August, 1886, he returned to England, after an absence of over twenty years, and was received everywhere with a hearty welcome. Of course, the story of his work among the heathen was told over and over again before large and appreciative audiences. But he was not destined to remain at ease even after so long a service in foreign lands. Mr. Chalmers was called by the government of Victoria to undertake the exploration of New Guinea, and he set sail from England, for that purpose, on the 24th of June, 1887, hoping to begin operations by the commencement of the next year.

We will here leave the hero of Raratonga and New Guinea, hoping that his example of faithfulness may be renewed in those who believe the third angel's message. Could those who believe they have a special message to all the world before the Lord comes, manifest in their work that ardor which was shown by Mr. Chalmers for the heathen islanders, the world would accept their message more readily than heretofore. Why should they not be actuated by the same spirit, if they fully believe they have a message to every nation, tongue, and people, which must be delivered in the present generation?

J. O. C.

WHAT MAKES THE DIFFERENCE?

It is said that one day as Pope Innocent IV. was watching men carry large loads of treasure into the Vatican, he said to a cardinal, "You see the day is past when the church could say, 'Silver and gold have I none.'" "Yes," was the quick retort, "and the day is also past when she could say to the paralytic, 'Take up thy bed and walk.'"

Is there not something in the reply of the cardinal for every one to think of? How true that the apostles of Christ, without silver and gold, could say to the sick, and even the dead, "In the name of Jesus Christ of Nazareth, rise up and walk." But the times have changed. Then the followers of Christ had neither money nor the favor of the people. In their constant danger of destruction from the foes of the gospel, their entire dependence was upon Christ, and he never failed them. When they spoke in his name, power accompanied their words, which all could see was not of human origin.

But now, since the luxuries of life have been multiplied, and Christianity has few open foes, very few have ever felt the real necessity of dependence on God. On the other hand, men have resorted more to human genius, to supply the ever-increasing demands of the age, and have

come to largely feel that their own efforts are the only source of help. As money has increased, giving to the world a purchasing power, men have been satisfied with the power it could provide, and have in a measure lost their hold on God.

Money was designed of God to be a blessing to the world, but man has made it a curse to himself by his inordinate love for it, and thus letting it eclipse the grace and power of God. If all could use the money in the Lord's cause that is now expended for needless luxuries, the truth of God would be forwarded at a more rapid pace, and we would prove that we were in the way of those who in the early church spoke in the name of the Lord, and it was done. God is no respecter of persons.

J. O. C.

MISSIONARY WORK AMONG THE RUSSIANS.

MANY of our people have watched with deep interest the rapid progress of the third angel's message among the German Russians, first in America, then in Russia itself. And while we have rejoiced at these good omens, our prayers have also been that God might in some way work also among the Slavs themselves. Last year we published our first tract in Russian, "Which Day Do You Keep, and Why?" and we have since sent many hundreds of these tracts there. In faith we have sown the seed. For a while we did not hear much, but silently it has done, and is doing, its work. God by his might waters it by his Spirit, and we can already see the fruits while men are hindered in the work, as the letters below will show. (We were obliged to be very careful in sending these tracts, and one of our brethren hardly escaped prison for giving one of them to a Russian.) Of late we have begun to translate a number of Bible-readings into the Russian language, and as soon as we get the proofs we shall send some to our friends in Russia for examination. The process has been a slow one, but we are glad as to the good impression they make. The brother who writes us the first letter, and to whom the second is addressed, is the leader of the company. They have recently sent us \$5.50 toward meeting the expense of translating. We contemplate working these readings into an illustrated pamphlet for sale on the ships, and have the same in the Bohemian and Polish also. And while these dear brethren are in banishment, and under the supervision of the police, and we hardly know what awaits them next, we ask God's people to pray for them and the dear laborers who have gone there, that they may have heavenly wisdom in dealing with all these cases. The above-mentioned brother writes us under date of Oct. 23, 1889, as follows:—

DEAR BRO. PERK AND BELOVED BRETHREN AND SISTERS IN HAMBURG: I received your letter, and rejoiced very much over it, but especially was I glad to receive the reading on Daniel 2. And not only was I very much satisfied, but all the brethren and sisters with me. I am told that I and another brother are soon to appear before the court for circulating our reading-matter. The judge has watched us for some time with suspicion, and has already questioned us. I am now under the supervision of the police, and have been forbidden to leave the city. I have sent a letter to a Baptist sister in Petersburg. I wrote her, greeting her thus: "Be joyful in the Lord. Isa. 58:13, 14; Matt. 5:5; Ps. 37:11; 2 Pet. 3:13." She wished me to write her more fully on the Sabbath, and as she had learned that I had a tract on it, she begged me to send her one. As to our membership, we now have twenty-one Sabbath-keepers here,—eleven brethren and ten sisters. As to the Molakaners and Sabbatniki, I will write you later. I have of late sent seventeen missionary letters to different parts of Russia. May all the brethren and sisters remember us in their prayers.

The following letter, bearing date Oct. 2, 1889, he received. It is from friends in Western Russia, to "beloved brethren in the Lord, who live in banishment, but love the Lord and keep his commandments:—"

We often think of you in our supplications, and ask God to give you wisdom to answer before the judge, that the authority may hear through the church the word in Eph. 3:10; and if we were only as the prophet says, all would be taught of God. Isa. 54:13.

We desire to know what will become of you—how the court will decide your case. Please write us concerning the outcome. We also inform you that we have given your letter to Mr. A. He has read it, but is not satisfied, and says, "How can he write me thus? According to his letter, we are all wrong. If I could get such a book as he mentions ["Thoughts on Daniel and the Revelation"] that would prove that a power should come up and change time, I would gladly give twenty rubles [ten dollars] for it. I will remain in my present faith until I can get a book by which I can become convinced of what is right." If you know of such a book or the address where it can be obtained, please send me either, for we would like to have proof that the Sabbath is right. For my part, I know of a book inspired of God, and thank him that he has opened my understanding to comprehend his holy word. We desire your counsel concerning my sister. She desires baptism, and we advised her to wait until some brethren delegated for this purpose should come, for we desire to be in fellowship with you. We shall wait for your counsel. We only regret that we are so far from you. But while we cannot see each other, you can refresh our spirits.

Thus we see souls hungering and thirsting for truth everywhere. May God help us to do our share in providing for their wants.

L. R. CONRAD.

Special Mention.

SUNDAY IN GERMANY.

I SEND herewith for the REVIEW a few "Sparks from a German Anvil," which we might call a "Sunday Anvil," if it were not for the fact that the extracts are from a long series of articles entitled, "The Evangelical Church and the Social Question." In this series the writer—probably Mr. Stöcker, the court-preacher, as the articles are published without name in the *Deutsche Evangelische Kirchenzeitung*, his organ—says many good things on what he calls the negative side of the question, under which he discusses liberalism, socialism, materialism, and kindred topics, and then comes to his "positive side," under which he treats of the plan of salvation, Christ, the Christian's stewardship, the family in its various phases, etc., and finally brings Sunday to the front, about which topic he lets the sparks fly right and left; a few of these I have gathered for the benefit of our American readers, to show how the Sunday movement progresses over in the Old World, in the eyes of its friends. For the sake of brevity I will forbear making any further remarks, but give you the cream of the things said:—

We propose, That the Sunday rest be enforced by a legal enactment, prohibiting professional labor, as far as this is possible to carry out, excepting only such cases where from the nature of things it will be impossible to enforce it, or where necessity compels work.

The numbers who fight for the observance of Sunday in Germany, are constantly and rapidly growing. Parties who are otherwise separated by radical differences, are united on the Sunday question. The ecclesiastically minded Evangelicals, the Catholic center, the Social Democrats, have all the same watch-word: We want the Sunday; the movement for Sunday is economical and at the same time religious. It will gain the victory finally, even though but gradually. . . .

It is evident from all that could be and has been said, how warmly and vigorously we must stand up for our Sunday. In what way is this to be done? Many would do it on this platform: Sunday is the commandment of God, and must therefore be kept! But this position has not been able to find any theological bottom, and must, therefore, be discarded, for the sake of being truthful, however mighty a lever it would be for an agitation.

Only three scriptures speak of the Sunday in the first church—Rev. 1:10; 1 Cor. 16:2; Acts 20:7; but none of these says one single word about Sunday rest. . . . The Sabbath commandment, as such, is for us at an end; if it were still in force, we would have to join the American sect of Saturday Adventists, who are trying to introduce Saturday again, instead of Sunday, into Christendom.

But our view is confirmed by the practice of the oldest church, which kept the Sabbath along with the new Sunday, as something separate from it, but above all by the position of Dr. Luther, who, as is well known, does not say one word in his little catechism about Sunday rest, but says in the large catechism:—

"Therefore this commandment—the Sabbath law—does not concern us at all any more, according to our rude understanding as Christians, for it is a wholly external matter, like other ordinances of the Old Testa-

ment, that were dependent on peculiar customs, persons, times, and places of those ages, which are now all, through Christ, left free."

"Hence we can say that we stand in no other relation to the Sunday than to any other wholesome institution not commanded in the Holy Scriptures; but with this, one would not do full justice to the Sunday, for, in the first place, the choice of one day in seven is, on biblical grounds, much older than the Mosaic law,—Gen. 2:2, 3,—and there is another leading motive for its observance, which existed already at the time of Moses, too, and this is the necessity for rest, every one day in seven, which we must consider a gift of the Creator. Deut. 5:15. Perhaps we could express it in this way: Sunday rests upon a natural necessity, which the Christian recognizes as made by God, namely, the necessity for nature to have one day in seven for rest.

"And whilst Monday, or Tuesday, or any other day might furnish this rest, the facts in sacred history and in the Sunday traditions would for all Christendom let any other day, to be kept, appear as a strange freak. It must be this very Sunday.

"On this ground, as much as we can see, the Evangelical Church must stand up for its Sunday most energetically. . . .

"To secure a more general Sunday rest will, on the one hand, be the task of a private endeavor, on the other, a matter of government regulation. . . . Without the backing of a popular current in favor of Sunday observance, the very best of laws would be only half executed. But to be sure, on the other hand, without a state law, all private endeavor would be mere patch-work. We need a law, not like our Sunday laws hitherto, which aim at external rest on the streets, but which enforces the real rest of hands, and feet, and heads. Such a law will be a Christian mercy on all the people. . . .

"The family and the Sunday: these are two words about which a Christian movement of the people can be brought about, and around which they will rally as soon as they are pronounced with force and soberness. We do not seek after vague and misty ideals, but for clear points on which to proceed; we have before us a moral and a legislative task. . . . Let us have a far-reaching Sunday law, and the condition of even the lowest spheres of the people will be essentially ameliorated. To be sure, this will cost sacrifices, but there can be no real Christian progress without sacrifice."

I have been very busy trying to finish "Vol. IV.," so that I have not had the time I could wish to write; but I hope next year to find more time to send you sparks from European Sunday-forges, and chips from the Sunday workshops.

AUGUST KUNZ.

ROME TAKES A NEW DEPARTURE.

THE Jesuit leaders in their recent Baltimore congress have decided that the Romanists of America are not yet numerous enough to risk an immediate conflict here with heretics, and the rising tide of a patriotic revival must be checked at once by conciliatory measures.

Protestant churches, political leaders, and even the great masses of citizens in the United States and Canada were becoming thoroughly alarmed at the overbearing attitude of the hierarchy of Rome, for ulterior and satanic purposes; she now puts herself on best behavior. No class in our country will hereafter claim such exalted position because of her devotion to temperance, patriotism, benevolence, liberality, fraternity, and charity, as Rome.

This part must be played out to the end, even if some genuine patriots detect the counterfeit imposition and continue to protest. How wisely this feature has been outlined by the following utterance of the Roman congress in these words: "We are in favor of Catholics taking greater part than they have hitherto taken in general philanthropic and reformatory movements. There are many Christian issues in which Catholics could come together with non-Catholics, and shape civil legislation for the public weal. In spite of rebuff and injustice and overlooking jealousy, we should seek alliance with non-Catholics for proper Sunday observance," etc., etc., etc.

What is the English of this? The lion has been abused by the lamb for a long time. The lion is now willing to become magnanimous, and will forgive the spites and rebuffs received from the lamb—for the present.

Rome is now to head the forces of reformation as against the licentious Mormon priesthood. She now poses as the party of reform!! The Protestants of America have never been able to adopt radical legislation that would entirely

remove the Mormon cancer because of Roman indifference to the Mormon evil. Henceforward legislation in this direction bids fair to be thoroughly drastic in its nature.

In the past Rome has favored the introduction of the irreligious continental Sabbath to take the place of the Christian observance of that day.

Now, we may look for Congressional action that will force the people to keep the first day holy (?) by law, with severest penalties just as Rome is now intriguing to secure the passage of a law in Japan that shall compel that whole people—men, women, and children—to be baptized into the Roman faith, officially.

Do you see any union of Church and State in these Jesuit schemes?—*The American*.

GRIEVANCES OF THE FARMERS.

THE December *Forum* contains an article of more than ordinary interest and suggestiveness, by W. A. Peffer, on the subject of the various organizations which the farmers of the country are forming for purposes of protection. Over 1,000,000 men already belong to these associations, it is said, and a movement is now on foot to consolidate all the existing societies, and extend the work in such a way as to unite practically the whole 4,500,000 farmers in one body, having a definite aim and exercising a direct influence in the adjustment of public affairs. The idea of secrecy prevails so far as the details are concerned, but the general object is not concealed, nor is the fact hidden that the voting power of the combination will be used as occasion serves to promote agricultural interests. This movement is by no means one to be lightly regarded. It represents a class of citizens who believe that they are wronged in one way and another for the benefit of other classes, and who are very much in earnest about the matter of securing better treatment. Their business has become unprofitable, in spite of all their industry and economy; and they are firmly of the opinion that this is due to causes which can be and should be removed—causes for which they are not responsible, but which involve devices of injustice and unfairness aimed strictly against them. The prices which they are obliged to accept for their grain are below the actual cost of production. There are millions of bushels of corn west of the Mississippi River which will not bring enough to pay for taking it to market. Live-stock cannot be sold for much above the expense of feeding. The farmer cannot get a decent remuneration for his labor in any branch of his calling; he is lucky if he realizes as much as a dollar a day, counting nothing for interest on his investment. It will be seen at a glance that these people have substantial reasons for complaint. There is manifestly something wrong somewhere, and they cannot be blamed for seeking to find out what it is, and to have it corrected. The familiar argument of overproduction is not a sufficient explanation and answer in their case. They can readily sell all they produce at the prevailing prices, which proves that it is needed for consumption. The supply does not exceed the demand, or they could not sell the surplus at any price. They know very well that all the food products which they turn off year by year are consumed; and they have a right to demand a reasonable return for the work by which those products are made available for the uses of all other classes.—*St. Louis Globe-Democrat*.

—Recent excavations in Rome go to show that the short-lived water-pipes of this age are sadly at a discount when compared with the work of the old Rome plumbers. The commission in charge of the improvement of the city of Rome has unearthed great quantities of lead water-pipes, each plainly stamped with the name of the owner of the house, the year of the plumbing, the name of the consuls of that year, and that of the reigning emperor.

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 7, 1890.

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

THE NEW VOLUME.

ONCE more the figures are changed which mark the onward flight of the swift-rolling years. We enter upon the last decade of the century,—a decade which the outlook in all directions seems to indicate will be the last in which this groaning earth must endure its heavy burden of sin and sorrow, so near now seems to be the time when He "whom the heavens must receive until the times of restitution of all things," shall be sent to bring a final end to this great and only moral rebellion in all the universe, and bestow upon his people eternal redemption. This is the gospel of the kingdom, the good news, the glad tidings of great joy for all who are ready to hear, and willing to prepare for that happy day.

To have a knowledge of this great truth is an infinite blessing; to have the opportunity to herald it abroad among all the people, is a glorious privilege. Earnestly and zealously the REVIEW will go forward with its work, with a broader confidence, and an ever-increasing assurance, of the truthfulness of the message it has to proclaim.

We look back upon the past volume of the paper with a degree of satisfaction in some respects. We feel that the Lord has richly blessed the contributors to its columns, and blessed the testimony they have borne, and blessed the influence of the paper. One reader writes as follows: "After I have read the stirring articles in the REVIEW, I can hardly resist the impulse to get right up and go out to my neighbors, and set before them our blessed hope, and warn them of their peril." Another, who is a prominent laborer in the field, writes: "I think the REVIEW is improving very much of late; and when I have read it, at times I have felt, O if it was only taken and read by all those who keep the Sabbath, how much good it would do them!"

Two things we shall count on for the coming volume: First, the blessing of the Lord, to whose word and work the REVIEW will endeavor still to stand as a faithful witness; and, secondly, the continued sympathy and co-operation of all the friends of the paper.

MEETINGS IN BATTLE CREEK.

WHEN the week of prayer closed, the brethren in this place found that the good work which had been done, seemed to be but the beginning of what might be accomplished. They accordingly arranged for the meetings to continue, which arrangement has been carried out to the present time with good results.

On the evening of Tuesday, the 24th, a meeting was held, according to the program, for the presentation, with suitable exercises, of offerings for the foreign missionary work. The amount contributed, though amounting to quite a sum, was not, we are sorry to say, as large as it was last year. This year it was \$2,161.22, while last year the sum was \$2,483.16. And while last year \$1,100 came in on the following day, nothing beyond the evening's contribution was received this year, thus making the aggregate over \$1,400.00 less than the amount raised at the corresponding season last year. While we regret this falling off, we are happy to know that it is not so much owing to a lack of interest in the work, or of a desire to give, as to a lack of ability to do so, as the times have been unfavorable, and money is close.

The exercises of the evening, though simple, were interesting and impressive. The gifts were

gathered up by the children, in paper boxes, on each one of which was a large letter, the whole so arranged that when they were all deposited in order on the rostrum, at the foot of an immense map of the world, they spelled out this sentence: "Christmas Gifts for our Foreign Missions."

Special labor is still to be continued in the church.

THE MILLENNIAL DAWN.

WE have received several letters of late, calling our attention to a work entitled, "The Millennial Dawn," by C. T. Russell, of Allegheny, Pa., one of them from an observer of the seventh day, who, while professing to regard the third angel's message as taught by Seventh-day Adventists, as all right, and a great advance in the line of truth, still thinks there is great additional light in this "Millennial Dawn" book.

The view set forth in this book is but another form of the hydra-headed, many-sided, changeable, and, in some shape, almost ubiquitous, "age-to-come" doctrine. And the most we have to say is, that any one who has professed to accept the view of the third angel's message set forth by S. D. Adventists, with its attendant truths, should have studied their applications of Scripture to better purpose than to be shaken or confused by such teaching as is set forth in the work under notice.

To illustrate: There is, in the opening of the book, a diagram setting forth the procession of ages, past, present, and future; and in said diagram there is located on this earth a reign of Christ for a thousand years next succeeding the end of the present dispensation; and to this time and reign of Christ, 1 Cor. 15:25 is applied: "For he must reign, till he hath put all enemies under his feet."

Here the work of subjugating his enemies is attributed to Christ; and the time when he performs this work of subjugation is during the thousand years following the close of this dispensation. This point is vital to every "age-to-come" theory. Whatever differing forms of fungi and excrescences may appear when they are drawn out to their remote particulars, they all have this feature in common; namely, a reign of Christ on this earth for a thousand years immediately following the present age, during which time he subjugates his enemies unto himself. And all appeal to 1 Cor. 15:25, as the passage which sustains this view.

But the truth is, that passage does not refer to the coming thousand years at all; Christ is not the one who subdues his enemies, and the future thousand years is not the time when this work is accomplished. This we will now prove by the most direct statements of the Scriptures.

The original prophecy (of which 1 Cor. 15:25 is a restatement) is found in Ps. 110:1: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Christ's enemies are made his footstool, certainly, when they are put "under his feet," as in 1 Cor. 15:25; and this scripture must refer to exactly the same time and work as Ps. 110:1. But Paul makes a further application of this psalm in Heb. 10:12, 13. He says: "But this man [Christ], after he had offered one sacrifice for sins forever, sat down on the right hand of God." This refers to the same time as the psalm, "Sit thou at my right hand." So after Christ had died upon the cross, had been raised from the dead, and ascended to heaven, he took the position which the Lord told him to take in Ps. 110:1.

That is the position which he has occupied ever since his ascension, and which he still occupies. How long will he hold this position with the Father? and with what will the period end? Paul tells us plainly, as he continues (verse 13): "From henceforth expecting, till his enemies be made his footstool." So he will hold the position where he now is, on the throne of his Father, till his enemies are made his footstool, or are put under his feet.

The reign, therefore, referred to in 1 Cor. 15:

25, must be his present reign with his Father in heaven, and not a reign to take place in the future on his own throne. It is the Father, consequently, who puts Christ's enemies under his feet, or makes them his footstool, according to his original promise; and 1 Cor. 15:25 might be paraphrased to read like this: "For he [Christ] must reign [where he now is at the Father's right hand] till he [the Father] hath put all enemies under his [Christ's] feet [according to the promise in Ps. 110:1]."

Now, here are the statements of Scripture plain and explicit. There is no question as to their meaning, nor doubt about their application. The "reign" referred to is the present reign of Christ in heaven, as priest upon his Father's throne. Zech. 6:13. And he will remain there till his enemies are made his footstool, which latter work the Son does not do himself, but the Father has engaged to do in behalf of the Son.

Why not pay attention to these facts, and give these scriptures their proper bearing? Whoever will do this, will be in no danger of taking the wrong reign, giving it the wrong time, and attributing the work to the wrong person.

The book under notice confounds the reign of Christ on his own throne, with that which he first performs in conjunction with his Father; it has Christ do a work which is done by the Father only; and it puts into a coming thousand years, a work which is being done now, and which is to end with this dispensation. In other words, it is a whole dispensation out of joint with the Scriptures.

And when we come to adjust this matter, and apply this reign of Christ to the proper work, and to the time where it belongs, what becomes of each and every so-called "age-to-come" theory extant? —It is wrecked beyond repair; it is more completely demolished than was the temple of old Dagon, when Samson wrenched away the pillars thereof; every connection is broken up, and everything is thrown out of harmony. And so it must remain while the Scriptures read as they do. But there they stand; and they cannot be changed.

What, then, is the use of spending time with such a theory, or allowing it to unsettle us on any of the plain testimony of the Scriptures, or inveigle us into the notion that it can be harmonized with the "present truth"? It cannot be done.

If our brethren will thoroughly acquaint themselves with the plain teaching of God's word relative to the present position and work of Christ, and the current fulfillments of prophecy, they will never be troubled or confused by the multiplied age-to-come speculations which are now flooding the land.

THE BLAIR SUNDAY BILL IN SECULAR DRESS.

As noticed in a late issue for 1889, the Blair Sunday bill has again appeared upon the scene of Congressional action, to seek at the hands of our present National Legislators that recognition which it failed to get from the members of the fiftieth Congress. The better to secure this, and that the public eye may not be turned upon it in suspicion, it has discarded its religious features and assumed a garb which is studiously secular. How this has been done will be evident to the reader from a comparison of the two phases of the bill, as given herewith, the essential points of difference being indicated by the use of italics and small capitals:—

THE BLAIR BILL—1888-9.

A Bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, AND TO PROMOTE ITS OBSERVANCE AS A DAY OF RELIGIOUS WORSHIP.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no person, or corporation, or the agent, servant, or employee of any person or corporation, shall perform, or authorize to be performed, any secular work, labor, or business, to the disturbance of others,

THE BLAIR BILL—1889-90.

A Bill to secure to the people the *privileges of rest and of religious worship, free from disturbance by others*, on the first day of the week.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no person, or corporation, or agent, servant, or employee of any person, or corporation, or in the service of the United States in time of peace, except in the necessary enforcement of the laws, shall perform, or author-

works of necessity, mercy, and humanity excepted; nor shall any person engage in any play, game, or amusement, or recreation, to the disturbance of others, on the first day of the week, commonly known as the Lord's day, or during any part thereof, in any Territory, District, vessel, or place subject to the exclusive jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this section.

SEC. 2. That no mails or mail matter shall hereafter be transported in time of peace over any land postal-route, nor shall any mail matter be collected, assorted, handled, or delivered during any part of the first day of the week: *Provided*, That whenever any letter shall relate to a work of necessity or mercy, or shall concern the health, life, or disease of any person, and the fact shall be plainly stated upon the face of the envelope containing the same, the Postmaster-General shall provide for the transportation of such letter or letters in packages separate from other mail matter and shall make regulations for the delivery thereof, the same having been received at its place of destination before the said first day of the week, during such limited portion of the day as shall best suit the public convenience and least interfere with the due observance of the day as one of worship and rest: *And provided further*, That when there shall have been an interruption in the due and regular transmission of the mails it shall be lawful to so far examine the same when delivered as to ascertain if there be such matter therein for lawful delivery on the first day of the week.

SEC. 3. That the prosecution of commerce between the States and with the Indian tribes, the same not being work of necessity, mercy, or humanity, by the transportation of persons or property by land or water in such way as to interfere with or disturb the people in the enjoyment of the first day of the week, or any portion thereof, as a day of rest from labor, the same not being labor of necessity, mercy, or humanity, or its observance as a day of religious worship, is hereby prohibited; and any person or corporation, or the agent, servant, or employee of any person or corporation who shall willfully violate this section, shall be punished by a fine of not less than ten or more than one thousand dollars, and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any compensation be recoverable or be paid for the same.

SEC. 4. That all military and naval drills, musters, and parades, not in time of active service or immediate preparation therefor, of soldiers, sailors, marines, or cadets of the United States, on the first day of the week, except assemblies for the due and orderly observance of religious worship, are hereby prohibited; nor shall any unnecessary labor be performed or permitted in the military or naval service of the United States on the Lord's day.

SEC. 5. That it shall be unlawful to pay or to receive payment or wages in any manner for service rendered, or for labor performed, or for the transportation of persons or property, in violation of the provisions of this act, nor shall any action lie for the recovery thereof, and when so paid, whether in advance or other-

ize to be performed, any secular work, labor, or business to the disturbance of others, works of necessity and mercy and humanity excepted; nor shall any person engage in any play, game, or amusement or recreation to the disturbance of others on the first day of the week, commonly known as Sunday, or during any part thereof, in any Territory, District, vessel, or place subject to the exclusive jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this section.

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SEC. 5. That it shall be unlawful to pay or to receive payment or wages in any manner for service rendered or for labor performed or for the transportation of persons or of property in violation of the provisions of this act, nor shall any action lie for the recovery thereof, and when so paid, whether in ad-

wise, the same may be recovered back by whoever shall first sue for the same.

SEC. 6. That labor or service performed and rendered on the first day of the week in consequence of accident, disaster, or unavoidable delays in making the regular connections upon postal-routes and routes of travel and transportation, the preservation of perishable and exposed property, and the regular and necessary transportation and delivery of articles of food in condition for healthful use, and such transportation for short distances from one State, District, or Territory into another State, District, or Territory as by local laws shall be declared to be necessary for the public good, shall not be deemed violations of this act, *but the same shall be construed so far as possible to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath day.*

It will be noticed, first, that a conspicuous change has taken place in the introductory clause which defines the purpose of the bill. As originally defined, its purpose was "to secure to the people the enjoyment of the first day of the week, . . . and to promote its observance as a day of religious worship." Now it is merely "to secure to the people the privileges of rest and of religious worship" on that day, "free from disturbance by others." The religious phase of the bill has disappeared entirely. It is now intended only as a mild and beneficent civil regulation, having in view the laudable object of securing to the people the privileges of undisturbed rest and religious worship on the first day of the week, of which it seems they have in some way been deprived.

This great change having been made in the object for which the bill was framed, we naturally look for a corresponding change in the bill itself. But here a strange fact presents itself; there is no change in the body of the bill at all. The same measures which one year ago would accomplish the object of securing to the people the enjoyment of the Lord's day as a day of rest, and promote its observance as a day of religious worship, are now considered necessary merely to give people a chance to rest and worship undisturbed! All those little phrases which upon the first appearance of the bill stamped it as a religious measure, have been pruned off, and it now appears labeled "civil regulation." But it is the same old bill, imposing the same restrictions and exacting the same penalties. The change of label does not make it more desirable, or any less deserving of universal and uncompromising opposition.

Another strange thing which the above comparison brings out, is the sudden change which seems to have taken place in the public conception of the first day of the week. Only one year ago this day was as the bill stated, "commonly known as the Lord's day;" now the first day of the week is "commonly known as Sunday." It must be that the secularization of the day is indeed taking place at a rapid rate!

It is further noticeable that the authors of the bill in its present form have provided it with the semblance of an exemption clause for those who observe some other than the first day of the week. In the latter half of the last section it is stated that the bill shall not be construed "to prohibit or to sanction labor on Sunday by individuals who conscientiously believe in and observe any other day than Sunday as the Sabbath or a day of religious worship." There immediately follows, however, the qualifying clause, "provided such labor be not done to the disturbance of others." By referring to the first section, we find that all that the bill requires of any one, observer of Sunday or non-observer, is that he shall not engage in labor on that day to the

vance or otherwise, the same may be recovered back by whoever shall first sue for the same.

SEC. 6. That labor or service performed and rendered on the first day of the week in consequence of accident, disaster, or unavoidable delays in making the regular connections upon postal-routes and routes of travel and transportation, the preservation of perishable and exposed property, and the regular and necessary transportation and delivery of articles of food in condition for healthy use, and such transportation for short distances from one State, District, or Territory into another State, District, or Territory as by local laws shall be declared to be necessary for the public good, shall not be deemed violations of this act, *nor shall the provisions of this act be construed to prohibit or to sanction labor on Sunday by individuals who conscientiously believe in and observe any other day than Sunday as the Sabbath or a day of religious worship, provided such labor be not done to the disturbance of others.*

disturbance of others. The bill when it was before the last Congress, contained the same provision. The propriety of the term "semblance," as used above, is therefore evident. The bill virtually says, with true National Reform generosity, that where persons religiously observe any other day than Sunday, they shall not, on this account, be prohibited from labor and recreation entirely, but shall have the same privilege which all others enjoy of engaging in such labor and recreation on Sunday as will not be to the disturbance of others! This is doubtless in the line of those "concessions" of which we have heard from Dr. Crafts and others, and for which, as he says, observers of the seventh day have never shown any great disposition to be thankful.

It is hardly necessary to say that the thin secular guise in which this bill now makes its appearance, does not make it any less worthy of the strenuous opposition of every patriotic and liberty-loving American citizen than it was before this guise was assumed. The character and intent of the bill were plainly shown when it was introduced as a bill to "promote" the observance of the "Lord's day" as "a day of religious worship;" and the addition which the past year has made to the stock of wisdom of its originators, comes too late to make its secular guise effective. The bill is the same now that it was when first introduced, and in the opposition which we trust will be brought against it from all quarters, its advocates will have to meet this fact, and with it the stigma which must in every candid mind attach itself to their work, as a result of their manifest hypocrisy. L. A. S.

RURAL VERSUS CITY LIFE.

THE present tendency of population is toward the cities. City growth is proportionately more rapid than that in rural sections. It has enormously increased in the last few decades. In many instances it is taking the brightest of our farmers' sons away from agricultural pursuits, to swell the ranks of professional men, merchants, artisans, factory employees, and city workers of all sorts. The sentiment is quite commonly held that rural life is dull and stupid, and the growth of wealth slow and uncertain in the country, with little opportunity for real enjoyment or mental improvement. Tilling the soil, rearing and caring for stock, the gathering in of crops, the growing of trees, vines, etc., though admitted to be very useful and even necessary employments, yet they are not according to the taste of the great majority of the rising generation of the American people. They look away from these to the charms of the city. They fancy that wealth can there be accumulated much more rapidly. Society is supposed to be much more brilliant; pleasures, to be enjoyed with ease at almost every turn. The rush and whirl of business fascinate the imagination. The mind pictures to itself the gorgeous trade palaces filled with everything tasteful and enticing; the illuminated streets at night, with thousands rushing to pleasure resorts; costly entertainments, where wealth and beauty charm the senses; magnificent buildings, the best of music, large wages; and the unlimited gratification of the senses and passions lead many to seek the city, with its supposed life of gayety and enjoyment. No doubt many also go with much higher aims, hoping to be more useful there in closer connection with the heart of the people, in a denser population. We feel certain that the great mass of those who leave the country for the city, expecting to increase their real happiness thereby, make a grave mistake. If such could but realize the reality fully beforehand, they would never make the change.

It is not to be denied that cities are necessary in our present world of life, and that they contain much that is attractive, useful, beautiful, and very desirable; neither that there are many noble, philanthropic men and women in the cities, the very best in our world. They are centers of influence whose wide-reaching arms extend to all parts

of our common country. They really represent modern life *intensified*. While some of the best people are there, many of the *worst* are there. City life is a *feverish* life. It is not a quiet, calm, natural life, but it is a whirling, rushing, extra busy life. It is not conducive to *calm* thought, religious meditation, needed rest, cool nerves, and quiet contemplations. Usually late hours are kept. Various entertainments call the people nightly away from their homes. The wagons and street and railroad cars, etc., rattling and roaring along the highways, together with whistling, screaming, and tooting, destroy all quiet till a late hour, and break up rest at a very early hour. One fails to get a plenty of calm, refreshing sleep. God's pure air becomes precious. Tall houses are jammed in close together, with here and there a narrow and often filthy alley, and a back yard strewn with ashes, broken fruit-cans, or tumble-down out-houses; and stables hidden away as much as possible from the front street view for appearance's sake, are in plentiful supply. The odors which come up through the windows of sleeping apartments are often a mixture of coal smoke, decaying vegetation, and mustiness from ill-ventilated rooms. Some of the most precious of God's country blessings are shut out. The dwellers, as if appreciating this fact, often make efforts to remedy it, at least to a small degree, by nursing a little plot of green grass a few feet square, or striving to make a few shrubs or flowers live beside some wall. The motive is excellent, the effort faithful and patient, but the result generally discouraging. The rich, of course, can have these common blessings of country life which in cities have become costly luxuries. Cities have ever been, and will ever be, Satan's peculiar seat, just in the *degree* of their size and population, luxury, wealth, and pride.

There is not a city of any size in our land, but that if the curtain could be lifted and the iniquities of *one night* exposed to the view of our rural population, they would be astonished and horrified. There is scarcely a city of any dimensions the majority of whose voting population favors temperance. It is the cities which vote down prohibition and resist its enforcement. Every night a multitude of saloons are in full blast. Drunken, beastly wretches stagger home to abuse suffering wives and children. Gambling dens are doing their terrible work, ruining multitudes of young men. Cheating and oaths of profanity prevail, and hardened beings in human form follow a profession of crime. Burglars and pick-pockets and thieves skulk in the streets late at night, or form their plans in secret, watching for victims and opportunities for plunder. Vile houses of lewdness and assignation present their blandishments, and at late hours carriages and coaches bring visitors by scores and hundreds, to be carried away at an early hour. It is a matter of astonishment how much of this transpires constantly. Criminality in many of our cities is reduced to a science, and one hardly knows when he is safe when out at night. The theaters and low places of amusement are crowded night after night. Here the young are fascinated and educated on to things still worse. The great majority in the cities are poor, who labor for the bare necessities of life. They can hardly get away if they would, and because of their false education in city life, they would not if they could. The rich are often very rich, and rapidly growing still richer because of oppressing the poor and hiring labor at the lowest pittance. Capital has a great advantage in the modern struggle for life. We do not see how any one with right views can *love* city life. We turn from it gladly to contemplate the quiet charms of country life.

G. I. B.

(Concluded next week.)

—The following words were addressed by one priest to another: "Spiritual truths will take care of themselves; it is the nursing of spiritual falsehood that needs all the care of the clergy."

FROM AUSTRALIA.

Two months have passed since the date of my last report from this field. Our hearts have been cheered by the news we have received from the camp-meetings held in different parts of the United States, as well as those held in Europe. We anticipated to some extent having a camp-meeting in this country the present season, but shall have to postpone this enterprise till we are better able to meet the difficulties. Tenting is but partially developed here as yet; and we find that there are some laws on the books which stand very much in our way if they be enforced, which, however, is not always the case.

Brn. S. McCullagh and David Steed lately went to Sandhurst to open a tent-meeting. This was accomplished with apparent success, and they had held a few meetings with a good interest when a police sergeant came in and asked them for their license to erect a tent. Not having such a document, they stated their ignorance of any law requiring one, when they were informed that they would have to procure a license from the Central Board of Health in Melbourne, and then a permit from the legal authorities to whom they would have to pay two pounds five shillings per week, the sum of nearly eleven dollars. They were also informed that for the failure to procure a license before erecting their tent, they were now liable to a fine of £100 (\$500), with ten pounds additional for each day they had kept it up. Upon looking up the law, it was found to be so, that no tent whatever can be erected in Victoria without the consent of the Central Board of Health. The mayor and town clerk were disposed to be lenient with them. Upon application to the Central Board of Health, they did not interpret the law as applying to religious meetings, and would not interfere either way. So we are left in a disagreeable state of doubt about our standing in the eyes of the law. The local authorities agreed to let the meetings go on, and promised to get the charges remitted, if possible. It would appear that in some respects the laws of this country had been hurriedly put together without a due consideration of the public good, and it is evidently possible to make the law a source of annoyance in this respect. We have, however, held several tent-meetings in Victoria, but I believe that this law has never been mentioned in any other case.

Sandhurst is a mining town of about 40,000 inhabitants. During the winter, several hundred copies of "Thoughts on Daniel and the Revelation" were sold there, and this awakened such an interest that it was deemed important to follow it up with other labor. Accordingly, our new tent was sent there in charge of these brethren, and so far the prospects for success are good. Bro. Israel is also engaged in tent labor in a town in Tasmania, called Longford. He is assisted by Bro. G. Foster, another of our colonial brethren. They had intended to enter Launceston, but concluded to wait until it shall have been canvassed for "Vol. IV.," which is now being done. Eld. Curtis has again pitched his tent in one of the suburbs of Adelaide, where he is meeting with quite a degree of opposition; but he hopes that his labors will result in the saving of some souls. Two of our Australian brethren—Stewart and Vercoe—are associated with Bro. Curtis. It is a matter of encouragement to see those who have lately embraced the truth taking up its burdens and going forth to labor for their fellow-countrymen. It will be seen that we now have three tents in the field, and we hope before long to have at least one more.

Bro. E. M. Morrison, who left California last May, arrived in Melbourne Oct. 22, after having made quite an extended stay in New Zealand. We were very happy to greet this fellow-worker, both for friendship's sake and because of the needs of the cause in our book work. In anticipation of his coming, a meeting of the canvassers had been called, and in a short time he was busily engaged with a class of about twenty interested students of the book-selling art. God's blessing rested upon this meeting. The instruction was timely, and it

was well received. All seemed pleased to receive Bro. Morrison, and to acknowledge the importance of what he had to say. This was a matter of great encouragement to us. In addition, we had some excellent meetings of a spiritual nature, in which the Lord drew near to us. Although but two weeks have passed since the meeting, we already see good fruits of the canvassers' meeting in the increased efficiency and courage of the workers. We see no reason why a great quantity of our publications could not be sold in these colonies. The canvassers' meetings have been followed up by some good meetings in the Melbourne church. Quite a number of our young people are taking a stand for the truth, and on last Sunday eight of them were baptized in the waters of Port Philip Bay.

The city and the country at large are greatly agitated over the Sunday question. The attempt to establish a Sunday newspaper was met by a perfect storm of opposition upon the part of the churches, and their influence with parliament was so strong as to cause the immediate passage of a measure rendering such an enterprise extremely obnoxious in the eyes of the law. Since then a movement has been set on foot to have the public libraries and museums open on Sunday. A public meeting in the interests of the project was held in the large town hall, which was densely packed by several thousand excited citizens, who were both for and against the movement; whatever was said on either side was immediately opposed by the opposite side. Speakers were hooted and hissed; pandemonium reigned; the speakers behaved rudely toward one another, and the meeting was more like a conclave of wild beasts than a council over a religious matter. The mayor, who was present, ordered the meeting closed in the interests of life and safety, while the chairman repudiated his authority and declared the meeting open. The mayor finally gained his point at a late hour, by having the gas turned low. The movement has lately taken an organized form under the name of the Sunday Liberation Society. While the matter was up in parliament the other day, one of the members alluded to work being done on Sunday by people on their own premises, as in the case of newspaper offices, etc. The attorney-general replied that at present they were considering only the question of Sunday trading, and when that was settled he would have something to say about those who carried on business on their own premises on Sunday. The city council of Fitzroy lately passed an ordinance closing fruit and confectionery shops on Sunday, one of the principal reasons for this being that they were a temptation to children to spend the money for other purposes which had been given them for the Sunday-school.

Our friends will see by these things that Australia is not far behind in her Heaven-predicted work of erecting an image to the beast. Churches possess a power with the government which they do not possess in the United States.

We have delayed the appointment of our Conference as long as possible, hoping to be favored with the presence and counsel of a representative of the General Conference; and although some weeks have passed since the General Conference closed, we still remain in ignorance of its decisions, but have concluded to appoint our Conference for Dec. 29, hoping that the next boat will not only bring us news of the decisions of the Conference in verbal form, but that some dear friends will appear to present them in person.

G. C. T.

—No one can have a right appreciation of duty who does not appreciate his own individuality. For himself, and by himself, a man must work his own work. But neither can a man rightly appreciate his individuality and his own work if he does not recognize his relativity. For others, and with others, a man must work the world's work. The past lives in us, the future must live through us. Truly did Webster say: "Those who do not look upon themselves as a link connecting the past with the future, do not perform their duty to the world." We can ignore neither our ancestors nor our posterity without ignoring ourselves.

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.

"WHAT SHALL I GIVE UNTO THE LORD?"

"Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." Deut. 16:17.

Hark! "Every man shall give," 'tis God's command.

Not one has naught; for in each living hand
Is grasped some "good and perfect gift" of God,
To be respt for him, the living Lord.

"As he is able;" this the limit sole.
We may not give to him some scanty dole;
To him who gives us all, we ought to give
Our gold, time, talents, and the life we live.

Such is the mandate of his holy word!
"According to the blessing of the Lord;"
As he hath blessed, as he hath given to me,
Such shall my offering to my Saviour be.
—Missionary Instructor.

SOUTH AFRICA.

DIAMOND FIELDS.—After spending some six months in this section of the country, I left it last April, and returned again about two months ago. During the time of my absence, Bro. Tarr was here engaged in looking up those who had become interested in the truth through reading, giving Bible-readings, and doing general colportage work. Several began to keep the Sabbath during his stay here. About the time of my coming here, Bro. Tarr left for the Eastern Province, where he has since been joined by Bro. Hankins. Quite a quantity of our publications have been introduced into that part of the country, and an interest has been awakened to hear through reading and missionary work done by Bro. Tarr, that being his former home. Many prayers go with Bro. Hankins and company as they go to that field of labor.

Just before Bro. Tarr left the Diamond Fields, Bro. Haskell paid us a visit, and remained here about ten days. His coming here had so short an announcement that not all of the brethren could attend his meetings, but those who could enjoy the privilege were blessed in seeing and hearing this old veteran in the army of the Lord. We were disappointed that he remained with us so short a time.

The work of building the house of worship mentioned in my last report from this place, has been hindered for want of means. To meet the payments on the mission property at Cape Town, we had to drain all our public and private funds, and the church fund with the rest. But the thoughts of building are being revived, and we hope that in the near future the first S. D. A. chapel in South Africa will be erected here in the Diamond Fields. At present we are holding our services in a room formerly used as a store. A church is much needed. It would seem that in this land of wealth there should be means with which to build a house in which to proclaim this last message of warning to a lost world. We hope that ere this is read in the pages of the REVIEW, the work will have commenced.

Those who began the observance of the Sabbath, and remained faithful, soon became dissatisfied with their former so-called baptism, and desired to follow in the path marked out by the Saviour. Special pains were taken that all the leading points of our faith be understood and appreciated before this solemn step was taken.

Two weeks ago a company of us went to the Moder River, where, after a short open-air service, five willing souls were buried in the likeness of His death. It was a pleasant and impressive day with us. Among this company was a lady, now in advanced years, who is a daughter of one of the most influential missionaries of the Church of England in South Africa. She also had the honor of being the wife and faithful helpmate of another faithful servant of Jesus Christ, who filled the same holy office as her father. For the salvation of the natives, he spent his earthly possessions and his life. This dear sister, like Simon of old, is now "waiting for the consolation of Israel," while she is rejoicing that the light of the third angel's message has shone upon her path before she reaches its earthly end. She has feelings of sadness that she did not have the light in season to present it to others whom she has been instrumental in leading

to a hopeful knowledge of the things of God and of a Saviour's love. A daughter of this lady was also among those baptized.

Natal is an English colony, separate and distinct from Cape Colony. Until about two months ago, none of our ministers or canvassers had ever been there. At this time three of our young men went there to give the people an opportunity to obey the injunction, "Buy the truth." These young men all received the light of the truth here in Africa. One of these is the Jewish brother mentioned in my report of some eight months since. One of this company is canvassing for health and temperance works, and is doing well. The other two are canvassing for "Great Controversy," and at last reports they had taken 256 orders. One of this company went there with his wife and infant child. We are all sad to learn of the death of this their only child. The parents have the hearty sympathy of their co-laborers here in Africa. We believe that the introduction of these books will lay a good foundation for future labor, and we shall look forward with anxiety to the time when there will be companies of Sabbath-keepers in Natal. Besides these canvassers, we do not know of even one there at the present time. Our missionary society owns a cart and a team of mules, which are being used by two other brethren in canvassing among the farmers. They are meeting with encouragement. At last reports they had made a good delivery, and had taken in about \$300. The people were warned against the books by their ministers, but the Lord influenced their minds otherwise. The farmers are the most independent of any class here in South Africa, and we shall confidently look for fruit from these book sales. Of our American canvassers, one of them is at work in the Diamond Fields and the other at Cape Town. At each of these places the Lord is blessing the canvassing work. One of these is canvassing for "Life of Bates." He says that it takes well, and he is anxious that this book be revised, enlarged, and prepared for a subscription book.

This country is very sparsely settled, which adds to the difficulties and expense in reaching the people, either by the minister or the canvasser. But with God's help we will try to give all an opportunity to become acquainted with the solemn notes of the third angel's message. We feel that our working force has been greatly strengthened by the coming of Bro. and sister Druillard. It is pleasant to meet with faithful fellow-laborers whose hearts beat in unison with our own. They have taken charge of the book and missionary work which centers at Cape Town. We trust they will have just the help from on high that they need for the trying duties which have been placed upon them. We feel that here in this far-off land we are entitled to the prayers of God's people.

C. L. BOYD.

SWEDEN.

Our tent-meeting in Norrköping closed Oct. 1. We had a good interest during the entire time. After the tent was taken down, we hired a hall that would seat about 300. Bro. O. Johnson came at the close of the tent-meeting, and began the work in the hall. He remained there about three weeks, and the interest continued good. During this time I visited Stockholm, Nordanö, and Seglingsberg. I had had several letters from Nordanö, requesting me to come there and preach. I went and found several keeping the Sabbath who had embraced the truth from reading a tract on the Sabbath. We had good meetings, which were well attended, and I sold several books and tracts. They desired to be organized into a church. After this visit it was thought best that I should return to Norrköping, which I did, remaining there about a month. After awhile there began to be quite a stir in the city. The Baptist minister did all that he could to place us before the people as an ignorant sect who knew nothing of the Bible or history. He preached against the Sabbath and law, and made the statement that the Sabbath was not made in Eden, and to say so "was a fraud." He said that for 2,000 years or more there was no Sabbath and no law, and that the Sabbath came into existence at the fall of man. The ten commandments were first abolished at the time of John, and received a second death at the crucifixion. I reviewed his sermon, and the hall was full of interested hearers. I hope some at least had their eyes open to see the falsity of his position.

There are about thirty in Norrköping who are keeping the Sabbath. We have organized a church of twenty-three members. It was the wish of the brethren to organize, and I thought best to do so. I have tried to the best of my ability to set before the people all the points of our faith. The spirit of prophecy, the tithing system, and the first-day offerings were well considered, and I never saw people more willing to learn and accept the truth than were these brethren, and they showed a willingness to help in the work with their prayers, means, and testimonies, that made my heart glad. The donations at our public meetings have been fair, and have helped much in bearing the expenses of the work. We have also organized a Sabbath-school of six classes, with about thirty in attendance. A good interest was manifested in this branch of the work. After the church was organized, we celebrated the ordinances; and we had a most precious season. The Lord indeed came near and blessed his people, and we hope that the hearts of the brethren were bound together in a love which nothing can sever.

I left Norrköping for Stockholm the 21st of November. I am now holding a course of lectures in our new hall. Satan, also, is busy, and trying to do all he can to destroy the work; but blessed be God, who gives us the victory when we humble ourselves. Sabbath, Nov. 30, we had an excellent meeting. The good Spirit of the Lord came in, and hearts were melted. Sunday we also had a good meeting. At the close of the sermon we had a short prayer-meeting, and nearly the whole congregation signified a desire to be remembered in prayer and to have a closer connection with Christ.

Five of those present desired to give their hearts to God for the first time. We had a season of prayer for these, and one expressed herself as having realized her acceptance with God, which made our hearts rejoice.

It seems to me that God is working for his people here in Sweden. We see many omens of encouragement. O, that we would humble ourselves, so that we might see more of his workings! Brethren, remember us in your prayers, that God may bless the work here. J. M. ERIKSON.

CANADA.

ONTARIO.—I returned to this province the last week in November. My first visit was at Florence, where I met with the company that accepted the truth last summer. All were faithful, and one more had decided to obey the message. There are seven persons from this company engaged in canvassing for "Bible Readings," with good success. One young brother who has been having excellent success in the canvassing work, will soon attend the special course at Battle Creek, to fit himself as a laborer in the cause in this country. Bro. F. I. Richardson had spent three weeks at this place previous to my coming. As the roads were bad, he had spent his time in visiting and holding meetings on Sabbath and Sunday. Eld. Eugene Leland, who expects to labor in this province, came while I was here. He intends to make this point his home for a time.

From Florence I went to London. Near this city I found a family who lately began the observance of the Sabbath. They formerly belonged to the Presbyterian Church, but by reading our publications have accepted nearly all points of our faith. I had a pleasant visit with this family. They are very anxious for something to be done in London. This city has a population of 40,000, and from what I could learn, it would be a good place for several Bible workers to begin work.

I spent a short time in Hamilton, making inquiries about the town and people. I attended a revival meeting while there, which gave me some idea of the religious feelings in the place. From what I could learn, I do not see why this city of 50,000 inhabitants could not be worked with good success. Like those of London, the people of this place have never heard the third angel's message.

From Hamilton I went to Elmvale. This town is near Georgian Bay. There are several families of Sabbath-keepers in this part of the country. The roads were so bad that I was unable to visit all of them. Of these Sabbath-keepers only one is in full harmony with us. The others are divided in their belief, but are friendly, and have a desire to see the message carried to the world. I spoke in an Orangemen's hall on Jesuitism while in this vicinity. The lecture was well received.

Dec. 19.

J. H. DURLAND.

TORONTO.—I reached this city Dec. 18, where I found a pleasant home with Bro. G. W. Morse and wife for nearly a week. Bro. M. is kept busy with the publishing work. Through the canvassers in the dominion, this branch house has sold 10,000 copies of "Bible Readings." When the business first opened, they had only three or four canvassers in Ontario. Now they have reports from eighteen who are active in the field. In one county of this province, 3,000 books have been sold.

While in Toronto, I made the acquaintance of several influential business men, two of whom were active Christian workers in the city. I called at a noonday prayer-meeting, where I was made welcome, and invited to speak in the Christian Institute the following Sunday evening. I did so, and had a good, attentive audience. While in attendance at a mission meeting, I was taken for a minister by the leader, and was invited onto the platform, and to take part in the services. This meeting was for the poor people of the city, and was conducted by Mr. H. C. Dixon, a leading citizen of Toronto. Mr. D. gave me an invitation to be present at their Sunday-morning breakfasts for the poor. They give a free breakfast every Sunday morning, at nine o'clock, and hold a short service immediately after. I was much interested in the meeting, and am sure they are doing much good for the poor who are made such by drink.

By invitation of Mr. Dixon, I attended a gospel temperance meeting, about eight miles from the city, on Monday evening. Here I met an interesting audience, who listened to a talk on the subject of temperance. I have never spoken to a more attentive congregation. At this place I formed the acquaintance of the Episcopal clergyman and the wife of the Methodist minister. The latter is the president of the society. I was introduced to a gentleman just from Japan. He is a native of that country, and has come over to attend a university near Toronto, to take a three-years' course, after which he expects to return to Japan. He spoke a few minutes on the subject of temperance in Japan. Among the pointed things he said, was that the Japanese had to receive the religion of England as they take the rose; viz., "the thorn with the flower." For they had to take with the religion of the Bible the curse of the land—alcohol. He promised to correspond with me, and I hope he may become interested in the third angel's message.

Last Sabbath I met an aged couple in Toronto, who received the Advent message previous to 1844. They had entertained Wm. Miller in Toronto, and can relate interesting incidents connected with the movement in this city. They are now rejoicing in the third message. There should be a city mission started in Toronto early in 1890. From what I could learn, I am sure there are many in this city who are longing for the light of truth; and the efforts of a few good workers would soon show fruit. And now, while the Jesuit question is being agitated, is the most favorable time to get the attention of this people. I have heard from a number throughout the province who are keeping the Sabbath, and want to see the work advance. May the Lord guide all connected with this field until we see a rich harvest.

Dec. 25.

J. H. DURLAND.

MINNESOTA.

LAKE VIEW.—There is a union church building at this place, and by invitation of the trustees I came here and began a course of lectures. After I began meetings they called a business meeting, and voted me the use of the church for six months. All went very smoothly until the testing truths were reached, and then the enemy became aroused. An M. E. minister came, and wanted to preach. They called a business meeting, and voted the use of the house to him. The only thing they had against me was, that I was not evangelical. When asked to prove it, one of the members arose, and said that they had seen the ministers of Detroit, and they said that because we did not believe that Sunday was the Christian Sabbath, and that the soul was immortal, therefore we were not evangelical. Just across the road from the church stands a large school-house, and when we were turned out of the church, the trustees of said house invited us in, which offer we gladly accepted; and to our surprise, at the very first meeting the house was well filled, and a part of those present were members of the church. The interest still increases, and God's Spirit is striving with hearts. Three have fully decided to obey the truth, and have taken their stand with the people of God. Many others are deeply interested,

and we look for a good company here. Bro. Moon made us a short visit, and preached once. His words were gladly received.

Monday and Tuesday, the 16th and 17th, I was at Eunice. We have three new Sabbath-keepers there. I shall meet with the Frazee church during part of the week of prayer. Truly, the Spirit of God is resting upon the work in this part of the State.

C. M. CHAFFEE.

NEBRASKA.

NEW HELENA.—This company has known the third angel's message but a short time. Peculiar circumstances have seemed to be somewhat discouraging to some of the number, yet it is encouraging to hear the universal testimony: "We never enjoyed the love of God more in our lives." During the week of prayer the Lord especially blessed us, and the presence of his Spirit filled all hearts with joy and love, some expressing themselves as being much more abundantly blessed than ever before during their Christian experience. All feel that we can express naught but gratitude to God for his great love and tender mercy shown toward us in giving us his Spirit and a better knowledge of his present work on the earth; and also for our firm faith that what he has promised he is able also to perform.

J. E. JAYNE.

TEXAS.

SINCE my appointment to the National Religious Liberty work, I have made no report of work done, though something has been accomplished in this line. On learning that Dr. Crafts was coming to this State last fall, 10,000 copies of the *Sentinel* and many of "Civil Government and Religion" and "The National Sunday Law" were ordered, with which to prepare the field for him. Subsequently a few thousand more *Sentinels* were ordered. Fort Worth, Dallas, Houston, and Austin were to be visited by Mr. Crafts, and I learned through the Ministerial Association at Austin, that he would make that his main point, and organize his Southwestern Union there, it being the capital of the State. We distributed through the city the papers and pamphlets, and I presume Dr. Crafts learned of it, as he did not come to this, his principal point. Reaching Dallas, he met the *Sentinel*, which had given him so much trouble elsewhere, so he turned his course homeward. At Gainesville, however, in the northern part of the State, he stopped and gave a lecture, warning the people against the *Sentinel* and Seventh-day Adventists. I am confident the *Sentinel*, etc., were the cause of his premature departure from this State. Thank God for such weapons of warfare! I have lectured in a few places, and am now in the field.

W. A. McCUTCHEN.

INDIANA.

AMONG THE CHURCHES.—Since General Conference I have had the privilege of visiting several of our churches. Nov. 15-20, I was at Indianapolis. Eld. Wm. Covert was there at the same time, and gave an interesting account of his experience in Tennessee, especially concerning the assault of the mob last summer, and the recent Sunday prosecutions. Nov. 22-26, I met with the Radnor church. We felt that the occasion was a profitable one. Some interest was manifested on the part of those outside of our own numbers. Nov. 28 to Dec. 5, was spent at Indianapolis. Mr. W. F. Crafts, Field Secretary of the American Sabbath Union, visited the city at this time, and spoke three times in behalf of Sunday legislation. We circulated the special edition of the *American Sentinel* containing Mr. Crafts's oath, previous to his arrival. This seemed to annoy Mr. C. somewhat, and he publicly denounced the *Sentinel* as being untrue to its name—that it was not the "American" *Sentinel* at all, but the "Advent" *Sentinel*. It seems strange that such a statement could be made concerning a paper that is so entirely free from denominational teaching, and devoted so entirely to the defense of the rights of the American people. But doubtless in Mr. C.'s mind, in order to be the "American" *Sentinel*, the paper should advocate the observance of what he is pleased to call the "American Sabbath." The observance of the "American" Sunday was upheld as the true mark of Americanism. Those who desecrate the day were either "foreigners of the baser sort" or "apostate Americans." But the *American Sentinel* is making itself felt. Give it a wide circulation.

Elds. Corliss and Rees were present to hear Mr. Crafts. Eld. Corliss delivered two addresses in our house of worship, in defense of Religious Liberty, before Mr. Crafts came, and also reviewed the speaker afterward in the Masonic hall.

Sabbath, Dec. 7, I was with the Olivet Chapel church, and the next day joined Brn. Rees and Young at Mechanicsburg. The district meeting held there at that time was indeed a profitable occasion. Dec. 12-15 I labored again with the Indianapolis church. The outside attendance at our evening meetings, though not very large, increased perceptibly to the last. Monday evening, Dec. 16, I spoke to an interested audience in the Christian church at Daleville, on the subject of Religious Legislation. I am now at Barber's Mills to attend the services of the week of prayer.

Dec. 19.

F. D. STARR.

PENNSYLVANIA.

MIDWAY, WASHINGTON CO.—I was sent here after our good General Conference, to continue the work begun by Eld. Hayward and others, among the large French-Belgian settlements of the county. Unfortunately, I came at least a month too late. I found that some who had influence, and had kept the Sabbath, had left it, and through a wrong course had aroused prejudice. The largest number of the French people who have any interest in religion, had heard of our views on the Sabbath. They could not understand the bearing of the question, and had decided that it was either of little importance, or that they could not obey in their circumstances.

I have labored in hope, holding small meetings at various points, visiting, and distributing tracts and papers. One brother and his wife sold quite a number. I feel to praise God for the help he has given and for the progress our French brethren and sisters have made, as well as the whole church (composed mostly of Americans), who needed instruction and aid. Five of the French brethren and sisters were baptized, and one more is keeping the Sabbath, making six in all who are keeping the Sabbath. The French preacher who first kept the Sabbath, is now opposing our work. We have some friends that are interested among both nationalities. The French missionary society of Battle Creek is sending *Les Signes des Temps* to a goodly number, who are generally willing to read.

Bro. Berton and wife, young French people, have gone to Battle Creek to fit themselves for work in this Conference. I hope and look for a good harvest of souls in this field in the future, if those who have the light will hold it up faithfully. I earnestly desire the blessing of God.

PAUL E. GROS.

OHIO.

BLUE CREEK, NEW ANTIOCH, AND COLUMBUS.—I was at Blue Creek Oct. 14 to Nov. 7. I found the work in rather an unfinished state. Brn. Iles and Lucas labored here last winter, and quite a number signed the covenant to keep the fourth commandment with the rest; but the same mistake was made here that is too frequently made in other places—that of leaving the work before the friends are established. As a result here, all but five gave it up.

I did a great deal of labor from house to house, and delivered twenty-three discourses. The Lord gave good freedom in speaking, and blessed in all parts of the work. A church was organized, consisting of nine members, all adults, some of whom made a profession of Christianity for the first time. The necessary officers were elected, and I left them rejoicing in the Lord. There are several others who I think will unite with the church soon. There are a number of counties in that part of the State, in which there has never been a sermon delivered by a Seventh-day Adventist. I received many urgent requests while there, to go into other parts to labor, with which I would have been glad to comply. The harvest truly is great, but the laborers are few.

I was with the New Antioch church Nov. 8-24, during which time the district T. and M. meeting and a Sabbath-school convention were held. The exercises were interesting and, I think, profitable to all. We continued the meeting with a good outside attendance, the house being crowded almost every evening. The elder of the church having presided for a number of years, desired the church to hold an election while I was present. By his request another was chosen, who was unanimously elected.

and was solemnly set apart to his office. There seems to be brotherly love existing in this church. While here I visited the friends in Wilmington. They are anxious to have labor done there. A hall in the central part of the city was offered me by the citizens, free of charge, in which to hold a series of meetings; but I could not accept on account of my future field of labor.

I was at Columbus Nov. 28 to Dec. 6, and improved most of the time in visiting from house to house. As this has been my field of labor most of the time for the past year, I feel a great interest in the people of this city. Two were added to the church by baptism, making twenty-nine additions in all during the past year. This closes my work in this State. I expect to start in a few days to my new field of labor—Nova Scotia and New Brunswick. It is with many regrets that I leave home, friends, and native land; but I shall go cheerfully, trusting the Lord has directed, and hoping I may have the prayers of God's people to assist me in that new and almost untried field. H. W. COTTRELL.

CANADA SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE tenth annual session of this Association was held in connection with the camp-meeting at Fitch Bay, P. Q., Sept. 3-10, 1889.

FIRST MEETING, SEPT. 4, AT 4:30 P. M.—President, J. L. Martin, in the chair. After singing, prayer was offered by J. B. Goodrich. The reading of the minutes of last session was waived. The President was empowered to appoint the usual committees, which were announced as follows: On Nominations, A. Blake, Geo. Taylor, H. McClary; on Resolutions, G. W. Morse, J. B. Goodrich, R. S. Owen.

Instructive remarks were made by G. W. Morse, showing us that the object of the Sabbath-school is for the study of the Scriptures, to lead souls to Christ, and perfect in them a Christian character, and train them for greater usefulness in the cause of God. Instructions were also given by him in regard to securing officers, manner of electing them, their duties, etc.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 8, AT 4:30 P. M.—After the reading of the minutes of the last meeting, the Committee on Resolutions submitted the following report:—

Resolved, That we recognize as never before the value and importance of the Sabbath-school, and that we will earnestly endeavor to secure a full and regular attendance and improved methods of work.

Resolved, That we recommend the *Sabbath School Worker* as a journal of special value in this branch of the work, and that we urge all our teachers and officers to become readers of the same.

Resolved, That we express our approval of the present system of Sabbath-school contributions, and that we urge all to participate weekly in the same, giving liberally, in order to have a generous surplus to contribute to such missionary enterprises as may be recommended by the International Association.

Resolved, That we request the Secretary of this Association to supply each school with a general letter once each quarter, giving instructions and suggestions upon Sabbath-school work, and such general information regarding the same as will be of interest and value.

After being freely discussed by Eld. R. S. Owen, Bro. G. W. Morse, and others, the resolutions were unanimously adopted.

The Committee on Nominations reported as follows: For President, J. L. Martin, Dixville, P. Q.; Secretary and Treasurer, Mrs. Carrie Marsh, Dixville, P. Q. The report was adopted, the names being acted upon separately.

Adjourned *sine die*.

J. L. MARTIN, Pres.

EMMA DINGMAN, Sec.

APPEAL TO MICHIGAN.

THE week of prayer is now in the past, and no doubt all our people have received a rich blessing from the Lord. We certainly cannot fail to see the importance of the times in which we live. That a crisis is before us is evident, and what is to be done must be done soon; for "the night cometh, when no man can work." The object of the week of prayer was to seek God for an individual blessing, and that means might be given to help in the foreign work, and laborers be raised up to engage in the different branches of the cause, to carry the truth to our fellow-men. I believe God has heard the united prayers of his people; that plans will be devised in which we all can have a part in the blessed work if we will. I can but feel that we can do much to help answer those prayers by fitting ourselves for some branch of the work, and by taking hold at the first possible opportunity.

I know of no branch of work for which a person can prepare himself so quickly, and with so little expense, as the canvassing work. We read in the "Testimonies" that "very much more efficient work can be done in the canvassing field than has

yet been done." "The canvasser is engaged in an honorable business, and he should not act as though he were ashamed of it." "The canvassing work is God's means of reaching many that would not otherwise be impressed with the truth. The work is a good one, the object high and elevating, and there should be a corresponding dignity of deportment."—*Testimony No. 32*, pp. 152, 160, 161. All these expressions show us the importance of the canvassing work, and many of us can testify to the truthfulness of the same. Many dear souls have become interested in the truth from reading the books the canvassers have sold; besides, it is a more rapid way of getting the truth before the people.

A small company of canvassers were placed in Kalamazoo, Ionia, and Oakland counties the past summer, and in a few weeks these counties were thoroughly canvassed for "Bible Readings." Hundreds of books were placed in different homes, and in many places were delivered before the ministers prejudiced the minds of the people against the work. One minister, in writing to a friend in another county, to warn him against the book, said: "It is so cunningly arranged that any common person can become so thoroughly posted on the subjects contained in the work that it is hard to refute it, or disabuse his mind after studying them."

This is a very applicable statement concerning this book; and not only of this one, but of all our subscription books. They have been carefully arranged, and will do a great work. I have just been rereading "Great Controversy." The way the subject is taken up, and treated in that work, cannot fail to wield an influence for good. Any one possessing true discernment, can see from past history the terrible results of a union of Church and State, and what the doom of our country will be if oppressive laws are enacted. I believe the work will do much to educate our fellow-men upon this all-important subject. A copy should be placed in every family as far as possible. I hope a company can be formed in every county this year, to work with that book.

Brethren and sisters, get the book and read it. It will do you good. With our present knowledge of the bills to be introduced in Congress, it cannot fail to show what is before us as a people; and, like Wycliffe, Huss, Jerome, Luther, and later reformers, we all ought to be imbued with the spirit of the Master, and carry the printed pages of truth to enlighten our fellow-men concerning the terrible deceptions of these last days. Much valuable time has been lost heretofore in Michigan, by simply going over a district at a time, and stopping to instruct and drill a company, and get them started in the field. By the time we get over three or four districts in that way, the best part of the summer is gone. This year we hope to make greater progress.

In consulting with the presidents and Conference committees, we have concluded to have a general canvassing class, or institute, in this State, to meet sometime in the spring, where all our old and experienced canvassers, with all the new beginners that can be induced to enter the work, can come and have a thorough drill and course of instruction. We shall endeavor to have some competent instructors, to give the class a thorough knowledge of all parts of the canvassing work. The aid the old canvassers can give us by their practical experience, will do much to help make this drill a success. It will be a rare chance for beginners to learn from the experience of those who have been in the field during the past year, thus saving time and means in experimenting.

It takes but little longer to drill a class of 100 than it does a class of six. By having all our workers together, we can arrange our companies, appoint our leaders, map out their territory, and start them all out at once. The tuition and board will be free to all who will give themselves to this branch of the work for one summer. We shall be disappointed if we have less than 100 at this institute. There ought to be 150 or 200 canvassers in this State the coming summer, on our different works. To board and care for such a class will be no small expense, but it will pay. To my knowledge there has not one attended a class and become fitted for the work, who has failed to sell some books the past year. This teaches us that a little time spent in preparing is time and money saved, besides having better work done.

One of our leaders writes: "I wish you could have been at our meeting last Sabbath. It would have done you good to hear my company tell the brethren how the Lord blesses them while trying to

sell the precious truth to the people. The universal testimony of all the workers is 'that it is good to work for the Lord.'"

I hope all our ministers, directors, and church elders will encourage our young people to give themselves to the work, and help us in getting a large class for the spring drill. Announcement will be given through the REVIEW when and where the institute will be held. Let all our people from fifteen years and upward, that can, begin now to arrange to attend the drill and prepare to give at least one summer's work to the Lord. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet, if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 3:18, 19. J. N. BRANT, *State Ag't.*

Special Notices.

TO THE BRETHREN IN TEXAS.

THERE is a young man, Ben Jenkins by name, who has been living about among our people for some time, but has shown by his conduct that he is unworthy of our respect and confidence. We advise our people to have nothing to do with him. Information respecting him can be had by writing to W. S. Greer, Savoy, Tex.; J. M. Huguley, Plano, Tex.; or to the writer at Denton. W. S. HYATT.

THE WESTERN SCHOOL.

Meeting of the Managing Board.

At a meeting of the majority of the Board for the Western school, at the close of the General Conference, in November, it was voted that the next meeting should be held in connection with the meeting of the locating committee. It will be seen by a notice in this issue of the REVIEW, that that committee will meet at 603 East 12th St., Des Moines, Iowa, Jan. 13, 1890. It is very desirable that every member of the Board be present, as there will be important matters to decide. We therefore hope to see a full Board there at that time. Brn. O. A. Olsen and A. R. Henry will be present if no providence hinders. E. W. FARNSWORTH.

NOTICE FOR INDIANA.

In sending money to the State treasurer of the Conference, or to the State secretary of the tract society, or to any one else, let our church treasurers, church and tract society officers, and others be sure to procure a bank draft or post-office order or express money order; or, where this cannot be done, send by registered letter. Do not in any case send money loose in a letter that is not registered. Money has been lost several times the past season in this manner. This is a source of regret when means is so much needed in the cause. The cost of the draft, order, or registering may be charged to the society. It is not an uncommon thing to read of persons being arrested for robbing the mails they have been employed to handle. Their dexterous fingers too easily detect the cash contained within the thin envelope. We should use every means not to imperil the Lord's money. F. D. STARR.

INDIANA STATE MEETING.

THIS meeting, to be held at Waldron, Ind., Jan. 16-22, will be an important occasion. Eld. O. A. Olsen, President of the General Conference, will be with us, and give us needed instruction and advice in regard to the work. We have reached an important crisis in the history of our work, and we need to counsel and seek God together for wisdom to know how we can best advance the cause of God. The present advanced condition of the work of the National Reform party calls for diligence on our part in circulating the petitions for Religious Liberty, and in doing other missionary work. This, with other important matters, will be considered at this meeting. We hope to see a good representation of our people, especially from the part of the State where the meeting is located. We trust the tithes for the past quarter will be paid at or before this meeting.

We have secured reduced rates on the railroads. Those who obtain certificates showing they have paid full fare to this meeting, will be returned for one-third fare. We shall hope for a profitable meeting.
F. D. STARR.

NOTICE!

I WOULD like to have the members of the Bristol, Vt., Tract and Missionary Society send in their reports of labor and their general church reports. Address me at Bristol, Vt. C. W. SMITH.

NOTICE TO ARKANSAS.

ALL persons doing business with, or writing to, the T. and M. secretary in Arkansas will hereafter address Emma J. Buck, Lock Box 249, Little Rock, Ark. The above is also the address of the writer.
J. G. WOOD, Pres. Ark. T. and M. Soc.

GENERAL MEETING FOR SOUTHWESTERN MISSOURI.

AFTER counseling in the matter, we have decided to hold a general meeting at Nevada, for Southwestern Missouri, Jan. 16-21.

We trust there will be a good representation from all the churches in this part of the State. Instruction in church work and the duties of church officers will be given; also in the tract work. The interests of the N. R. L. Association, and canvassing for the Religious Liberty petition will be considered.

The Nevada church extends a cordial invitation to her sister churches in this part of the State, to come and study the work of God together, and earnestly seek his face and a living connection with Jesus, that we may understand what the will of the Lord is, and become more efficient workers for the Master. Perhaps it would be well for those who can, to bring bedding with them. Eld. Covert and other laborers will be present.

Mo. CONF. COM.

THE IOWA STATE MEETING.

It is well known that our appointment for the State meeting was withdrawn until after the location of the Western college. We have thought that Jan. 22-28 would be as soon as we would dare appoint it again, and get the other business out of the way. We want to see the largest gathering we have ever seen at our State meetings. We trust that our brethren all over this good State are now preparing for, and anxiously waiting to see, the appointment for this meeting. There was never any enterprise among us of more importance to the West, than this school question. We hope to have it settled by that time.

The locating committee will meet about Jan. 13 or 14, at Des Moines, to begin their work. We confidently expect to have this committee, which is composed of the presidents of these nine Western States, remain with us at our State meeting. Brn. Prescott and E. W. Farnsworth, and perhaps others, will be with us. We want to lay our plans for the winter's work, divide up the field, and organize our forces. We shall expect all our ministers, licentiates, directors, workers, and officers of the churches and tract societies, present at the beginning of the meeting.
J. H. MORRISON.

The Sabbath-School.

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

[NOTE.—In accordance with a resolution passed during the late session of the General Conference, the Sabbath-school lessons will appear hereafter in the REVIEW with Scripture texts omitted. It is the judgment of those having the especial charge of Sabbath-school interests that this plan will be more likely to give the best results than the one previously followed.]

LETTER TO THE HEBREWS.

LESSON 15.—HEBREWS 8:2-6.

(Sabbath, Jan. 11.)

1. In the Mosaic dispensation, did God have a dwelling-place among his people?
2. Where was it made? and by whom?
3. What were its two rooms called?
4. Who were permitted to go into the sanctuary? Num. 18:1-7.
5. How often did the priest go into the holy place? Heb. 9:6.

6. Who was permitted to go into the most holy place? Verse 7.

7. In what does our Priest minister? Heb. 8:2.

8. Where is the sanctuary in which he ministers? Verses 1, 2.

9. Who made that sanctuary? Verse 2.

10. Where was the blood of the sin-offerings presented before the Lord? Lev. 4:7; 16:14, 15.

11. Could Christ have any priesthood on earth? Heb. 8:4. (See note.)

12. Who were the priests that served according to the law? Id.; Ex. 28:1.

13. What was the nature of their service? Heb. 8:5.

14. What is meant by the example and shadow? Ans.—They were typical.

15. How was the pattern or example obtained? Same verse, last part.

16. Of what is Christ the mediator? Verse 6.

17. How does this compare with the old covenant? Id.

18. What was the old covenant? (See Ex. 19:5-8; 24:3-8).

19. What is a covenant? (See note.)

20. Upon what was the better covenant established? Heb. 8:6.

21. What was the condition of the covenant in Ex. 19:5-8? Ans.—It was that which the Lord called his covenant.

22. What was his covenant which he required them to keep? Deut. 4:12, 13.

NOTES.

At first glance it might seem that the reasoning is not good, which decides that Christ could have no priesthood on earth; for if the law which confined the priesthood to the family of Aaron were abolished, what would hinder one serving though he were of another tribe? But it must be remembered that the priesthood and the law ordaining the priesthood stood and fell together. The only law for an earthly priesthood was that law which gave the office exclusively to the family of Aaron, and if any would act as priest on earth he must conform to the law of the earthly priesthood. It was impossible for one of another tribe to act as priest on earth. Further, it must be borne in mind that the service in the temple was still kept up by the Jews at the time when this letter was written, so that the words in this verse were conformable to the facts as they existed, as well as to the facts concerning the change of dispensations. For no one could possibly have then officiated as priest unless he were of the family of Aaron.

Webster gives two principal definitions to the word "covenant." The first is, "A mutual agreement of two or more persons or parties, in writing and under seal, to do or to refrain from some act or thing." The second is, "A writing containing the terms of agreement between parties." But neither of these definitions is extensive enough to cover all the uses of the word in the Bible. For instance, in Gen. 9:9-16, the word "covenant" is used with reference to a promise of God, given without any condition expressed or implied. The common idea of a covenant more nearly fits the transaction recorded in Ex. 19:5-8; yet even here we shall find that the thing called a covenant, which God made with the people, does not in every particular correspond to a contract made between two men. It is only another instance of the impossibility of a perfect comparison between divine and human things. In other places in the Bible the word "testament" or "will" is used with reference to the same transaction, although a contract and a will are greatly different. The transaction between God and Israel partakes of the nature of both. But it is of little consequence that a human covenant does not perfectly represent the affair, or that the Bible uses the word "covenant" in so widely varying senses. The main point is to understand just what is meant in each instance, and this the Scriptures themselves enable us readily to do.

Still another sense in which the word "covenant" is used in the Bible, is found in the text under consideration. Ex. 19:5-8. The condition of the covenant which the Lord made with Israel, was that they should keep his covenant. Here was something already existing, which God calls "my covenant," concerning which he was about to make a covenant with the people. What God's covenant is, may be found from Deut. 4:12, 13. It is the ten commandments. God's law—

called his covenant—was the basis of the covenant between him and Israel. The matter is so plain that there is no necessity for confusion. It makes no difference that the same term is applied to both; it is sufficient to know that God's covenant—the ten commandments—antedated and is entirely distinct from the transaction at Horeb—also called a covenant. That to which the apostle refers as the first covenant was, therefore, simply this: A promise on the part of the people to keep his holy law, and a statement on the part of God, of the result to them if they should obey him.

LESSON 16.—HEBREWS 8:8-13.

(Sabbath, Jan. 18.)

1. What was the old covenant that was made with Israel? Ex. 19:5-8; 24:3-8.

2. How does the second covenant compare with the first? Heb. 8:6.

3. What was the necessity for the second covenant? Verse 7.

4. Since the second covenant is better than the first, in that it is founded upon better promises, wherein must the first have been faulty? Ans.—In the promises.

5. What were the promises of the first covenant? Ex. 19:8; 24:3, 7.

6. What was God's covenant which the people promised to perform?

7. What is said of the nature of those commandments? Ps. 19:7; 119:172.

8. What of those who do them? Ps. 119:1-3; Eccl. 12:13.

9. Then could the children of Israel have promised anything better than to keep God's commandments?

10. Wherein, then, was the fault? Heb. 8:8, first part.

11. What did the people really promise to do? Ex. 19:5, 6, 8. (See note.)

12. What cannot the law do? Rom. 3:20.

13. What renders the law thus powerless? Rom. 8:3.

14. What is all human righteousness? Isa. 64:6.

15. What is the only true righteousness? Phil. 3:9.

16. In the terms of the first covenant do we find any mention of faith, or of divine assistance?

NOTES.

Let the student note that the promises in the old covenant were really all on the part of the people. God said, "If ye will obey my voice indeed, and keep my covenant [the ten commandments], then ye shall be a peculiar treasure unto me above all people, . . . and ye shall be unto me a kingdom of priests, and a holy nation." God did not say that he would make them such, but that they would be such a people if they obeyed his commandments. It could not be otherwise. The keeping of God's holy law would constitute them a holy people; and as such they would indeed be a peculiar treasure, even as are all who are zealous of good works. All that was set before them was simply what would result from obedience to the law, and that covenant contained no promise of help in doing that. Therefore the first covenant was a promise on the part of the people that they would make themselves holy. But this they could not do. The promise was a good one; with it alone there could be no fault; the fault lay with the people. The promise was faulty, through the weakness of the people who made it; just as we read in Rom. 8:3, that the law was weak through the flesh.

The first thought in the minds of many, on learning that in the first covenant the people made a promise which they could not possibly fulfill, is that God was unjust to require such a promise. And since they know that God is not unjust, they conclude that the first covenant must have contained pardon and promise of divine assistance, although it contained no hint of it. If the student will wait until the subject of the covenants is concluded, he will see the justice and the mercy of God's plan. But right here let us fasten these two thoughts: First, if the first covenant had contained pardon and promise of divine assistance, there would have been no necessity of any other covenant. Pardon and divine aid are all that any soul can get, and if the first covenant had had these, it would not have been faulty. But, second, let it not be forgotten that the fact that there was no pardon and no Holy Spirit's aid, in that

covenant does not imply that there was no salvation for the people who lived under it. There was ample provision for them, but not in the first covenant. What the provision was, and why the first covenant was given, will be learned later.

News of the Week.

FOR WEEK ENDING JANUARY 4.

DOMESTIC.

—Five hundred cases of influenza are reported at Salina, Kan.

—An avalanche fell, Friday, on Sierra City, Cal., wrecking a church and other buildings and killing eight persons.

—East and West Dallas, Texas, were merged into one city, Tuesday, by an act of the legislature. The city now has a population of over 60,000.

—During the year 1889, failures in the United States numbered 10,882, with liabilities of \$148,784,337. The failures during the last seven days numbered 322.

—Eighteen car-loads of provisions and clothing left Wichita, Kan., Wednesday, for distribution among the sufferers in Stevens, Morton, and Hodgeman counties.

—A substitute for natural gas is being tried in Bellefonte, Pa. It consists of a cheap fuel gas that can be manufactured at the rate of 100,000 feet an hour, and it is said to give entire satisfaction.

—Governor Melette says that South Dakota will be obliged to close up some of her institutions. The receipts of the State will fall far short of the expenses, and there is apparently no other alternative.

—A call for the purpose of organizing a national association has been issued by the provisional committee of the non-partisan W. C. T. U. The meetings will begin Jan. 22, in Music Hall, at Cleveland, Ohio.

—The Liberty Silk Works, on West Fifty-second St. at New York, were destroyed by fire Wednesday. The loss is placed at \$225,000, covered by insurance. It is thought that the engineer perished in the flames.

—The Montana Legislature is experiencing a stubborn dead-lock, the Democratic members of the senate absenting themselves from that body, and the Republican and Democratic members of the House holding separate sessions.

—Immigrants arrived at Castle Garden last year to the number of 316,228, which is a falling off from the year before of 68,367. The character of the immigrants, however, is much superior to that of those who landed in 1888.

—The floods at Los Angeles, Cal., have changed the channel of the river below the city, and turned the water on the fruit lands. The owners state that damage has been done to the amount of \$500,000, and claim that the city of Los Angeles is responsible.

—A meeting of prominent colored men of the State was held Thursday night at Columbia, S. C., at which resolutions were passed condemning the Barnwell massacre, but advising negroes to remain quiet and let the authorities vindicate the law. The colored people were advised to abandon Barnwell County and the lawless section, and move to other parts of the State.

—Henry W. Grady, the brilliant Southern orator and editor of the *Atlanta Constitution*, died at his home in Atlanta, on the morning of Dec. 23, of pneumonia, contracted during his recent visit to Boston. The funeral took place on Christmas day, and was the largest ever witnessed in the city. Throughout the North as well as the South the sorrow is universal.

—A State official who has just returned to Topeka from a trip through the northwestern parts of Kansas, reports that thousands of bushels of corn are being burned for fuel. In some counties the market price of corn is less than fifteen cents per bushel, while coal is from twenty-five to thirty-five cents per bushel. The corn crop on hand is immense. In all the principal corn-producing counties it is stacked up in great racks without protection of any sort, it having been impossible for the last thirty days to obtain cars to move it in.

FOREIGN.

—John Ruskin is again very ill.

—Rev. C. H. Spurgeon, the great London preacher, is said to be very seriously ill.

—Dom Pedro's wife, ex-Empress of Brazil, died in Oporto, Dec. 28, from heart disease.

—Charles Mackay, LL.D., the well-known journalist and author, is dead. He was seventy-five years of age.

—Fire in a pauper's school near London, England, Tuesday night, resulted in the suffocation of twenty-six boys.

—Prince Bismarck is ill, and has been compelled to give up almost entirely his efforts to transact his official business.

—The ceremony of proclaiming his Majesty Dom

Carlos I. as king of Portugal and Algraves, took place in Lisbon Dec. 28, 29.

—The total eclipse of the sun was observed Dec. 23, at St. Paul de Loanda, Africa, and 110 photographs were taken through the 40-foot photoheliograph.

—The report has reached Halifax, N. S., that 150 families are in a destitute condition on the west coast of Newfoundland, with a prospect of speedy death from starvation.

—It is reported that the dispute between England and Portugal regarding their African possessions, will be submitted to Duke Ernest of Saxe-Coburg Gotha for arbitration.

—The rapid increase in the number of cases of influenza at Wurzburg, has rendered necessary the erection of several temporary hospitals. There are 40,000 cases of the disease in Munich, and the epidemic is spreading in Dresden.

—At a firemen's exhibit at Havana, Cuba, Sunday, twenty-two firemen were injured, three of them fatally. After a wooden structure which had been erected for the occasion had been set on fire, it was found that the water supply had been tampered with, and the men were obliged to jump for their lives.

Appointments.

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

STATE AGENTS' CONVENTION.

A STATE agents' convention will convene in Battle Creek Thursday, Jan. 30, 1890, at 9:30 A. M., and continue for one week. It is earnestly desired that every State and district agent be present. Questions of importance and interest will come up for consideration, and such plans be developed as will give the canvassing work an impetus which will be felt throughout the civilized world.

C. ELDRIDGE, General Canvassing Agent.

DEDICATION AT MOLINE, KAN.

THE church building at Moline, Elk Co., Kan., will be dedicated Jan. 19. Meetings will begin Friday evening, the 17th. We hope to see a general attendance of our people in that and adjoining counties. The church quarterly meeting will be held, and it is expected that the district T. and M. meeting will be appointed for the same time.

Eld. M. H. Gregory and myself will be present. Matters of vital importance will be considered. Come praying for God's blessing.

C. MC REYNOLDS.

I WILL be at Bloomingdale, Mich., Sabbath and Sunday, Jan. 18, 19.

T. S. PARMELEE.

THE quarterly meeting for the Ways Mills church will be held at Ways Mills, Sabbath and Sunday, Jan. 11, 12.

R. S. OWEN.

THE quarterly meeting for Dist. No. 11, Kan., will be held at Lone Elm, Jan. 11, 12. We hope for a full attendance.

RUFUS BAKER, Director.

THE general meeting for the Province of Quebec, Canada, will be held at So. Stukely, Jan. 24-27. We hope for a full attendance. Laborers from abroad are expected.

R. S. OWEN.

THE new church at Hollandville, Del., will be dedicated Sunday, Jan. 12, at 2:30 P. M. This will be a season of especial interest, as this will be the first church dedicated in the Atlantic Conference by S. D. Adventists.

J. E. ROBINSON.

THE quarterly meeting for Dist. No. 9, Kan., will be held at Wichita, the second Sabbath and Sunday in January. All librarians are requested to be present or send their books, for we wish to settle all accounts with the State society as far as possible. All are invited to come who can.

T. B. DE WING, Director.

THE district quarterly meeting for Dist. No. 4, N. Y., will be held at Buck's Bridge, N. Y., Jan. 18, 19. We hope to see the district well represented. Ministerial help is expected. Come, brethren and sisters, let us show our interest in the cause of God by our co-operation in his work.

S. M. COBB, Director.

DISTRICT quarterly meeting for Dist. No. 10, Kan., will be held with the church at Moline, Jan. 19. The church building will be dedicated at that time. Elds. McReynolds and Gregory will be present. We want to see every lover of present truth at the meeting, as subjects of much importance that concern each of us will be considered. Bring bedding as far as possible.

ROBERT AITKEN, Director.

THE Michigan Conference Committee have decided to hold general meetings as follows:—

Orleans, Jan. 10-14
Wright, " 16-21
Hillsdale, " 24-27

The Hillsdale meeting will be mostly in the interest of the Sabbath-school work. All the Sabbath-schools in that part of the State should be represented. We hope for a general attendance at all these meetings. The crisis is upon us, and there is much important work to do.

I. D. VAN HORN.

THE MARVEL OF NATIONS.

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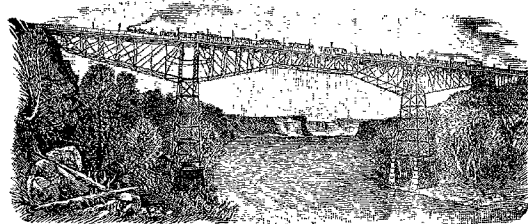
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STATIONS.								
Chicago.....	am 7.55	am 10.25	pm 3.10	pm 10.10	pm 12.23	pm 11.33	pm 6.58	
Michigan City.....	10.05	12.28	4.52	am 12.23	11.33			
Niles.....	11.25	pm 1.30	5.45	1.50	am 12.55	8.17	pm 3.45	
Kalamazoo.....	pm 12.55	2.45	6.58	3.35	2.27	pm 10.00	5.29	
Battle Creek.....	1.40	3.23	7.33	4.25	3.15	am 7.10	6.14	
Jackson.....	3.30	4.47	8.32	6.15	4.45	9.35	7.55	
Ann Arbor.....	4.52	5.45	9.41	7.50	6.00	10.43		
Detroit.....	6.35	6.50	10.45	9.20	7.10	11.50		
Buffalo.....	8.30	am 4.25	am 7.15	pm 5.55	9.05	pm 8.05		
Rochester.....		6.50	8.09	11.35	9.15	11.45		
Syracuse.....		8.10	11.35	12.15		am 7.15		
New York.....		pm 4.30	pm 8.50	am 7.20		am 11.15		
Boston.....		10.00	10.50	9.35		pm 2.50		
WEST.								
STATIONS.								
Boston.....		am 8.30	pm 3.00	pm 7.00				
New York.....		10.30	6.00	10.00				
Chicago.....		pm 7.40	am 2.10	am 8.00				
Syracuse.....		9.55	4.20	10.45				
Rochester.....		8.30	am 12.15	6.35	pm 1.30			
Buffalo.....		am 9.10	8.09	pm 1.20	am 12.15	pm 8.50		
Detroit.....		10.25	8.59	2.50	11.35	9.15		
Ann Arbor.....		pm 12.05	10.05	3.29	am 12.54	10.55	am 6.25	
Battle Creek.....		1.45	11.36	4.30	2.15	am 12.27	8.15	7.55
Kalamazoo.....		2.50	pm 12.13	5.07	3.07	1.20	pm 9.40	8.40
Niles.....		4.20	1.30	6.22	4.32	8.06	7.81	10.15
Michigan City.....		5.45	2.51	7.50	5.43	9.05	9.00	
Chicago.....		7.55	4.35	9.00	7.20	11.00	11.20	

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

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Chl. Pass.	B. C. Land Exp.	Pacific Exp.	Day Exp.	Mail.	Land Exp.	Adm. Exp.	Night Exp.	Mail.	Land Exp.	Adm. Exp.	Day Exp.
am 5.55	am 10.10	pm 8.55	7.45	7.15	Dep.	Port Huron	Arr.	pm 10.20	1.05	7.35	am 10.00
7.25	8.40	10.20	9.08	8.31	.....	Lapeer	.....	8.40	11.49	6.17	8.31
8.45	9.55	11.20	10.08	9.35	.....	Flint	.....	9.55	11.17	6.40	9.45
10.00	8.25	3.45	12.37	11.35	10.30	.....	Lansing	6.35	9.27	4.00	6.00
10.37	9.00	4.19	1.09	12.08	11.00	.....	Charlotte	4.57	9.27	3.25	6.31
11.30	10.00	4.55	1.55	12.55	11.45	.....	BATTLE CREEK	3.55	8.40	2.30	4.45
am 10.00		2.50	1.48	12.45	.....	Vicksburg	.....	3.11	8.01	1.48	4.05
.....		6.19	4.25	2.58	1.42	.....	Cassopolis	3.00			1.38
.....		6.50	4.45	3.35	2.25	.....	South Bend	1.25	6.10	12.00	2.35
.....		8.10	5.55	6.10	4.00	.....	Haskell's	11.50	5.20	10.30	7.15
.....		10.10	8.10	7.30	6.25	.....	Chicago	9.05	3.15	8.15	11.00
.....	pm	am	pm	am	pm	Arr.	Dep.	pm	pm	pm	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.

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 7, 1890.

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We have received the first number of volume 5 of the *American Sentinel*, issued from its new quarters, No. 43 Bond St., New York. It comes out with a new and much-improved heading, and in its new location will be much better prepared to deal promptly with the current issues of the day touching the question of religion and the State. Of the nature of the *Sentinel*, and the important work it is doing, it is not necessary for us to speak, as all our readers are acquainted with it. We bid the *Sentinel* Godspeed in its mission, and trust its removal to the metropolis of our country will mark a new era in its prosperity.

The average daily mortality of Paris, France, is 120 persons. Under the impetus of the Russian influenza it has risen to 560 deaths. The hospitals are crowded, and many people have fled from the city. The number of persons in Europe now suffering from the disease is placed by a conservative estimate at 750,000. About 50,000 people in New York, and various numbers in other American cities, are reported to have been attacked by it, but prominent physicians are undecided as to the identity of the American epidemic with that which prevails in Europe.

THE "AMERICAN SENTINEL."

The *American Sentinel*, published in Oakland, Cal., has now been moved to New York, and will be hereafter published at 43 Bond St., in that city. Exchanges and correspondents are requested to direct accordingly.

THE FIRST SABBATH OF 1890.

Last Sabbath we were privileged to listen to a discourse in the Tabernacle from the son of the first Adventist in America who began the observance of the seventh day as the Sabbath of the Lord. This was Eld. E. W. Farnsworth, whose father led out among the then first-day Adventists of the little church in Washington, N. H., in 1844,

in the observance of the Sabbath of the fourth commandment. Two others united with him in a week or two; and the church finally grew to a membership of about thirty—the first S. D. Adventist church under the third angel's message, in the world.

The discourse was upon the duties of the hour; and the thrilling theme was well sustained by the stirring words of the speaker. He showed how the pioneers had to move out solely by faith, and what evidences we now have to incite us to enthusiasm in our work, as we see the message, and the movements it warns us against, so far advanced in the process of their fulfillment.

In the afternoon, Eld. E. J. Waggoner gave a timely and instructive discourse on the important position the church occupies in the world, the work it has to do, and the duties of its members.

A meeting to celebrate the ordinances of the Lord's house was held in the evening, and was largely attended.

GOOD TESTIMONY.

WHILE so many are disposed to appeal to Romans 14 in proof that the Sabbath of the moral law has been abolished, and that it makes no difference now whether we keep any day or not, as all days are alike, and every one should be "fully persuaded in his own mind," it is with no little satisfaction that we so often find the truth set forth on this point by able Biblical scholars, showing that Paul had reference only to the days and festivals of the Jewish system, not to the moral law at all. J. P. Thompson, D. D., commenting on Romans 14, bears the following good testimony as to what the apostle evidently referred to in his remarks in that chapter:—

"In the primitive church, disputes arose touching the lawfulness of eating meats offered to idols. The Jew thought this an abomination; the weaker Gentiles might be betrayed by it into idolatry; the more enlightened could do this with impunity. Paul advises mutual forbearance in such matters. The same principle applies to the observance of the Jewish sacred days. Liberty of conscience, mutual respect, and good will maintained in the love of Christ will give a peaceable solution of all such questions."—*Bible in the Home*, p. 343.

A CANVASSERS' CONVENTION.

In another column will be found the appointment of a canvassers' convention, by the General Canvassing Agent, to be held in Battle Creek, beginning Jan. 30. This convention is for district agents and State agents. It is an important meeting, and should receive the careful consideration of Conference officers everywhere. Our canvassing work is of great importance. Much is being done through this means to spread abroad a knowledge of the truth.

In order that this work may have a rapid and healthy growth, and that the same system may be adopted throughout the entire field, it is necessary that those who are leading out in this branch of the work in the different fields, should meet together frequently for consultation and the laying of plans, that the best and most approved methods may be adopted everywhere.

Every State agent should be at the canvassers' convention. The officers of the different Conferences should see that their respective State agents are instructed to attend, and that they lay their plans to do so. A little time and effort spent in this way will pay in the increased sale of books and the spread of the truth. We shall expect to see a full attendance of State agents and district agents at this meeting.

O. A. OLSEN.

THE CONSTITUTION.

THE following testimonies from two of the leading statesmen and men of letters of our day, may be of interest at a time when men who are exercising the rights which the wisdom of the framers of our Constitutional Government has secured to them,

are attacking a Constitution whose only fault is that it grants to all the just privileges which they would arrogate to themselves alone.

Mr. Gladstone says:—

Just as the British Constitution is the most subtle organism that has proceeded from progressive history, so the American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man.

Prof. John Mordey, M. P., says:—

No political assembly ever did so remarkable a piece of work as the Federal Convention which met at Philadelphia in 1788.

W. A. SPICER.

NOTICE!

THE Ebenezer B. International T. and M. Society has removed from 309 Murray St., to 338 East St., Georgetown, where, through the good-will of one among us, we shall be permanently located. All communications to this church and society should be addressed to 338 East St., Georgetown, Demerara, British Guiana.

JOS. R. BRATHWAITE,
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